

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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LET US EXAMINE OURSELVES

AN EDITORIAL



SELF-EXAMINATION is far more profitable to any man than to examine the lives and acts of others. Nevertheless many of us are experienced in sitting in judgment on our fellows, while prone to neglect serious self-examination. The word exhorts us to examine ourselves, and warns us against judging others. Says Paul: "Let each man prove his own work;" "let a man prove himself;" "try your own selves, whether ye are in the faith; prove your own selves." We are urged to be merciful, forbearing, charitable to others, but not once is it suggested that we manifest these graces toward ourselves.

Self-examination is a mirror that reveals our weaknesses, defects, and failures. It holds us up to a light that penetrates to the very marrow. And how little there is in our best endeavors that does not center in self! We give—but would proclaim it to others; we work—but exaggerate what we have accomplished; we suffer—but would have all know that we are martyrs. Thus we are as stage actors, most of us, and play to the onlookers. What a pitiful spectacle must we present to heavenly intelligences, who know us as we really are!

Self-examination begets humility. One can never feel like boasting when conscious of failures, defeats, appetites still unleashed, passions unsubdued. The true servant of Christ must feel the need of help, as did Paul when he wrote:

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one

thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14.

The great Roman Stoic philosopher, Seneca, recognized the value of self-examination. He has left this record:

"It is my custom every night so soon as the candle is out, to run over the words and actions of the past day; and I let nothing escape me, for why should I fear the sight of my errors when I can admonish and forgive myself? I was a little too hot in such a dispute; my opinion might well have been withheld, for I gave offense and did no good. The thing was true; but all truths are not to be spoken at all times. I would I had held my tongue, for there is no contending, either with fools or with our superiors. I have done ill, but I shall do it no more."

Self-examination is important because it helps us to know our own selves. Though it is true that sometimes people believe in us more fully than we deserve, we are, generally speaking, our own greatest admirers. This self-confidence is often so great that it becomes a weakness. And while thus glorying outwardly in ourselves, we have the inner consciousness that if others knew us better, they would believe in us far less.

By many our good deeds are overvalued, while a mantle of charity is thrown over our shortcomings, either from a lack of knowledge or by too limited contact. Then, too, the onlooker cannot read the heart. He cannot discern the working of our mind nor see the

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EVANGELICAL TRUTHS FIRST

DO not make prominent those features of the message which are a condemnation of the customs and practices of the people, until they have an opportunity to know that we are believers in Christ, that we believe in His divinity and in His pre-existence. Let the testimony of the world's Redeemer be dwelt upon."—Mrs. Ellen G. White, in "Gospel Workers," p. 405.

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FOR GREATER POWER  AND MORE EFFICIENCY

A Medium of Communication Between the
Members of the Ministerial Association of
Seventh-day Adventists

EDITED BY

IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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It is better to be deceived by some people than to be suspicious of all people.

SNAP judgments are rarely ever sound. Usually they have to, or should, be revised. Let us have all the facts before we reach our conclusions.

CHARACTER assassination is one of the most despicable moral crimes in the whole category of things unsavory. Let us rebuke it when manifested, and eschew it ourselves.

We who are younger should go out of our way to treat with veneration those older workers who once bore the heat and brunt of the day, but whose strength is now spent and whose footsteps are growing slow.

THE true minister will ever put the interests of the cause he loves and serves before his own position, advancement, or interests.

EVEN preachers sometimes suffer from a plenitude of words and a poverty of ideas, a plethora of loose expressions and a paucity of close, careful reasoning.

TRUE revivals are not worked up, but prayed down. They are based, not upon emotion, but upon the abiding facts and principles of the word of God. And such awakenings begin first with a genuine revival in the heart of the preacher. This, then, is our task and our starting point.

ONLY as we understand the past can we truly interpret the present, or rightly relate ourselves to the future. True in a general sense, it is doubly so as relates to our own denominational place in the plan and purpose of God. We need a clear and accurate understanding of the larger issues involved in the origin and early crises of our movement, and in the issues that have characterized the passing years. We need to review these things at this time.

WE must not permit the hundred and one things that clamor for our time and attention to deflect us from our primary business as ministers of the Lord Jesus Christ, and for which we are solemnly accountable to Him. These other things may, in and of themselves, be right and proper enough. But we must evaluate and choose what shall consume our time and effort. We cannot do everything in these complex times, and we must not forget that the good is often permitted to displace the better, and the better the best. We cannot afford to spend our time upon trivialities.

THE PERSONAL TOUCH IMPERATIVE

BY M. E. KERN



AS leaders must not be content with making fishing tackle or pointing the way to the fishing banks, we must ourselves be actual fishers of men. I feel that my own soul ~~must have constant, personal touch with needy souls.~~ I cannot be a mere machine, grinding out minutes, writing articles, attending committee meetings, searching for appointees, arranging for furloughs, and doing a hundred and one things that a General Conference secretary must do, however necessary these all may be. I must keep my mind freshly alive to the warfare that is going on in human hearts all about me.

I desire to appeal to the workers of the advent movement to be examples in personal evangelism. The deadly canker of formalism, professionalism, and love of office ever seeks to attack the very vitals of our movement. And unless there is a revival of true godliness among ministers and people, a new and consecrated zeal for the salvation of souls which will grip the lives of all our workers, we shall not be able to stay the outward drift of our dear young people incident to these times. Neither shall we be able to curb the lurking apostasy that seeks to prey upon many of the adults in our ranks. The need constitutes a constraining call to cultivate the personal touch.

Washington, D. C.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

ONE OBJECTIVE FOR EVERY WORKER

BY H. W. MILLER, M. D.

THERE is but one mission in this world for Seventh-day Adventists, and that is to save souls. It matters not what line of work we may represent or where we may be sent. The chief objective should ever be to make known our message to the world,—the final message of salvation. A number of different gifts are listed in 1 Corinthians 12,—the gift of healing, the gift of prophecy, the gift of teaching, the gift of preaching. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." Whatever our gift, then, our only commission is to go to the world and make disciples, to go to every nation and win believers to this message.

On the ship, as we returned from China to the Autumn Council, a missionary conference was held by the missionaries on board. The head of the Peking Language School was asked to speak on what he felt were some of the things lacking in new recruits to the mission field. He mentioned as his first observation that frequently new recruits came to the field without a message, and so as missionaries proved failures. Some may be good teachers, with excellent training; others are capable doctors. But many of them do not know the teachings of their own church. He stated he was unable to see how missions could make progress unless the men sent out as missionaries were qualified to represent the beliefs of the church and had a passion for souls. With his conclusions we are, of course, in full accord.

We have always emphasized and should continue to stress the fact that in whatever line of work a man may be engaged, he should be a soul winner. Some may feel they are not gifted as preachers, and yet they may be fruitful soul winners. A man may be a doctor or a teacher or a colporteur, but his supreme object should be the winning of men to Christ.

During my students days, Prof. Frank W. Field, a teacher of science, exerted a profound influence upon my life. Somehow when he talked spiritual things to the young people in his classes, it made a deep impression. We expected it of the Bible teacher, but when a scientific man gave us a talk, as he frequently did, drawing lessons from the word of God, it made the presentation doubly effective. And not only did he do this in class, but he took a personal interest in us, visiting us in our rooms. He was the type of teacher I think we should have in all our Seventh-day Adventist

schools, both in the homeland and in mission fields.

In our medical institutions I believe our doctors often can do a work in soul saving that the chaplain cannot do. The chaplain is expected to preach and give Bible studies to the patients. That is his work. But if the doctor takes time to follow up a lead with his patient, that really creates an impression. The Lord did a great work in the ministry of healing, but He began His work in a spiritual way. You remember when the paralytic was let down through the roof of the house, Jesus said, "Thy sins are forgiven thee." That was the first word addressed to him. He saw the man had faith, and He first prepared him spiritually for healing. That is the order which James gives to us,—first confession of sin, then prayer for the healing of the sick. So it seems to me that in our medical work we should ever give primary emphasis to soul saving.

Sanitariums have been established in the mission field as aids to the furtherance of the mission work. In these medical institutions we have an opportunity of reaching a class of rich and influential people who would rarely if ever come to our tent efforts or other meetings.

A lady came to our Shanghai Sanitarium who was very much discouraged with her condition, for it was serious. She had been operated on before at the sanitarium, and hesitated very much to undergo another operation, though it offered her only chance of recovery. Finally she consented. After the operation, she was in a very critical condition, and we sat up with her during the night. This patient was a devout Buddhist. She saw our anxiety, but did not request prayer. Nevertheless in our anxiety over her case we knelt and prayed. Immediately she stretched out her hand to us and said, "I am going to get well." At once she started to mend. And that very moment she was converted, and gave her heart to the Lord. Since that time she has been one of the most faithful workers in our Shanghai church. She was devout in her idol worship, and now she is just as devout in her worship of Christ. Her children, who had been going to a Catholic school, are now in our school. Her family is influential, and her conversion has resulted in many others' being interested and brought into our church. Such a goal

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ONWARD AND UPWARD

Inspiration, Counsel, and Caution

GOD'S FISHERS

FORTH in the trough of the heaving sea
The swarthy fishers row,
Their nets to cast in the waters vast,
Despite all winds that blow;
And gale or calm or the rolling swell,
Hidden reef or the dread fog bell,
They face amain,
Nor count their labor's price too great,
Nor moan that theirs is a bitter fate,
When home again
They turn with store from the finny deep,
And sing as over the foam they sweep,
Some long refrain.

Forth in a throbbing sea of men
God's fishers dally row,
To work for Him who in ages old
Thus bade men go.
In toil mid sorrow and oft dismay,
Their bread and portion is day by day,
And weary pain;
Yet ever you hear their psalm of toil,
As long for the souls of men they moil,
Plunged in the stain,—
Their trust, that sin's dark night will end
With Christ's return, and peace will blend
With His glad reign.

WILLARD DESSAIN.

Windsor, Ontario.

GOD'S WATCHMAN

WATCHMAN of God, behold the day
Is rising, after darkened night;
Be up and doing, greet the dawn,
With slumber banished from thy sight.
No morn so glorious ever dawned,
Or kindled splendor so sublime,
Prophetic whispers answering tell,—
"It is the crisis hour of time!"

Watchman of God, the night is spent,
And Heaven demands both voice and hand!
Take up the call that must resound
To distant isles, o'er sea and land.
Shake slumber from both heart and will,
Life's highest task is lent to thee,—
A herald of that coming King
Who brings the glad eternity.

Watchman of God, above, below,
And all around the warnings speak,
Go! bid the strong be stronger yet,
Confirm the feeble, help the weak!
Lift up the clarion voice on high,
Despise the lure ambition flings,
Call, with a soul love-toned and true,
"Prepare to meet the King of kings!"

ROBERT HARE.

Wahroonga, N. S. W.

A MINISTERIAL FORWARD MOVEMENT

BY B. M. HEALD

PEEKSKILL is a commuting city within a few minutes' ride of the throbbing heart of New York City. Here thousands of New Yorkers live, and because of this have opportunity to listen to our message. A little handful of our faithful members are holding meetings every night in different parts of the city, and some are holding two meetings an evening.

Because of the extent of this interest, the writer recently moved to Peekskill. Within two weeks appointments were made for a high school auditorium meeting, a high school men's Bible class was organized, other school-house meetings were arranged, and home Bible study appointments were made for every night in the week. These are but a few of the many growing interests in this section, and this is by no means an isolated case. It is well for us as ministers ever to remember that the work of God will be finished to no small degree by the men and women comprising the membership of our churches. These we must train and lead.

This laymen's movement must not only be matched, but surpassed by a forward movement on our part as a ministry. This fact impresses itself increasingly upon me. But that which concerns me most is the importance of a living Christian experience that will not only be commensurate with the laymen's revival, but will surpass it. This is the chal-

lenge confronting our ministry today. We must have a ministerial movement as well as a laymen's movement—a ministry that will keep in the lead of the laymen's advance.

