

The Ministry

A Medium of Communication
between the members of the
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Trenchant Truths

INTELLECTUAL honesty is as imperative as financial probity.

THE supreme test of any doctrine is its practical value in the life.

WE must never forget that purity precedes spiritual power; it accompanies it, and follows it.

THE genuine gospel begins with the fact of sin, and leads to the full provisions of salvation.

EVERY man in our ranks who traverses the pathway of apostasy first casts aside the Spirit of prophecy.

SCHOLARSHIP does not skim the surface. It penetrates to the depths. May this attitude prevail.

WE need to beware about getting our theology from the hymns we sing. Many of them are the product of misdirected ingenuity. To the Bible we must go.

AN insipid, pointless ministry is the outgrowth of a shallow experience with God. We can speak effectually only of the things we know, and testify to what we have seen and heard.

ABOVE all else, faithfulness is required of stewards. Let us voluntarily and individually check all extravagance in our work as laborers. We need be neither niggardly nor unwise, but the spirit of the age tends to encroach. Remember, a dollar saved is a dollar available for the extension of our cause.

CRISES do not make leaders; they simply discover them.

MATERIAL prosperity is never a substitute for spiritual power.

LET us be careful where we obtain our information. Newspapers are often like distorting mirrors.

A FUNDAMENTAL confidence in our message is essential to its successful proclamation. If our certainty is shaken, we cannot proclaim it with full conviction. Skepticism kills missionary fervor.

THE smoke screen is an unworthy weapon for soldiers in the army of the Lord. Either let us deal frankly and honestly with a problem, or let us be silent.

WHEN because of changing conditions you are tempted to question some great principle, study rather to see if your own viewpoint has not been too constricted and narrow. The truth of God covers every contingency.

IF the enemy who seeks to hinder all advance can so fill our time with committees, routine, detail, or secondaries as to keep us from aggressive and progressive study, he scores, and we lose irreparably. Let us thwart his sinister plans.

THE minister who has fallen is just as much the object of God's solicitous love as is any other living soul. This fact should never be forgotten. Sometimes there is a tendency to give the cold shoulder and a wide berth to the one who has made a regrettable blunder. But while there are recognized prohibitions to further public service, there should be the tenderest solicitude for the soul's restoration. L. E. F.

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Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

Department and Dress of Ministers

BY E. E. ANDROSS

SINCE His ascension, Christ, the great Head of the church, has carried forward His work in the world by chosen ambassadors, through whom He speaks to the children of men, and ministers to their needs. The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church, is one of grave responsibility. In Christ's stead they are to beseech men and women to be reconciled to God; and they can fulfill their mission only as they receive wisdom and power from above."—*Gospel Workers*," page 13.

The ambassador whom the Saviour chooses is sent forth to represent Him before men, even as He represented His Father. Surely, this is no mean position; instead, men who "have taken upon themselves the vows of consecration, to devote all their powers to the sacred service of God;" who "occupy the position of expositors of Bible truth, and have received the solemn charge," hold "the most important" office "to which human beings" have "ever been called, second only to that of Christ Himself."—*Testimonies to Ministers*," p. 434; *Gospel Workers*," p. 445. How careful should such a one be of his deportment, his attitude, his manner of speaking, his dress. His entire demeanor should constantly be under careful scrutiny. "He should cultivate courtesy and refinement of manner, and should carry himself with a quiet dignity becoming to his high calling."—*Gospel Workers*," p. 172.

The minister's dress at all times should be in keeping with his holy profession. While we are not serving today in the capacity of the ancient priests, we are to represent our great High Priest, and are "ministers of our God." Isa. 61:6; Joel 2:17. "Everything connected with the apparel and

deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of His worship, and the purity required of those who came into His presence."—*Patriarchs and Prophets*," p. 351. If it was important then that the dress and deportment of God's representative should be such as to lead men to think of the holiness of God, and to create a soul-hunger for the righteousness of Christ to cover the shame of his nakedness, how much more today, when soon men are suddenly to be ushered into the very presence of the Most High, should the life, the deportment, the dress, of the minister of God lead men unconsciously away from the earthly to the heavenly, away from sin to purity and holiness of life.

Black or dark material should be worn in the sacred desk except