The depression has no bearing upon things divine. There is no crisis with God. God lives! All heaven is astir, and this gospel of the kingdom "shall be preached" in spite of any obstacles that Satan may cast athwart our pathway. This is no time to fret and whine over a depleted treasury—no time for despondency and apprehension. Like the children of Issachar, we need a leadership that not only has an "understanding of the times," but has faith and divine illumination to know what Israel ought to do. To give Israel this leadership, we must have a Christian experience that surpasses that of the laity. Our faith must even surmount our depleted treasury.

Does our financial crisis mean that evangelistic soul-winning effort is to cease? If such an unthinkable conclusion were admitted, it must inevitably follow that either this gospel of the kingdom has gone to all the world, or that this is not the last generation. But we cannot admit either of these propositions. The fact is that God is laying the burden of finishing the work upon the hearts of His remnant church. Some of our laymen are receiving the Holy Spirit. They are witnessing in the uttermost parts of the earth. This is God's

Pentecostal plan. This arising of our members will finish the work without excessive demands upon the treasury. When all our people scattered abroad go everywhere preaching the word, how long will it take God to "finish the work, and cut it short in righteousness"? Again I repeat, we as workers need a double portion of that unction which will keep us in the lead of the laity.

If it is money we need, God will provide it. It is said of our workers: "At times it may seem as if they could advance no farther. But if they pray and work in faith, God will answer their petitions, sending them means for the advancement of the work."—"*Gospel Workers*," pp. 267, 268. Money should not be the root of our worries at this time. What we need is to see the hand of Providence in these closing days. While the wheels of industry may slow down, the wheels of God's providence are to speed up. "Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence."—"*Testimonies*," Vol. VII, p. 14. In our watching the signs of the times, let us not fail to see God's divine providences all about us. If we were to seize upon the wheels of His providences, there would be an awakening among our ministry such as we have never seen.

In noting the signs of the times on earth, are we also discerning God's appointed signals from heaven? In recognizing the times, are we witnessing the "going in the tops of the mulberry trees"? We are reputed to be the clearest discerners of the times today, but there is more to this message than the interpretation of world events. Politicians are also keen exponents of the times.

What we as ministers need is a greater and deeper discernment of the "times of refreshing" and "times of restitution." Our congregations are almost as familiar with the interpretation of world events as are we. Our young people have heard us talk of these matters over and over. The youth of our movement should see our sermons illumined with the fires of Pentecost. We must have this divine ignition if we are to strike fire in their young hearts. We need a preachers' movement that we may keep in the lead of the laymen's movement.

Peekskill, N. Y.

HUMANITARIANISM is being substituted for to become its essence. by-product of Christianity, and never permitted here. Christianity is the source of all humanitarianism, but it should never be held as the real Christianity in the program of the popular Christian churches. Let us beware of confusion

THE open mind is not one devoid of deep and abiding convictions.

Safeguarding the Worker's Health

BY O. S. PABRETT, M. D.

MODERN living conditions have intensified nerve strain to a degree far in excess of that borne by any former generation of mankind. The heaviest stress comes on our sympathetic or emotional nerves. Our telephones startle us out of attempted isolation either day or night. Driving a car makes one the engineer of a mile-a-minute express, with the most precious freight in the world as passengers. Bright lights extend the working day into the hours of needed rest and sleep. These and a hundred other factors take their toll of nerve energy from a generation that is none too strong at best.

When facing such problems, what can a worker do to preserve his health and energy through a normal life span, or can it be done at all? I believe it can in nearly every case, by giving it thought and attention. If we break down, there is a reason. Our health is determined by two factors, our ancestors and our habits. Obviously, we cannot select the first, so we must attend well to the latter. A wise physician, in making a physical examination, knowing these two factors, can estimate quite closely one's probable expectancy of healthy activity.

Youth, even without careful health habits, may feel more than equal to the task, but nature is an exacting accountant, and no one has ever yet beaten her at her own figures. Our loss of sleep is never quite made up, though it may be in large part if put back within a fortnight. Intense application to work pulls heavily on both physical and nervous energy. This is minimized if we thoroughly enjoy what we are doing. Undue anxiety and all negative emotions exhaust energy quickly. A diabetic patient told me recently that worry or anger affected her disease more than departure from correct diet. A bent spring needs frequent releasing to insure its elasticity, and the more intense our devotion to our task, the more often do we need periods of rest and relaxation. Most of us can go to middle life on almost any kind of program, and some can go still farther without due regard to their health. Very few, however, can reach ripe old age still vigorous and enjoying good health without careful attention to vital health rules and laws. We have been told that as a people we work too hard. This is not written to comfort those without ambition, but to temper the valuable and faithful worker so as to lengthen his days of usefulness.

Not long ago the owner of a large newspaper, a man of powerful build, laughingly remarked to me, "Why, Doctor, if I can get three hours' sleep at night I can stand anything." He is dead now. He should have known better. It is a fact that we cannot violate any

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A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

THE EFFECTIVE USE OF THE RADIO

(A SYMPOSIUM)

NUMEROUS inquiries have been lodged with the association office as to the cost, effectiveness, restrictions, and *modus operandi* of radio broadcasting in connection with pastoral or evangelistic work. The responses appearing in this symposium have been gleaned from men with successful experience in this field. Others, not included here, have attempted radio work with equally gratifying results, while other instances have been disappointing. Properly conducted, these efforts over the air give wide and favorable publicity to our message, create interests, develop calls for litera-

ture, increase attendance at the evangelistic meetings, produce converts, and are decidedly helpful in breaking down prejudice. Unwisely handled, they have inherent possibilities for great damage. Ministerial novices had best remain away from the microphone, and all broadcasting should of course be done with the consent and counsel of the conference leadership. Unquestionably we have failed to capitalize many opportunities of reaching multitudes who would never venture into our public services unless first interested through such a channel. Other articles will appear later.—Eps.

INITIAL CONTACTS AND FOLLOW-UP

BY O. D. CARDEY

USE paid radio advertising to assist in your larger public meetings; thus you gain the good will of the radio managers. Then when you wish to arrange for regular time for weekly broadcasts, you will have little difficulty as to terms. The cost, of course, will depend upon the power of the station you are using. Advertising over the radio can be made most effective by writing out a brief announcement of the first meeting of the series, giving the time, place, subject, and special music. The station announcer will read this during the regular station announcements. Usually this costs only a couple of dollars, but reaches many thousands of homes.

Two or three weeks after beginning the hall or theater meetings, it will be helpful if the evangelist can arrange to carry on a regular series of radio sermons as an adjunct to his public meetings. ~~It is more satisfactory to broadcast these directly from the studio than to attempt to broadcast the regular evening services.~~ He should choose an hour that will give the largest audience possible. Sunday afternoon between four and five o'clock is considered a very good hour. After the announcer has stated the regular weekly feature, the speaker takes the microphone and does his own announcing thereafter.

After brief words of welcome to the audience of the air, the service should be opened with special music, preferably the singing of an old familiar hymn that every one knows and loves. These old hymns form an important part of our radio programs. They should always be well chosen, and should carry a special

message. After the series is under way, the audience will request special hymns. These should always be sung and specially mentioned. As the speaker reads the Scripture lesson, he can ask his audience to turn to and read it with him, and then to bow their heads as he offers prayer.

In spite of the fact that the lectures in the theater are well advanced, the evangelist should start back at the beginning of the series, with the prophecies of the second coming of Jesus, following the same general outline that he used in his series at the theater. Great care, however, must be used in presenting some of the subjects to avoid arousing needless prejudice. The sermon should be well planned, so there will be no hesitation or waiting, as it is more difficult to hold an unseen audience than a visible one.

A radio sermon should not exceed twenty-five minutes, and should create a real interest in the one that is to follow. Those who are interested in the sermon and desire literature on the subject, or who have Bible questions they desire to have answered over the radio, can be invited to write either to the radio station or to the speaker's home address. At the same time the audience may be given an opportunity to contribute toward the support of these weekly programs by sending in any donation they may feel impressed to give. Always express appreciation for such gifts. Then a brief announcement of the evening meeting at the theater may be given, inviting those within driving distance to attend. After another appealing hymn by the singers, close the radio

hour with prayer, while the instrumentalist plays softly, "Till We Meet Again."

People who are unduly prejudiced against Seventh-day Adventists and would not attend one of their meetings, will often listen in to a radio sermon. Thus their prejudice is broken down; and when another opportunity comes, they may attend the meetings. At the same time, by repeating the substance of the lectures that have already been given in the theater, those who are following both series are given an opportunity to hear the same sermon over, thus fixing it more firmly in mind. Radio broadcasting in the afternoon does not draw from your evening audience, as some might think. On the contrary, it will increase it, as it affords another opportunity to announce the evening meeting.

The success of radio work depends largely upon the way in which it is followed up. Every letter that is received should have a personal reply, and all literature requested should be sent at once. This will mean much work, as even a small radio station will often bring a return of forty to fifty letters a week. But faithfulness in this part of the work will bring results. After corresponding with an individual for a few weeks, an effort should be made to get into personal touch with him.

When the Sabbath question and the change of the Sabbath have been taken up, a form letter inclosing a questionnaire may well be sent to every one who has written. Such should be asked to fill out this questionnaire, and to return it in the inclosed addressed envelope. The questionnaire should be plain and definite: "Do you believe in the real, literal, visible, soon appearing of the Saviour?" "Do you believe that Saturday, the seventh day of the week, is the Sabbath of the fourth commandment?" And, finally, "Will you endeavor with the help of the Lord to observe it from sundown Friday evening to sundown Saturday evening?"

After receiving these replies, concentrate the effort upon the respondents, further instructing the inquirers in the doctrinal and practical truths of the message by the use of *Present Truth* or *The Family Bible Teacher*. As a direct result of our radio work in Toronto last winter, fifteen are now keeping the Sabbath.

As radio work is most successfully carried on during the winter months, the series of sermons must therefore be carefully planned so the ground may be well covered before warm weather comes. However, one can usually judge the state of the interest from his weekly mail. Since God has designed that modern inventions shall be used to help finish His work in the earth, we should make use of the facilities God has opened for us. Through this avenue we may speak to audiences of many thousands, the expense involved being very little. Eternity alone will reveal the full results.

Hamilton, Ontario, Canada.

Free Time on the Air

BY A. D. BOHN

WE are broadcasting over WCAZ each week, and have been doing so since Christmas. The first contact was made by members of the church. I had them ask permission for their pastor to speak at Christmas time, which request was granted. After this broadcast, they made another approach, and I spoke a second time. Then a delegation from the church called on the manager of the station, and asked if I might give a series of lectures on our view of the times and our tenets of faith. The manager granted this privilege, for he said our programs were pleasing and spiritual. So at present I am speaking weekly on the signs of the times, being allotted thirty minutes for each broadcast.

This week, after my broadcast, I stopped at the manager's office to ask if he would give me a little time to explain to him my future messages. This he granted. So I told him about our views of the Bible, and that in presenting them I would be fair and not attack any organization or person, but would give the Bible texts together with our view on each subject. He told me that I could present any topic I desired, and could have as many weeks as needed; also that if a half hour was not enough for some subjects, he would arrange for more time.

I now expect to give a series of lectures somewhat as I do in my tent work, tactfully bringing in features of the sanctuary, the 2300 days, the law, the Sabbath, and other fundamental denominational truths. The attendance at my public services, including the Sabbath service, is increasing each week. The people are revealing a growing interest, and tell me they are listening to the radio lectures. I have announced that free literature will be mailed to all who request it. Cards and letters asking for literature continue to come. Letters are coming to the station commending our programs and asking that WCAZ permit me to continue my messages, as the people want them. This is very effective with the station, and no doubt will help us to stay on the air without cost for some time. Truly God is at work for us.

Quincy, Ill.

Give Message, Not Programs

BY ALLEN WALKER

THE radio proved very fruitful in my work in Birmingham, Alabama. We had a half hour every Sunday at 6 p. m. for seventy-five consecutive broadcasts. As soon as the subject was announced, without any preliminaries of any kind, not even a song, we went ahead with the subject in a spirited manner, presenting

many Bible texts to prove the points under discussion. It is my personal conviction that certain of our evangelists have found radio work unprofitable because too much time was spent in rendering a "program," rather than in giving a message. We should not be afraid to present wisely over the radio our essential positions, just as we would in a tent or lecture hall.

I have found, moreover, that the presentation of doctrinal subjects is that in which the people are most interested. We began our series of lectures with talks on the second coming of Christ, the signs of the times, the millennium, and kindred themes. From these we went on to the state of the dead, the punishment of the wicked, and related subjects. Then came the Sabbath question, the ten commandments, what was abolished at the cross, law and grace, etc. Then, just as in a regular evangelistic series, we took up the prophecies of Daniel and the Revelation.

At the close of each lecture, free literature was offered those who would write for it. In this way we found entrance into many homes, and those interested were easily led to accept the truth. More than forty converts have been taken into the church during the year, and all have remained loyal. To test out the interest, I have stopped at homes in various sections of the city, inquiring if they were listening to the talks. The results of such inquiries have been very encouraging.

I have been using a local, independent station and paying \$7.50 for the thirty minutes, the expense of these broadcasts being met largely by donations from interested people outside the church. The radio audience was not urged to give, but it was made known that the continuance of the lectures was dependent upon contributions from listeners. It is my conviction that radio work, properly conducted, is one of the most profitable factors in getting our message before the people today in a way that will lead them to accept it.

Atlanta, Ga.

Health, Devotional, and Special Broadcasts

BY JOHN MITCHELL

I FIRST gave a series of health lectures over the radio in Miami, Florida, which seemed quite successful. My messages were based on various chapters in "Ministry of Healing," and were well received. I might add that we had no music of any kind at those broadcasts. Previous to this I had cultivated the friendship of the secretary of the local Protestant Ministerial Association. When he heard that I was soon to leave the city, he arranged with the officers of his organization for me to take, for a month, the weekly hour which is given to the Ministerial Association.

I determined that I would preach the non-controversial features of our message. I wanted to capitalize the musical feature this time, and began looking for a theme song with a real message in it, finally selecting "Calvary," by H. A. Miller. We broadcast at eight in the morning, and as soon as we got the signal, started our song. After two stanzas, the announcer made the station announcement, and another song followed. During the whole month of December I based my talks on "Steps to Christ," using the plan that I followed with "Ministry of Healing." I decided it was better to have prayer at the close, inasmuch as there was not time to offer two prayers. We repeated the theme song at the end of the broadcast.

I always wrote out my lectures, as I do not follow the extemporaneous form on the radio. Of course, one should be a good reader, and if he is, the audience will never know that the talk is being read. I invariably read my sermons aloud several times to become familiar with them, and in order to time myself. I had two or three paragraphs at the close which could be omitted, if lack of time made it necessary. The prayer was, of course, not read. I did not invite correspondence of any kind, but received a great many letters, addressed to the station, some of which have followed me here to my new location.

We also broadcast in connection with the union conference session in Macon, Georgia. Arrangements were made for a thirty-minute radio period for each day of the session. Elders Walker, Shuler, and I divided the time, and we presented phases of our message. It was really made a part of the convention. We wrote out what we wished the announcer to say—something after this order: "During the next thirty minutes you will be listening to ministers from the Seventh-day Adventist Conference, now in session at the Hebrew Temple here in Macon." Then he would add just a little about our work.

This is where I learned the actual value of gospel music over the radio. I had charge of the music at the session, and we had a men's chorus of eighteen voices, all ministers. We rehearsed every day for an hour. So we provided excellent music, giving three numbers on the half-hour service. We had prayer, three songs of two verses each, and a few announcements. We had to choose songs which would take only two minutes, otherwise they consumed too much time. This would cover practically fifteen minutes, leaving fifteen for the giving of the message.

We invited all who were interested in our message, or any particular phase of it, to write to the pastor of the local church, and we announced his name and address. We always invited the listeners to the Sunday night meetings. I recently received a letter from the pastor of the Macon church, stating that he

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THE BETTER WORKMAN

Improvement in Method and Technique

ECONOMY IN OUR ADVERTISING

BY E. A. BEAVON

MANY efforts will be conducted this year with less funds than usual for advertising, and many doubtless with no conference subsidy at all. The following suggestions may be helpful to those who have little money to spend and wish to make it go as far as possible.

Obviously, there is no advertisement cheaper than free advertising. Absolutely the best free advertisement an effort can have is the oral invitation passed on enthusiastically by church members, who will themselves attend and swell the crowd. This method is being used in the mission fields with wonderful success.

Free advertisement is sometimes obtained through the newspaper correspondence columns, and members with a gift for expressing themselves in "black and white" should receive encouragement to write brief letters to newspaper editors, voicing their approval of the truths presented week by week.

Free advertising in the shape of write-ups of one's meetings will, however, not usually be given unless some large notices have previously appeared. As an indication of what may be expected where there is neither great hostility nor any particular sympathy, last winter in Brantford, Canada, we paid for 220 inches of space in the advertisement columns of the only local newspaper, and received 190 inches of free advertising. Some large advertisements are desirable during the week previous to the meetings, if the money happens to be available; also just prior to the presentation of the Sabbath question. For the newspaper, a good picture of the speaker is, in my opinion, preferable to any other type of cut.

The writer prefers to distribute bills 5½ x 6½ or smaller, rather than bills approximating the size of those put out by commercial establishments. If possible these should be handed out rather than dropped into the letter box. The idea of a different religious cartoon on the bills each week, fitting in with the topic, appeals to me, if one has money for the cuts. I see no reason why handbills would not as a rule be as effective as cards. For inviting those especially interested to the first Sabbath meeting, I would, however, consider a card preferable.

After the first week or two of an effort, brief, carefully worded notices, published in that section of a newspaper which deals with

local events, will accomplish almost as much as large notices in the advertisement sections. Most newspapers have columns headed: "Coming Events," "City and District," or "Announcements," in which appear notices of public meetings of all kinds. People study these columns to find out what is going on in their neighborhood, and often pay no attention to the regular advertising columns.

The first two or three words of such advertisements should be such as will immediately grip the attention and arouse interest. These opening words should be capitalized, and wherever possible, printed in heavier type. Some effective openings are: "Stirring Bible Lecture," "Hear the Story—," "Do You Know—," "Hell Fire—," "Jesus Said—." Or, sometimes a single word in heavy type prefacing a sentence, is sufficient, as: "Paradise," "Peter," "Saturday," "Prepare." The following, occupying less than one inch of a column, will serve as examples:

"Are You Still 'under the law,' or has Christ given you grace to keep it? Hear —, speaking on 'The Ten Commandments' tomorrow, at 7:30 p. m. Place, —, on such and such a street."

Another week the announcement might begin:

"The Reformation is still on, away from human tradition, and back to the good old Book. —'s subject tomorrow will interest you,—perhaps convert you!"

Not only will this inexpensive way of advertising in the newspapers make its appeal to the general public, but it will result in a larger attendance on the part of church members, if there are any in the town. This is desirable from many standpoints. If it is known that a church exists in the city, and the members themselves do not attend the meetings, this will have a very prejudicial effect on the interested ones.

Brantford, Ontario.

COMMON honesty demands that the true intent of an authority cited should be meticulously observed. It is unscholarly, unethical, and unchristian ever to create a false impression of support by wresting an extract out of its setting or intent.

HOMILETIC HELPS SECTION

The Principles and Practice of Preaching

COMMON EXCUSES IN PERSONAL WORK

BY MEADE MAC GUIRE

WHILE it is true that no two persons are exactly alike, it is equally true that human nature is about the same the world over. And since all men possess certain natural desires, all are subject to similar temptations and susceptible to similar influences. There are therefore a few fundamental facts which have a more or less direct bearing on every case, and may profitably be studied with care by one who seeks to become a successful soul winner.

Whenever possible it is helpful to learn all one can of an individual's background, environment, education, and health. Often the worker encounters some baffling problem in an individual's experience, which is not solved until information is gained which proves the key to unlock the right door. The majority of persons who are convicted but have made no definite move, are entrenched behind some comparatively simple barrier. If this can be dissolved or demolished by help that is kind, convincing, and authoritative, and is accompanied by the Spirit of God, the victory is won. For our help in such efforts we have the most wonderful instruction in the world given us in the Spirit of prophecy. We will note some of these statements which we believe can be used to meet certain problems presented to every active soul winner.

1. It is not uncommon for a young person to say, "I have tried to be a Christian, but it all seems unreal, and my prayers do not seem to go higher than my head."

Such a person must be impressed with the necessity of manifesting an earnestness proportionate to the seriousness of the issue involved. It will often be found that the individual has made but feeble, shallow efforts to lay hold of eternal life. He is enthusiastic enough in other things, but knows nothing of what it means to be "in dead earnest" in seeking after God.

"Many accept an intellectual religion, a form of godliness, when the heart is not cleansed. Let it be your prayer, 'Create in me a clean heart, O God; and renew a right spirit within me.' Deal truly with your own soul. Be as earnest, as persistent, as you would be if your mortal life were at stake. This is a matter to be settled between God and your own soul, settled for eternity. A supposed hope, and nothing more, will prove your ruin."—"Steps to Christ," pp. 39, 40 (ed. 1908).

"If we would develop a character which God can accept, we must form correct habits in our

religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have His presence to attend us at every step, but only by observing the conditions which He has Himself laid down.

"Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us."—"Bible Sanctification," p. 79 (1886).

2. Many times the personal worker meets the statement, "I do not care to be a hypocrite. If being a Christian means being like these church members, I do not wish to be one."

It is not difficult to show how shallow and hypocritical such an excuse is. No man can deny that his life comes from God originally, and is maintained by His mercy and love every moment. Nor can he deny that God paid an infinite price in the sacrifice of His Son to redeem every sinner; therefore both by creation and by redemption the individual is justly and rightfully God's property. To withhold that which belongs to another is neither honest nor honorable, and it does not look well for one so doing to complain of hypocrisy in others.

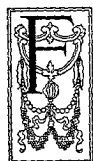
"The impenitent sometimes excuse themselves by saying of professed Christians, 'I am as good as they are. They are no more self-denying, sober, or circumspect in their conduct than I am. They love pleasure and self-indulgence as well as I do.' Thus they make the faults of others an excuse for their own neglect of duty. But the sins and defects of others do not excuse any one; for the Lord has not given us an erring, human pattern. The spotless Son of God has been given as our example, and those who complain of the wrong course of professed Christians are the ones who should show better lives and nobler examples. If they have so high a conception of what a Christian should be, is not their own sin so much the greater? They know what is right, and yet refuse to do it."—"Steps to Christ," pp. 36, 37.

3. There are those who are sad and discouraged because they "lack the feeling of joy and

(Concluded on page 21)



BREAKING THE SPELL OF THE WORLD



FROM numerous sources and in varied forms, questions come phrased somewhat like this: Why is there not more of burning fervor in our spiritual life and activity? Why not more of evident sacrifice, more of obvious abandonment to "finish the work," more of flaming passion for lost souls? And these inquiries are directed not alone toward the attitude of the laity, but to the ministry as well.

We cannot, we dare not, turn these questions aside as irrelevant and impertinent. The truth is that we all need a spiritual awakening. We need to humble our hearts before God, confessing our sins, our lukewarmness, and the inroads that the world has made upon us and the church. Altogether too many are not only "in" the world, but form an integral part "of" it, with its interests, its conveniences, and its allurements. Such are molded by its spirit, blinded by its deceptive appearances, and compromised by such relationships. The sharp line of demarcation has in all too many cases been blurred, and in some instances well-nigh obliterated. It is this that blunts the edge of spiritual eagerness, chills spiritual ardor, and checks the missionary passion.

We all need a fresh disillusionment as to this old world. We need a genuine homesickness for the better land that will make this sinful world distasteful to us. We need to have its tinsel stripped away, so we may see its innate ugliness and barrenness. When its present friendliness and toleration for us turn to hos-

tility and persecution against us, then we shall be weaned away from the enticement of its offerings. But unfortunately it will then be too late for some.

The creature comforts of modern life have spoiled us until multitudes are "at ease in Zion." The seeming friendliness of the world today has blurred the great issues involved and impending. The absence of persecution has chilled the intensity of longing for a better land. As a consequence, many are not keenly anxious to leave this old world. They have grown more or less secretly—or openly—content with it. Yet this period of quiet is but the lull before the storm. Let disaster or depression sweep away the pleasant things, let the populace turn against us, let persecution rage, let our eyes be opened to the heinousness of camouflaged sin, and the hypnotic attraction of this old world for us will end, and we will long with all our souls for the great transition day.

The present economic crisis was needed for the purification of the church and the clarification of the issues—lest we forget. When fond aspiration and expectation become frustrated hope and bitter disappointment, then the spell of deceptive satisfaction will be broken. As never before we are to set our affection on things above, not on the bewitching things of earth. We have no abiding city here; we seek one soon to come. This we must herald anew to the church, as well as to the world.

L. E. F.

WE MUST WARN AS WELL AS WITNESS

THE constraining impulse of this movement is twofold. It is found, first, in the positive heralding of the full provisions of "the everlasting gospel" that we are "to preach," with stress upon its present-day or culminating aspects, and involving the final issues of the judgment and sanctuary service; and, second, in the negative warning against apostasy permeating the nominal Christian churches, and primarily as regards the perversions and departures of the Roman Church, as well as her gigantic plans and ambitions for triumph, which schemes are now in process of final development. These, presented in right relation, constitute the divine authority for our existence as a distinctive movement. And they likewise constitute the dynamic urge that im-

pels us onward in our witness. Otherwise we have no justification as a separate religious entity.

A conflict of principle between the third angel's message and the Papacy is inescapable, if we are true to our God and faithful to our trust. The muffling of our warning message in recent years—and in cases, a virtual silence relative to the Papacy—is not an occasion for complacency, but for grave concern. We need to review again the time and circumstances of our rise as a people, the solemn purpose that inspired our pioneers, together with our present attitude and relationship to this whole question. We were called into being to witness according to the terms of the three angels' messages. What they enunciate, we are

to declare. What they stress, we are to emphasize. Departure from this platform will not only rob us of our motivating power, but will neutralize our witness in this crucial hour when the great forces of apostasy are girding for the final conflict against truth and righteousness.

We stand as the extreme opposite of the Papacy, in matters both of church polity and of doctrinal belief. To cite but a few out of the many typical points:

We accept the mandates of the Bible as supreme in authority, and as sufficient for salvation without priestly interpretation; they place the tradition of their church above the Bible as its necessary interpreter.

We recognize salvation to be a gift from God through personal faith in Jesus Christ; they construe salvation to be the reward of merit granted because of the good works of the human aspirant.

We believe in the sovereignty of every man's conscience, and contend for liberty to obey or not to obey God according to individual choice; they are committed to the principle of compelling all to accept the teachings of the Roman Church, with persecution for dissenters wherever the church is in control and it is deemed expedient.

We understand the law of God to be eternal and unchangeable in its provisions, and that the seventh-day Sabbath constitutes its divinely appointed seal of authority and perpetuity; they claim that their church was given the power and prerogative of changing it, and that the substitution of Sunday for the Sabbath accepted (with but two exceptions) by the professed Christian world, Protestant as well as Catholic, constitutes the consummating proof of her right and authority.

We regard ourselves as the appointed heralds and defenders of forgotten faith, fact, and truth, and as protestants against these anti-Christian perversions; they consider us the modern "Mordecai in the gate," standing uncompromisingly between them and recognized world leadership in religious things.

We look to deliverance at the near advent of our Lord, when all wrongs will be righted, when truth will be vindicated and error overthrown to the dismay of its adherents, and when those who follow God in loyalty will be taken from this sinful world to be with their Lord forever; they are planning for the day when the whole world may be coerced into submission to the Catholic Church, with persecution and death to the dissenter. This, of course, is the extreme ultimate of our divergence.

Conflict, then, between these opposite and irreconcilable principles is consequently unavoidable, if we, like the Reformers of the sixteenth century, are faithful to the expectations of our God in such an hour and situation as this. And woe be unto us if, having accepted

HOLDING STEADY IN

BY J. I.



THROUGH three bitter years of depression the Lord has enabled His servants to hold the lines of His work without a break, but we now seem to have reached the point of supreme test. Everything depends upon the steadiness with which His workers and people shall meet the pressure of the present situation. These conditions were all foretold in the Bible, together with the fact that the work of God is to be brought to a triumphant conclusion amid unprecedented stress and upheaval.

In America, the pillars of our financial structure have been seriously shaken. The dollar value of the nation's wealth has been rapidly receding. From an estimate based on Bureau of Census figures, the wealth of the United States amounted in 1929 to 361 billion dollars. Since then it has been reduced to a present estimate of 145 billion dollars,—a decrease of 60 per cent,—while the best figures obtainable place public, corporate, and personal indebtedness of the people of the United States at about 150 billion dollars. Therefore, according to these estimates, we are now living on credit, and consuming that credit in both public and private expenditures.

Because of this financial decline, unprecedented in the history of our nation, every organization and every individual is affected. One out of every twenty-two business and industrial concerns went into bankruptcy during the past three years, while one out of every six banks has been closed. And the financial situation in America is typical of conditions around the world. In some countries these are much worse, and there is hunger and want everywhere.

Missionary organizations are in great perplexity, and many missionaries of other societies are being called home. Some of these societies are abandoning mission stations, and leaving fields of labor where they have operated many years. The resources of our own denomination have been greatly reduced. Four cuts in the General Conference appropriations have been made in three years, and we now face another cut. Yet our faithful missionaries are still holding their posts. The line of advance is being held intact around the world. Were not God with His people, this would not be possible. It is one of the miracles of modern missions.

But the end is not yet. We need to hold steady and keep our courage high, despite the fact that the number of unemployed in the United States alone is around twelve million.

THE PRESENT CRISIS

SHAW

Grain prices are lower than in a generation, and incomes are thereby greatly reduced. When the receipts on the Sixty-cent-a-week Fund for missions were totaled for January, we were astonished to find a shrinkage of 17 per cent. Our budget for 1933 did not contemplate any such shrinkage of receipts as this. But we must not now become unsteady or panic-stricken. The Lord's servant has counseled, "We must look our work fairly in the face and advance." No hindering cause must be permitted to hamper our faith. He who gave the gospel commission has said, "Lo, I am with you always, even unto the end of the world." This work must go steadily onward, and every worker believing this must consecrate his time and earthly resources to the great task before us.

Just now, as never before, we should share our income with the cause we love. Many are without an income and cannot now give as they otherwise would. The burden must therefore be heavier than before on those having steady incomes. Our duty as workers in this emergency is to lay the situation clearly before our people, that every God-fearing believer in this cause may do his part.

When Zerubbabel was called to build the second temple, the obstacles seemed insurmountable. He knew that in the previous temple the gold and silver and the fine cedar were all provided in abundance. But as he faced the task before him, it loomed as a great, insuperable mountain. However, the Lord interposed, and sent the message, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Commenting on this, the servant of the Lord says:

"Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were trying to carry out the purposes of Heaven. Such obstacles are permitted by the Lord as a test of faith. When we are hedged about on every side, this is the time above all others to trust in God and in the power of His Spirit. The exercise of a living faith means an increase of spiritual strength and the development of an unflinching trust. It is thus that the soul becomes a conquering power. . . . 'Nothing shall be impossible unto you.'"
"Prophets and Kings," pp. 594, 595.

As the foregoing indicates, our resources in this message are not material but spiritual. The same word that came to Zerubbabel is for us today, as we look at the obstacles before us. Our hope and trust are not in might nor power nor money, but in the workings of God's Spirit.

Washington, D. C.

ministerial responsibility in the remnant church, we are unfaithful to our trust! The blood of lost souls will surely be upon our garments.

One factor in the difficulty has been that in the past not a few earnest souls unfortunately gave major emphasis to the negative warning we are commissioned to give, to the neglect of the positive saving provisions of the gospel. The fundamental truths of our message were, by such, held too largely as a theory, as a body of correct intellectual beliefs, and were not presented as, or in right relation to, the experimental provisions of salvation. Correct doctrinal beliefs, if but intellectually held, will no more save the soul than will the mere rejection of error. It is the Christ of truth who saves. When awakened to their fatal lack, it is but natural that some of these conscientious workers should have gone to the other extreme of virtually exclusive emphasis upon the positive side of salvation in Christ. As a result, some have neglected or subdued the negative or warning side of our commission. Thus the pendulum swings to the two extremes of the arc.

It is a matter of record that in years past there was a one-sided emphasis upon this negative aspect, so much so that the rebuke came from the servant of the Lord: "As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God."—*Review and Herald, March 11, 1890.* Now some have swung to the opposite extreme. Many have at least subdued, if not indeed silenced, their testimony against apostate Protestant and papal error. And the absence of conflict with these dominant religious forces is not attributable to a change of heart upon the part of the Papacy, but to a weakened warning note in our own witness.

God's ideal and expectation for us as His spokesmen is the harmonious blending of the two. Simply to warn against error is largely profitless, if the soul is left barren and hopeless. Nevertheless, the fundamental digressions of Christendom must be exposed by and in the terms of our message.

Experimental salvation is a personal requisite for every herald of the third angel's message. This basic fact cannot be overemphasized. Each worker should be an expert in leading others to the foot of the cross, and from thence to the triumphant life in Christ. To be such should be our supreme ambition. But we must not fail to warn every man, and to expose the flagrant errors that constitute the central issue in the closing conflict.

Just how these great issues should be presented, is an individual problem that must be solved by each man. While the warnings do

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LECTURE MATERIAL ON TEMPERANCE

Verified Quotations From Accepted Authorities

OUR RELATION TO REPEAL

ALL our workers are acquainted with the action of the Congress of the United States repealing the Eighteenth Amendment to the Constitution, subject to ratification by conventions of three fourths of the States.* This constitutes a summons for all to labor by "voice and pen" to avert ratification by a sufficient number of the several States, thus preventing it from becoming effective.

The Constitution does not name the method by which a convention shall be called; the States are at liberty to specify how this shall be done. Undoubtedly various methods of calling the conventions will be provided. Probably each State legislature will authorize the calling of a convention to vote on the repeal.

One thing is certain,—there will be no necessity for further legislation by the Federal Government until the time limit of seven years expires. This means that at any time during the seven years, when thirty-six States have ratified the above repeal amendment, it will become law by the mere proclamation of the Secretary of State. Therefore, in the future the battle for temperance will be in the States rather than in the Federal Congress.

All the forces of the Drys should organize to oppose the repeal. At this writing the Wets are sanguine that the repeal may become effective by the time Congress adjourns next summer, if a special session is called. Others think it will take much hard work to secure ratification by the required number of States. All admit that everything depends upon the strength and activity of the opposition.

The question is now largely divested of poli-

tics. It is not a question of Democrats or Republicans. The question is, Shall the Eighteenth Amendment be repealed? It is a straight, open question, which must be answered by Yes or No. Every Christian has the opportunity to use his influence in persuading others to retain the Eighteenth Amendment. If your State votes in favor of the repeal, it means one more State favoring the repeal of the Eighteenth Amendment. Seventh-day Adventists should present a united front against repeal. Every argument and every influence possible should be used against it. Literature informing the people of the evils of legalizing the sale of alcoholic beverages should be circulated everywhere. Lectures on temperance by our ministers should be arranged by our churches. Mass meetings should be held where possible. What is done should be done quickly.

Alcohol is man's deadly foe. It is an enemy to civilization when used as a beverage. It is habit forming. Its victims become degraded, and constitute a menace to society. It fills the asylums with insane; it produces paupers who are a public charge and must be maintained by taxation; it deprives children of proper education and unfits them for society; it weakens the vital forces of the user and his family so that pneumonia, tuberculosis, and other debilitating diseases make dreadful inroads on both the drinker and his impoverished family. It is a consumer of funds, and takes dreadful toll from the low salaries of the poor. It cripples every other business and industry. It degrades womanhood. There is no evil like this gigantic one which threatens to invade our land, against which we should unite with all our strength. Our people in every State should perfect an organization, and by the use of literature, by lectures, by conversations, and the like, defeat the repeal of the Eighteenth Amendment.

I. H. E.

*The text of Senate Joint Resolution 211, as passed, follows:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two thirds of each House concurring therein), That the following article is hereby proposed as an amendment to the Constitution of the United States, which shall be valid to all intents and purposes as part of the Constitution when ratified by conventions in three fourths of the several States:

"ARTICLE—

"Section 1. The eighteenth article of amendment to the Constitution of the United States is hereby repealed.

"Sec. 2. The transportation or importation into any State, Territory, or possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited.

"Sec. 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress."—*Congressional Record—Senate, Feb. 16, 1933, p. 4347.*

LIQUOR AND CRIME.—It has been said that this type of organized criminal activity is wholly attributable to conditions produced by our national system of prohibition, and to a considerable extent we have been disposed to sit quiescent with our hands folded, claiming helplessness to deal with the criminal conditions in our large cities until national prohibition may be done away with. Changes in our methods of liquor control, which seem to be impending, will not remove the crime problem. Whatever may have been the extent of the influence of the prohibition situation on the development of lawlessness, it is altogether evident that under present conditions the organized criminal rackets and organized criminal activities in our large centers of population have spread out to a point where the abolition of illicit traffic in liquor will make only a dent in the activities and revenues of organized crime. . . .

When I took office as Attorney-General, there were 24,000 persons under restraint for violation of Federal laws. Today the number is 54,000. We have today more prisoners held for offenses not related to liquor traffic than in 1929 we held for all causes, including violation of liquor laws. If national prohibition is abolished, we may awake to the fact that we no longer have that alibi for crime conditions.—*Atty.-Gen. Wm. D. Mitchell, in Nation-wide NBC Broadcast, Feb. 20, 1933; printed in Washington Evening Star, Feb. 21, 1933.*

POINT OF INTOXICATION.—The consensus of experiment results point to the desirability of regarding 0.5 mg. [milligram] alcohol per cubic centimeter of blood as the point at which the average individual (who is not a hard drinker) reaches intoxication if this term means probable danger to self and to others.—*Walter R. Miles, Ph. D., Prof. of Experimental Psychology, Yale University, in "Alcohol and Man," p. 260. Macmillan Co., N. Y.* [There are approximately 5000 c.c. or 5 quarts of blood in the body. Therefore the intoxication point for 5000 cubic centimeters of blood would be .5 mg. x 5000 cubic centimeters or 2500 mg. 2500 mg. equals 2.5 grams. In 2.75 per cent beer there are 2.75 grams of alcohol to 100 c.c. or 13.75 grams to 500 cubic centimeters or 1 pint. If all the alcohol taken into the body were absorbed directly by the blood, a pint of 2.75 per cent beer would contain six times more alcohol than necessary to produce the intoxication point.]

THE 2.75 PER CENT ALCOHOL HARMFUL.—It should be emphasized that all recent scientific tests prove that beverages containing as low as 2.75 per cent alcohol distinctly retard movement in skilled operations, deaden control of eye and hand, and occasion greater expenditure of energy to produce a given result.—*"The Noble Experiment," by Irving Fisher, Prof. of Economics, Yale University, p. 139.*

There is no longer room for doubt in reference to the toxic action of alcoholic beverages as weak as 2.75 per cent by weight.—*Walter R. Miles, quoted by Robert E. Corradini in his leaflet, "When and Why Is a Beverage Intoxicating?" from "Alcohol and Human Physiology," by Francis G. Benedict, p. 9.*

COMPARATIVE ALCOHOLIC CONTENT.—One pint of wine (8 per cent alcohol) or two pints of beer (4 per cent alcohol) or three ounces of whisky (42 per cent alcohol) all have the same content of absolute alcohol.—*"Prohibition Facts," compiled for The Allied Forces for Prohibition, by W. G. Calderwood, p. 32.*

BEER IS INTOXICATING.—The whisky interests have never said that a man could not get drunk on whisky. Any man who has had any experience in drinking knows that it is possible to get exactly as drunk on beer. A man can get drunk on Peruna or hair tonic or perfumery. The entire issue of prohibition has been based on the man who gets drunk. And now come the brewers with their supreme effrontery, and say that beer is an almost non-intoxicating beverage. If we were to decide between the merits of the beer drunk and the whisky drunk, we would say candidly that the mushiest and sloppiest kind of drunk in the world is the beer drunk.—*Mida's Criterion (a leading journal of the distillers), Jan. 1, 1916, Vol. XXXII, No. 1, pp. 12, 13.*

DRINKING VERSUS DRIVING.—Unless genuinely frightened or sharply checked by a sudden recognition of his responsibility, the person who has ingested alcohol has no adequate sense of his own status as a driver. One of the most certain psychological results which alcohol confers upon its host is the sense of self-sufficiency: "What man dare, I dare." This overvaluation of personal powers is a big factor in producing pompous speeches and loud songs in some groups of drinkers, vigorous quarrels and fist fights in others. And the drinker who wants to drive his car home or to the city thinks of course he is able to drive, while his friends, both sober and tipsy, are not likely to take it upon themselves to restrain him. "After all he isn't really in bad shape, he can manage all right." Perhaps he will manage this time. But in the many situations where an accident could be avoided or made less serious by sudden realization and promptly co-ordinated action, the driver with alcohol in his blood and brain is certainly at a disadvantage, and others on the road with him must unfortunately share in this disadvantage.—*Walter R. Miles, Ph. D., Prof. of Experimental Psychology, Yale University, in "Alcohol and Man," p. 253.*

THE DANGEROUS DRIVER.—A really drunken driver is usually not dangerous, because he is so easily and quickly detected, or incapacitated, as being found asleep in his car at the curb. The really dangerous driver is the man who has had one or two drinks only, who still thinks he is in possession of his faculties, but whose driving judgment has been impaired. On the public highways moderate drinking is more dangerous than immoderate.—*Robbins Stoeckel, Commissioner of Motor Vehicles of Connecticut, as quoted in "The Noble Experiment," by Irving Fisher, Prof. of Economics, Yale University, p. 36.*

LIQUOR AND GASOLINE.—All America knows that liquor and gasoline do not go well together. I have never heard any one suggesting that we repeal the law that drinkers shall not drive cars. . . . No one wants any drinking man to be at the mercy of machinery, and no one wants to be at the mercy of any machine in the hands of a drinking man.—*Henry Ford, in "My Views on Liquor and the Law," in Collier's, The National Weekly. (Permission to print secured.—Ed.)*

NOTES AND NOTICES
Items of Interest to Workers

OUR younger ministers, in particular, are invited to read carefully the article by Elder I. H. Evans, appearing in the *Review* of March 23, 1933, under the title, "Preparation for the Ministry." The writer's many years of fruitful experience, together with his recognized scholarly habits, merit more than usual consideration for his discussion of this important topic. Do not fail to read his article and to bring it to the attention of those who aspire to the sacred work of the ministry.

W. I. SMITH.

* * *

The United States Supreme Court has twice refused to review the decision of the Federal Radio Commission and a lower court denying renewal of license to station KGEF, operated by the Rev. "Bob" Shuler, of Los Angeles, largely because of his attacks over the air upon the Roman Catholic Church. The unwisdom of such a course is again exemplified.

* * *

CLERGYMEN everywhere are being circularized these days by all sorts of "gold mine" and other get-rich-quick schemes offered at a very marked reduction as a ministerial courtesy(?). We are confident that none of our brotherhood will yield to these specious projects.

* * *

The Association secretaries regret an unavoidable delay by the Book and Bible Houses in filling recent orders for the Ministerial Reading Course book, "The History of the Christian Church," by Foakes-Jackson. They were held up temporarily because the stock of the former edition was entirely sold out. Another edition has been rushed through by Harper and Brothers, and by the time this issue of the **MINISTRY** reaches the field, all the accumulated orders will doubtless have been filled. We are glad this study volume is proving so helpful. There is still abundance of time to secure and read it for 1933.

AROUND THE WORLD CIRCLE

The Great Commission in Operation

PROBLEMS OF BIBLE TRANSLATION

BY ERNST KOTZ

ONE of the greatest problems confronting the missionary in certain heathen lands is that of translating the word of God into the language of the people for whom he labors. Whether Seventh-day Adventists work, the desire to study the word of God is always stimulated. This fact was observed a few years ago in the report of the British and Foreign Bible Society. Attention was called to the greatly increased sale of Bibles in Rumania, due in a large measure to the untiring efforts of Seventh-day Adventist ministers, colporteurs, and church members, which efforts, as the report stated, made the Bible known widely in Rumania as "the Adventist Book."

The translator of God's word takes upon himself many responsibilities. A new translation is likely to mold the language of the whole region where it is used. Therefore, all the available scientific and linguistic talent should be secured to help in the task. Then there is the problem of accuracy or precision of translation. Leading Bible Societies, like the American, British, and German, have worked out quite a number of rules for translators, which almost invariably insist that the Greek original (for the New Testament) must be the basis of the translation. This is a wise rule. It protects the translator against the danger of injecting into certain texts his own private or denominational interpretation. The Greek original determines what word is to be used, whether he approves it or not. Many an animated discussion in translating committees has been ended by appealing to the Greek text.

Another important principle is that expressed by Paul when he writes to the Corinthians, "The letter killeth, but the spirit giveth life." One illustration will make this clear: Jesus compared the kingdom of heaven to a mustard seed. He chose that particular seed because it was best fitted to illustrate His point, and because its peculiarities were well known to His audience. You cannot explain something your hearers do not fully understand, by using an illustration which they do not at all comprehend. Yet many translators felt they must use the *precise word* (the "letter") "mustard seed," even in countries where the people had never seen a mustard seed, and when they had no conception of the foreign word that of necessity had to be used by the translator. Had he felt free to make reference to a similar kind of seed with the characteristics of the mustard

seed, and well known to the people, he could have done so without violating the sacredness of the Holy Writ. On the contrary, he would have preserved its spirit.

Space does not permit us to speak of many other translating problems.

We are grateful to the Bible Societies which in a true Christian spirit of responsibility foster and finance this work, and with great carefulness guard the purity of God's Book. In spite of this, errors have crept into some versions, and these versions have in turn become so firmly established in the affections of the people that they obviously cannot be eliminated without great difficulty.

One of these erroneous translations is that of "the Lord's day," appearing in Revelation 1:10: "I was in the Spirit on the Lord's day." In many Latin versions "Lord's day" is rendered "Sunday." Last November the General Conference appointed a small committee to study this matter, and the following action, which was prepared by Professor Howell and passed by the General Conference Committee, was sent to the American as well as the British and Foreign Bible Society. It will doubtless be of interest to all our workers:

"WHEREAS, The translation of the Greek phrase *kuriakē hemera* in Revelation 1:10 is misleading as it appears in the text of most of the Spanish, Italian, and French Bibles distributed by the American Bible Society and the British and Foreign Bible Society; and,

"WHEREAS, The rendering of this phrase is misleading to the average reader because it employs an ancient word for 'Lord' that is universally used to designate Sunday in the common secular calendar, and is understood by the ordinary reader to mean Sunday rather than Lord; and,

"WHEREAS, The word 'Lord' is rendered elsewhere in the New Testament by *Señor* in the Spanish, *Signore* in Italian, and *Seigneur* in the French—terms universally understood in modern times to mean our Lord Jesus Christ; and,

"WHEREAS, It is always and everywhere desirable to have the translation of the Holy Scriptures adhere as faithfully to the original as the common usages of languages allow, to the end that the common people as they read may obtain the very truth indited by the Holy Spirit; therefore,

"Resolved, That we very respectfully request the British and Foreign Bible Society and the American Bible Society to give attention to an improved translation of the Greek phrase *kuriakē hemera* in Revelation 1:10 by a more

modern and accurate rendering, at the earliest time consistent with the policies of the society."

Dr. Eric North, secretary of the American Bible Society, sends the following friendly reply, which gives assurance that when the time for a general revision of said translations has come, our objections will be carefully considered. Dr. North writes:

"The spirit and expression of your letter of December 5 and the resolution of the Executive Committee of the General Conference of Seventh-day Adventists which you inclose, are clear and commendable and much appreciated.

"I shall be happy to report this to our committee, and let you know in due course of their response."

Washington, D. C.

EFFECTIVE ILLUSTRATIONS

For Song or Sermon

CHANGING PLACES.—Before the battle of Hatcher's Run, a Christian soldier said to his comrade, "You are detailed to go to the front, while I am to remain with the baggage. Let us change places. I'll go to the front; you remain in camp." "What for?" said the comrade. "Because I am prepared to die, I think, but you are not." The exchange was made. The thought of the conduct of the friend and the readiness with which he exposed his life, his assurance of his safety in Christ, all so strongly affected the soldier that he repented and confessed his faith.—*The Presbyterian, Feb. 16, 1933.*

PERISHED WITH GOLD.—Many years ago on the Mississippi River there was a collision, and a boat was sinking. The captain ordered every one into the lifeboats as quickly as possible. Every one obeyed, except one man. He dashed down the stairs, and after the boats had all pulled away he appeared on deck. The captain in one of the boats called to him to jump, and they would pick him up. He jumped, sank, and never came up. Later his body was recovered. He had spent that fifteen minutes in going through the baggage of the other passengers and filling his pockets with gold and silver. In fifteen minutes he had accumulated more wealth than many people can accumulate in a lifetime, but it cost him his life.—*Charles F. Banning.*

THE FLAMING SKY.—Miss Margaret Slattery was a guest of a fire warden. Miss Slattery's window faced the east. She suddenly awakened to behold an amazing spectacle of a wide expanse of flaming red in the sky far along the horizon. In alarm, she shouted, "Fire! Fire in the east!" The warden was seen looking out with trained eyes upon the cause of the excitement, and then he responded, "That isn't a fire. It is the coming of the dawn!"—*Rolfe Cobleigh.*

WRONG EMPHASIS.—I heard of a woman in Scotland who was introduced to a minister by another minister as a woman of great faith. She instantly rebuked him by saying: "No, I am a woman of little faith in a great God." She has the right idea. If I have even a little faith, I have the power of the Almighty behind me.—*D. L. Moody.*

PROXY PREACHING.—A traveling man fell into conversation with the porter of a Pullman car. He learned that the porter had planned in his earlier life to be a preacher. At about the same time his brother felt the call to preach, and the porter told him to go on to school, and he would help support him. The brother went to college and became one of the leading ministers of his race and denomination. The porter, when the traveling man met him, had been on that Pullman car for thirty years, and was happy over the work that his brother was doing and which had been made possible largely through his own sacrifices. That preacher brother was at that time Bishop Scott, of the Methodist Episcopal Church, with Liberia as his field. We verified the story and found it to be true. All hail to the humble men and women who have helped to make others great by their own self-forgetfulness!—*The Watchman-Examiner, Feb. 16, 1933.*

ILLUMINATED TEXTS

Side Lights From Translations

Mark 7:18, 19

Standard Versions

"And He saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, **purging* all meats?**"—*Authorized.*

"Making all meats clean."—*A. R. V., R. V.*

Catholic Version

"Purging all meats."—*Douay.*

Historic English Translations

Wiclif, 1380.—"Purgynge alle metis."

Tyndale, 1534.—"That porgeth oute all meates."

Cranmer, 1539.—"Pourgynge out all meates."

Geneva, 1557.—"That purgeth out all meates."

Rheims, 1582.—"Purging al the meates."

Independent Translations

"Making all foods clean."—*American Baptist Improved.*

"Pronounced all foods clean."—*Centenary, Riverside.*

"Purging all meats."—*Companion Bible, Darby, Newberry.*

"Which eliminate all foods."—*Fenton.*

"Declared all food clean."—*Goodspeed.*

"Purifying all the food."—*Interlinear Greek.*

"(Thus he pronounced all food clean.)"—*Moffatt.*

"Making all meats clean."—*Moulton.*

"Purifying all foods."—*Rotherham.*

"Which carries off all that is eaten."—*Syriac.*

"Pronounced all food equally 'pure.'"—*Twentieth Century.*

"Cleanses all the food."—*Von Tischendorf.*

"Pronounced all kinds of food clean."—*Weymouth.*

"Purifying all the meats."—*Young.*

*"Purging" is from *katharison*, meaning, cleanse, purify, make clean. It is in participial form, *making* clean. It varies in gender form in the different Greek texts, as between masculine and neuter. Taken as masculine, it belongs to "He" in "He saith" in verse 18, in which case it is well rendered in R. V., "This He said, making all meats clean." the phrase "This He said" being supplied to indicate its connection with "He saith." The meaning would thus be that in what He said about defilement of a man, all foods alike are clean or clear of making any moral defilement, or in other words "making all meats clean" as far as defiling a man morally is concerned. Taking the participle as neuter (which is less well attested in the texts), it belongs to the statement as a whole, to express the effect of what is said about defiling, namely, thus clearing all foods from the idea of moral defilement. It is just possible, though hardly probable, that the neuter form might go with "draught," as clearing the body of all foods in a process of nature, so that none remains to defile a man. But this is less apposite to the lesson of the parable. The term for "meats" is the general word for *foods*, with no idea of flesh in it.

W. E. HOWELL.

VALUABLE QUOTATIONS

From Reliable Sources

LAWLESSNESS INCREASING.—The endless battle with lawlessness is taking on new forms in our cosmopolitan areas. New types of criminal activities have been developed. Malefactors who operate alone and on a small scale still exist, but they are back numbers in the progress of crime. Organized crime is the thing. No longer are the jackals of society content with the returns of small depredations. The frenzy to get rich quickly with which the public has been generally inoculated in recent times has affected the criminal element. They operate on a large scale in big organizations with numerous personnel. They want millions, so they have gone into business. They are levying tribute on commercial and business enterprises, and on the distribution of the necessities of life. So numerous and powerful have these organizations become and so large their revenues that at times they have dominated politically great wards in large cities, and when decent citizens have been apathetic, have wielded the balance of power in municipal elections. They aspire to and at times succeed in obtaining representation in executive, legislative, and even judicial offices.—*Atty.-Gen. Wm. D. Mitchell, in Nationwide NBC Broadcast, Feb. 20, 1933; printed in Washington Evening Star, Feb. 21, 1933.*

INDIA AWAKENED.—The traveler who knew India prior to the World War will not recognize it as the same place today. The subservient attitude of the people has gone; women are to be seen taking part in processions and appearing on public platforms—activities unknown ten years ago; sections of the community that have been unvoiced for centuries are now clamoring for fundamental rights; ancient dynasties are being undermined by constitutional methods and democratic developments; and a new era is being reached in the government of a people numbering 350,000,000.—*Editorial in Christian Science Monitor, Jan. 24, 1933.*

FETISH OF ORGANIZATION.—Lincoln Steffens dreamed that he was walking down Fifth Avenue with the devil. He saw a man reach up and snatch a little bit of truth. "Did you see that?" said Mr. Steffens. "Yes," the devil nonchalantly replied. "Well," said Mr. Steffens, impatiently, "what are you going to do about it?" "It doesn't worry me in the least," was the devil's reply, "I shall tempt him to organize it."

A good way to handicap truth into futility is to smother it with wheels, bureaus, boards, budgets, drives, committees, subcommittees, secretaries, campaigns, slogans, card indexes, conventions, ballyhoo, propaganda, and publicity stunts.

When a rapture flattens into an institution, the inspiration which gave it being becomes the perspiration required to keep it going.—*E. Scott Farley, in the Watchman-Examiner, Oct. 6, 1933.*

REMOVING THE WORD.—It may be a surprise to many Christian parents to learn that Bible-centered lessons are no longer taught in the majority of our Sunday schools. Our forefathers believed that "the Bible and the Bible alone is the religion of Protestantism." That was the battle cry of the greatest religious movement in history, and in the centuries following the Reformation the Bible continued to be recognized as the very heart of Protestantism. It has been only in recent years that the denominations have been led by project experimentalists to remove the word of God from its time-honored place in the Sunday school lesson and substitute naturalistic humanism.—*Clarence H. Benson, in Sunday School Times, Feb. 4, 1933.*

UTILIZING CHURCHES.—We Protestants are losing by letting weddings and funerals take place so generally outside the church edifice. The Roman Catholics are wiser than we in this matter. In many instances it is inconvenient to celebrate these ceremonies in the church, but when possible, that is the place for them. They are solemn, religious acts, and should be consecrated not only by Christian gospel words and prayer, but also by the environment of God's house.—*The Watchman-Examiner, Feb. 16, 1933.*

FUNERAL FEES.—Years ago in Protestant church circles in America remuneration for officiating at a funeral was never thought of. The practice has been introduced among us by peoples who had belonged to the state churches of Europe, or by Roman Catholics, among whom it is the rule and obligatory. Evangelical ministers do not expect to be, and would prefer not to be, paid for such services.—*The Watchman-Examiner, Feb. 16, 1933.*

ROMISH REVIVAL.—There is an astonishing revival of Romanism going on in the Church of England. Hundreds of churches fall in line with the perversions, the superstitions and inventions of Rome. The following is taken from the *Churchman's Magazine*, and speaks for itself:

"It is sometimes alleged that the Anglo-Catholics are not actually guilty of Mariolatry. Here is a verse sung in the procession on the feast of the Assumption this year when a Mary image was carried amidst bestrewn flowers on the path and incense-laden air in a leading Anglican church:

"See how, ungrateful sinners,
We stand before thy Son;
His loving heart upbraids us
The evil we have done.
But if thou wilt appease Him,
Speak for us but one word;
For thus thou canst obtain us
The pardon of our Lord."

This revival is in full swing with the end of the age. The book of Revelation predicts a revival of the Papacy and its power. This revival is now beginning.—*Editorial note in Our Hope, January, 1933.*

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It is fairly easy to avoid criticisms of belief if one confines himself to generalities.

The Second Book of Samuel: "Administration"

BY H. CAMDEN LACEY

A. TRIUMPH 1 to 10	B. TEMPTATION 11	C. TRIBULATION 12 to 19:8	D. TRUST 19:9-24
David the Sovereign "Thy Gentleness Hath Made Me Great"	David the Sinner "I Have Sinned Against the Lord"	David the Sufferer "All Thy Waves and Thy Billows Are Gone Over Me"	David the Saint "Bless the Lord, O My Soul: and All That Is Within Me, Bless His Holy Name"
1. Ruling Over Judah. 1 to 4 a. The tidings from Gilboa. 1:1-16 b. "The Song of the Bow," an elegy for Saul and Jonathan. 1:17-27 c. His coronation as king of Judah. 2:1-4 d. His victorious war with the house of Saul. 2:5 to 4	1. The Iniquity. 11:1 to 27a a. Idleness. "David tarried still at Jerusalem." Verse 1. b. Enticement. "He saw a woman . . . very beautiful to look upon." Verse 2. c. Desire. "David sent and inquired after the woman." Verse 3. d. Adultery. "And David . . . took her." Verse 4. e. Murder. "Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon." Verses 5-27. (2 Sam. 12:9.)	1. Personal Sorrow. 12 a. Nathan's parable. b. David's penitence. c. The death of the child. Psalms 51, 32, 33, 38, 39, 40, 41 d. God's forgiveness. e. David's victories. 2. Domestic Trouble. 13 a. Amnon's outrage. b. Tamar's despair. c. Absalom's revenge. 3. National Calamities. 14 to 17 a. Absalom's rebellion 14 to 15:12 b. The exile of David. 15:13 to 17 Psalms 3, 4, 5, 7, 42, 43, 55, 61, 70, 71, 79, 86, 143. 4. Domestic Trouble. 18:1-18 The slaying of Absalom. 5. Personal Sorrow. 18:19 to 19:8 a. Mourning for Absalom. 18:19 to 19:4 b. Joab's remonstrance. 19:5-8	1. Restoration to the Throne. 19:9-43 2. Sheba's Insurrection Quelled. 20 3. Saul's Sons Punished. 21:1-14 4. Victories Over the Philistines. 21:15-22 5. The Song of David. 22 The majesty and mercy of God. Psalm 18 6. The "Last Words of David." 23:1-7 God's ideal king. 7. The Register of David's Mighty Men. 23:8-39 8. The Sin of Numbering the People. 24:1-9 9. The Punishment. 24:10-17 10. David's Penitent Intercession and Sacrifice. 24:18-25 Psalms 103, 104, 145.
2. Ruling Over Israel and Judah. 5 to 10 a. His coronation as king of Israel. 5:1-5 b. His capture of Jerusalem. 5:6-10 c. His palace built and kingdom established. 5:11, 12 Psalms 133, 139 d. His one weakness. 5:13-16 e. His triumphs over the Philistines. 5:17-25 f. The ark brought to Zion. 6 Psalms 101, 68, 24, 132, 105, 106, 95, 96. g. Messianic promises to David. 7 Psalms 2, 45, 22, 16, 118, 110. h. His victories over the Philistines, Ammonites, and other adjacent nations. 8 to 10 Psalms 60, 108, 20, 21, 37, 110.	2. The Immediate Issue. 11:27b God's hot displeasure. "But the thing that David had done was evil in the eyes of the Lord." Psalm 6		

The First Book of Kings: "The Throne; Deterioration"

A. CONSUMMATION 1 to 11	B. DILAPIDATION 12 to 22
The Undivided Monarchy	The Divided Monarchy
1. David. 1 to 2:11 a. His declining days. 1:1-4 b. Adonijah's usurpation. 1:5-10 c. The appeal of Bathsheba and Nathan. 1:11-27 d. The coronation of Solomon. 1:28-53 e. David's dying charges. 2:1-9 (1) To Solomon. (2) Concerning Joab, Barzillai, and Shimei. f. The death of David. 2:10, 11	ISRAEL. "In the Way of Jeroboam, and in His Sin Wherewith He Made Israel to Sin." 1. Jeroboam I. a. His election as king of the ten tribes. b. His inauguration of the calf worship. c. The warning by the man of God. d. The death of his son. 2. Nadab—an idolater. 3. Baasha. a. The destruction of the house of Jeroboam I. b. Warning by the prophet Jehu. 4. Elah—a drunkard. 5. Zimri. The slaughter of the house of Baasha. 6. Omri. a. A divided reign with Tibni. b. As sole king: builds Samaria. 7. Ahab. a. Introduces Baal worship.
1. Solomon. 2:12 to 11 a. "In all His glory." 2:12 to 10:29 (1) His establishment on the throne. 2:12-46 (2) His piety and wisdom. 3 (3) His power and wealth. 4 (4) His erection of the Temple. 5, 6 (5) His royal palace 7:1-12 (6) The works of Hiram the Tyrian founder. 7:13-51 (7) The dedication of the Temple. 8 (8) God's covenant with Solomon. 9:1-9 (9) Solomon's power and fame. 9:10-28 (10) Visit of the Queen of Sheba. 10 b. In his shame. 11 (1) His one weakness 11:1-3 (2) His apostasy and idolatry. 11:4-8 (3) His punishment by the Lord. 11:9-13 (4) His adversaries. 11:14-39 (5) His death. 11:40-43	Elijah the Tishbite a. The message to Ahab. b. With the widow of Zarephath. c. The triumph at Carmel. d. The still small Voice. e. The call of Elisha. f. Ben-hadad's defeat. g. Naboth's vineyard. h. The death of Ahab. JUDAH. "A Lamp in Jerusalem" "for David's Sake." 1. Rehoboam. a. His peaceful ascension. b. The revolt of the ten tribes. c. The warning by the man of God. d. Shishak's invasion. 2. Abijam. Continued wars with Jeroboam. 3. Asa. a. His abolishment of idolatry. b. His league with Ben-hadad. 4. Jehoshaphat. a. Peace with Israel. b. Reformation in Judah.

The Second Book of Kings: "The Throne; Termination"

A. CORRUPTION

Israel: In Captivity to Assyria

"The children of Israel walked in all the sins of Jeho-
boam which he did; they departed not from them."
2 Kings 17:22.

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| <p>8. Ahaziah. 1, 2
a. The last days of Elishah.
(1) Judgment by fire.
(2) Ascension in fire.
b. The early ministry of Elishah.
(1) Waters of Jericho healed.
(2) Mocking youth punished.</p> <p>9. Joram or Jehoram. 3-8
a. Elishah's miracles of mercy.
(1) The host supplied with water.
(2) The widow's oil multiplied.
(3) The Shunammite's son raised.
(4) The deadly pottage healed.
(5) The twenty loaves multiplied.
(6) Naaman the Leper cured.
(7) Gehazi smitten with leprosy.
(8) The lost ax head restored.
(9) The discomfiture of the Syrians.
(10) Samaria relieved.</p> <p>10. Jehu. 9-10
a. Destruction of House of Ahab.
b. Suppression of Baalism.</p> | <p>11. Jehoahaz. 14:1-7
a. Heavily oppressed by Syria.</p> <p>12. Jehoash. 13:8-25
a. Death of Elishah.
b. Three victories over Syria.
c. War with Judah.</p> <p>13. Jeroboam II. 14:23-29
a. Restored empire of David and Solomon.
b. Prophets: Jonah, Amos, Hosea.</p> <p>14. Zachariah. 15:8-12
a. Assassinated.</p> <p>15. Shallum. 15:13-15
a. Assassinated.</p> <p>16. Menahem. 15:16-22
a. Tributary to Pul.</p> <p>17. Pekahiah. 15:23-26
a. Assassinated.</p> <p>18. Pekah. 15:27-31
a. Partial conquest by Tiglath-Pileser.
b. Assassinated.</p> <p>19. Hoshea. 17
a. Tributary to Shalmaneser V.
b. Samaria besieged by Shalmaneser V.
c. Israel Carried Captive by Sargon II.</p> |
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END OF NORTHERN KINGDOM.

B. DISRUPTION

Judah: In Captivity to Babylon

"Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made." 2 Kings 17:19.

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| <p>5. Jehoram. 8:16-24
a. Marrying daughter of Ahab and Jezebel introduced Baalism.
b. Revolt of Edom.</p> <p>6. Ahaziah. 8:25-29
a. Killed by order of Jehu.</p> <p>7. Athaliah (Queen). 11:1-16
a. Murdered seed royal.
b. Hiding of Joash.
c. Execution of Athaliah.</p> <p>8. Joash. 11:17-12, 21
a. Jehoiada the high priest regent.
b. The temple repaired.
c. Judah invaded by Hazael.
d. Joash slain in a conspiracy.</p> <p>9. Amaziah. 14:1-20
a. Victory over Edomites.
b. Defeated by Jehoash of Israel.
c. Slain in a conspiracy.</p> <p>10. Azariah or Uzziah. 14:21, 22 to 15:1-7
a. Recovered and rebuilt Elath.
b. Smitten with leprosy.
c. Early ministry of Isaiah.</p> <p>11. Jotham. 15:32-38
a. Invasion by Samaria and Syria.
b. Ministry of Micah.</p> <p>12. Ahaz. 16
a. Alliance with Assyria.
b. Idolatrous altar erected in temple.</p> <p>13. Hezekiah. 18-20
a. Later ministry of Isaiah.
b. Idolatry uprooted.
c. Destruction of Assyrians.
d. Hezekiah's life lengthened.</p> | <p>14. Manasseh. 21:1-18
a. Abominable idolatry.</p> <p>15. Amon. 21:19-24
a. Assassinated.</p> <p>16. Josiah. 22 to 23:30
a. Prophecy of Joel (?).
b. Prophecy of Zephaniah.
c. Temple repaired.
d. Book of the law discovered.
e. Idolatry destroyed.
f. Covenant renewed.
g. Prophecy of Jeremiah.</p> <p>17. Jehoahaz. 23:31-33
a. Dethroned by Pharaoh-Nechoh.</p> <p>18. Jehoiakim. 23:34 to 24:7
a. Subdued by Nebuchadnezzar II.
b. Prophecy of Habakkuk and Nahum.
c. Daniel taken to Babylon.</p> <p>19. Jehoiachin. 24:8-16
a. Taken captive to Babylon.
b. Ezekiel taken to Media.</p> <p>20. Zedekiah. 24:17 to 25:30
a. Jerusalem destroyed.
b. Judah carried captive to Babylon.</p> |
|---|---|

END OF SOUTHERN KINGDOM.

Prophecy of Obadiah.
A remnant flee into Egypt.
Jehoiachin kindly treated in Babylon.
Daniel in Babylon.

KINDLY CORRECTIVES

Better Speech and Conduct

Pronunciation in Public Speaking

BY G. W. BINE

AN eminent platform speaker says: "If you wish to be effective in your delivery, you will need to be absolutely accurate in your pronunciation." One of the first essentials of a good speaking voice is clear, distinct enunciation. "To utter articulately," is one of the definitions given by Webster for the verb "enunciate." And all authoritative public readers and speakers assent to the proposition that faultless articulation is a prime requisite to accuracy in pronunciation.

One of the most pleasing and impressive public readers of the French stage fifty and more years ago, was Monvel. We are told that the secret of his success was his exquisite articulation, acquired by untiring practice, and that he began life with little or no voice power. We need to remember that no word is correctly pronounced which is not distinctly articulated. A distinguished teacher of oral expression gives this bit of counsel: "Concentrate primarily on articulation in your voice work." One simply cannot ignore clear, distinct enunciation, and at the same time expect to grow in popularity as a public speaker or platform teacher.

It is scarcely necessary to add that placing the accent on the wrong syllable, or giving the wrong sound to an accented vowel, results unfailingly in a mispronunciation.

Observe how each of the following words

illustrates the vulgar absence of articulation by the omission (elision) of a legitimate syllable or consonant, or by the insertion (interpolation) of an alien syllable or consonant:

Not infrequently do we hear—

his'try for hīs'to-ry
 rhet'ric for rhēt'o-ric
 gō'in for gō'ing
 gov'nor for gov'ern-or
 pas-tō'rial for pas'tor-al
 e-lec-to'ri-al for e-lēc'tor-al
 hē'ni-ous for hei'nous (pronounced hā'nus)
 cov'et-chus for cov'et-ous
 ār-tic for āre'tic
 tre-men'djus for tre-men'dous
 griēv-i-ous for griēv'ous
 Fēb'u-er'y for Fēb'ru-ā-ry
 plēd for plēad'ed
 in-trēst'ing for in'ter-est-ing
 hūn'derd for hūn'dred
 vāl'u-ble for vāl'u-a-ble

The following words are correctly pronounced as indicated:

dēc'ade, not de-cade'
 sō-prā-no, not so-prān'no
 tī-ny, not teen-y
 ver-bā'tim, not ver-bāt-im
 in'dus-try, not in-dūs'try
 stā'tus, not stāt-us
 au-dā'cious, not au-dā-cious
 ēx'qui-site, not ex-quis'ite
 fi-nance', not fin'ance
 fin'an-ciēr', not fin'nan-ciēr
 for-bāde', not for-bāde
 ly-cē-um, not ly'ce-um
 dā'ta, not dā'ta
 dē-mō-ni'a-cal, not de-mo-ni-ā'cal
 vic'ar, not vī'car
 Rūs'sian, not Rūs'sian
 sac'ri-lēge, not sac'ri.-lēj.
 pā'tron, not pāt'ron
 con-dō'lence, not con'do-lence
 cer'e-brum, not cer-ē'brum

We close this article with a few notable citations:

Ruskin wrote: "An accomplished education must include full command of expression by language."

John Quincy Adams said: "The training of the speaker should begin in boyhood, and should be part and parcel of the lessons of the school."

Dr. Charles W. Eliot declared: "A man is educated when he can speak the language of his own country correctly. Nothing is more useful than to speak distinctly."

Mountain View, Calif.

Common Excuses in Personal Work

(Concluded from page 10)

satisfaction which they understand to be an essential part of the Christian experience."

In dealing with these it is extremely important that plain, simple instruction be repeated frequently, until knowledge, feeling, and will

are all properly adjusted to the daily experience.

"Many who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves, and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount His promises, and then simply believe that He will fulfill His word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of His law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

"Darkness and discouragement will sometimes come upon the soul, and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

"At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may not feel today the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light."—*Bible Sanctification*, pp. 75, 76.

Modesto, Calif.

Safeguarding the Worker's Health

(Continued from page 5)

of nature's laws without paying the price, for nature's laws are the laws of God, and are inexorable.

What, then, can be done to safeguard the worker's health, so as to keep him so fit that work is a pleasure? First, and most difficult, is to convince the apparently well person that it isn't always "the other fellow" whose health may fail. Second, is to build up a health reserve. We may explain this reserve as follows: Two men of the same age require a gall bladder operation. Both appear in about the same health. One dies within two or three days, and in two weeks the other is convalescing. Why the difference?—Reserve. The cause—heredity and health habits, the two factors previously mentioned. One thought he didn't need much sleep or physical exercise, or to give much attention to diet,—that he could just work along and leave health matters to others who had the time to waste over trifles.

Here are a few simple health rules of great importance to everybody in these days of hustle and hurry:

Secure all the sleep you need to rest you,

preferably eight hours or more at night, but if not then, at any time you can get it.

Get out-of-door exercise for an hour or more daily; it is equivalent to walking two to four miles; and if you perspire a little, so much the better.

Take sun baths at intervals when possible, especially if nervous or at all run down.

Diet carefully. Eat freely of simple, natural foods, avoiding extremes. "Eat a little less and exercise a little more," is a good rule as we advance in years, and be sure to look well to elimination.

Keep as relaxed as your work will permit.

Closely confined workers sometimes need to reverse this order for a little time.

When you find your emotions a bit hard to control, or you feel all pent up and nervous, stop mental work and get out of doors in the sun and air, walking or working or playing till it seems good to tackle the unfinished task. You can then do it in less time.

We are to remember that "the health should be as sacredly guarded as the character."—*"Fundamentals,"* p. 147. We may plead lack of time, but count the hours spent by broken workers in wishing for better health, apply these hours to prevention of sickness, and the result will surprise us all.

Washington, D. C.

Health, Devotional, and Special Broadcasts

(Concluded from page 8)

has not been so busy in years. He has had a very good interest as the result of our radio work at the time of the union session.

As to speaking technique: When addressing your audience over the radio, speak naturally, as if you were addressing some one standing across from you in your usual conversational voice. Stand within nine to eleven inches from the microphone, and do not speak directly into it, but slightly at an angle, so the voice goes just past it. In this way there will be no blare. Be as natural as you can, and forget you are in front of the microphone.

Charlotte, N. C.

We Must Warn as Well as Witness

(Concluded from page 13)

not save, they awaken; then the positive gospel saves. Some think that unless there is strong public denunciation of apostasy, there is failure to declare the message; but others are convinced this conclusion does not necessarily follow. They stress saving truth as primary, but faithfully expose error in contrast and as a warning. Time, place, and circumstances differ, and so do men. But however that may be, we must be faithful to our trust. We need

constantly to review Heaven's mandate to this movement. Our marching orders are exceedingly plain.

L. E. F.

One Objective for Every Worker

(Concluded from page 3)

should always be our supreme objective. I am grateful to report that last year we had over twenty conversions in our Shanghai Clinic and Sanitarium, and this year we have had a number also.

Remarkable experiences likewise attend our godly colporteurs. Two faithful men went up into northwest China, where they sold large numbers of books and took subscriptions for the Chinese *Signs*. We found they had been preaching also, and had been very warmly welcomed by the natives. Then these colporteurs sold their mules, bought two camels, and started into Chinese Turkestan. We did not hear from them for six months. We knew the extreme danger under which they worked and traveled. With the Soviet influence as strong as it is among the Mongols, for these young men to get across the line with two camels loaded down with religious literature, would be nothing more or less than evidence of the Lord's special care.

From Urumtsi, the capital of Sinkiang, we now have letters from them, telling us they arrived safely and are preaching the message. They are our first missionaries to enter the central part of Asia, the most isolated area that we have to enter anywhere in the world. I know of no other section on earth that is so hard to enter as Chinese Turkestan. But these men have found their way into that country. I am glad the Chinese opened up the work there, and that they are self-supporting colporteurs. It is a great encouragement to our church in China and to our membership the world over.

People sometimes wonder what kind of members we have, and whether after all the Chinese love this truth, or whether they follow us chiefly to get employment. I want to tell you that the Chinese are willing to take risks along with us any time. God is raising up godly native men to carry our message into the uttermost parts of the earth. It gives us great courage to believe that He is both able to finish His work and will assuredly do it. It behooves us to review these principles frequently, lest we forget.

Shanghai, China.

Let Us Examine Ourselves

(Continued from page 1)

spirit that actuates us when we are alone. But if a man will, he can *know himself*, and such knowledge will beget humility within and charity for others without.

Never should we examine ourselves with the objective of proving that we are better than heretofore, comparing ourselves with what we once were or with our fellow men. Christ is our model, the one perfect standard. Not only so, but He is our mighty Helper, our great High Priest, who is "touched with the feeling of our infirmities," since He "was in all points tempted like as we are, yet without sin." He is very merciful and pitiful, for He has tasted every grief and temptation known to man.

We must continually look to Christ while we study our motives and purposes. Once I observed an artist making a copy of a famous picture hung in the Pitti gallery at Florence. The copy, to me, seemed perfect; yet the artist looked continually at the masterpiece, only glancing away for a moment to pick up a bit of color and lightly touch his own work. Continually he kept before his eyes the lovely original, striving ever to bring his own picture into a more perfect likeness of the great Rubens which he was copying. So must the Christian ever keep before him his great Example as he examines himself.

To know oneself is to let the conscience rule. If the conscience has been trained in the fear of the Lord, it is our truest judge, the best interpreter of our speech and actions. When enlightened by prayer and faith, one's conscience is a true judge of motives and of the heart's intents. And after all is said, the motive that prompts the deed, or word, or action, is the key to what we are. Are you envious

of a brother because of his promotion? his prosperity? his ability as a speaker or singer? Your own inner self, your conscience, tells you of your feeling, and it either approves of your motive or condemns you for it. Even your words and your visible actions may conceal the inward burnings and jealousies of the heart. Self-examination will help reveal your motive for what it really is. You should be condemned if you have sought your own advancement above that of your fellows, regardless of how the crowds may shout. "O the tranquillity, liberty, and greatness of that mind which is a spy upon itself, and a private censor upon its own manners!"

If we would but look into our own hearts and motives, sitting as a stern judge upon ourselves, it would be better for us all. A daily review of our own words and actions, a close examination of our motives, judging them without charity or pity, looking at them as we know God sees them, will surely drive us to seek forgiveness from Him who only can forgive.

We are all hastening toward eternity. The last moment is hidden from our sight. Why should we not be honest in judging ourselves and our doings, searching for the secret springs of our actions? Let us never forget that "the heart is deceitful above all things, and desperately wicked."

The standard of right action must ever be, not self-glory, not self-advancement, but "whatsoever ye do, do all to the glory of God."

I. H. E.

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TEAM WORK!—Some work well alone, but have difficulty in teaming up with associate workers. They are individualists by inclination, and sometimes by cultivation. But in "the army of the Lord," as with armies of the nations, success depends upon merging our efforts for common achievement and united results. We must work together with man and with God.

PRECONCEPTIONS!—There is danger that we, the avowed expositors of prophecy, shall attempt to forecast the course of prophetic fulfillment, and by having our eyes fixed on the course anticipated, shall fail to recognize the actual accomplishment of the divine prediction. This we cannot afford to do. Our own safety, and the effectiveness of our witness to the world, depend upon the open mind, the honest heart, and the courageous spirit.

SIN!—The sense of sin is passing from multitudes. Continual indulgence in iniquity has so blunted the moral perceptions that transgression no longer shocks and alarms the soul. That is one of the damning effects of sin. There rests upon us responsibility for proclaiming the divine standard which remains unchanged. We must cry aloud and spare not in disclosing the appalling breakdown of restraints that have deterred in the past. The sin problem must remain the vivid issue, and full redemption its blessed antidote.

PROPHECY!—It is regrettable that depreciative words are occasionally uttered concerning some limitation noticeable in the prophetic expositions of Uriah Smith. This is most unbecoming. A pioneer in systematic prophetic interpretation, his labors stand as an imperishable monument despite their limitations. They were not faultless, but they constituted a masterful contribution in the field, and his name is revered by all thoughtful students of prophecy in this movement. Some phases of latter-day prophetic fulfillment had not developed to the place where certain features could be discerned in his day. The test of time had not then accomplished its corrective work upon details. But assuredly divine help was given him, and denominationally we shall ever be justly proud of the record left. So venerating the past, we press on to confirm all truth, to enlarge our understanding, and to recognize the final developments in prophetic fulfillment. This calls for certain adjustments and enlargements in exposition, and Uriah Smith would doubtless have been among the first to make them were he living today, and had access to the information now available.

SUSTAIN!—Sympathy and not censure should mark our public allusions to those who bear the responsibilities of state throughout the world in these strange days when a baffling haze obscures the pathway out of present involvements. With the very foundations of nations crumbling, and a power from beneath casting a fatal spell over mankind, tragic the lot of those who guide the destiny of nations today. No wonder men are in the grip of fear. Despair would fill our own hearts if our vision had not been opened to see the coming Deliverer. We should pray for our rulers.

MODESTY!—The true scholar is modest and humble. Real students and investigators sense the painful limitations and incompleteness of human knowledge. They realize that finite man knows only "in part." They recognize the illimitable reaches of fact and information lying beyond the wisest of men. It is only the superficial and arrogant who, having made a little skit into the realm of research, feel themselves competent to dogmatize upon the deep things of theology, history, or science. For our own sakes, and especially for the fair name of the cause we love, let us remember our own limitations, and cultivate humility.

LIMITATIONS!—It is wholesome frankly and frequently to confess that there are many things in both the Bible and the Testimonies which we do not yet understand. Even inspired apostles studied diligently to fathom the deep things of God, as recorded in Sacred Writings. For one to assume to understand or answer every problem that arises, weakens instead of inspires confidence, so far as the informed and thoughtful are concerned, in both his judgment and his conclusions. Honest admission of human limitations creates confidence in the minister's honesty and sincerity. It constitutes a testimonial to his integrity of character.

FITTED!—It does not follow, that because a man has forsaken all to follow Jesus, and labors at a ministerial wage, he is therefore above question as to spiritual fitness for leadership. Peter, James, John, and the other disciples had done this when they responded to their call. But Peter was unconverted until after the betrayal and repudiation. And James and John were political strugglers for position until after Christ's ascension. It is not unfair to interrogate a worker's spiritual condition, for he is responsible for the condition of the people. Rather, committees are recreant if they do not. God make us all converted preachers.

L. E. F.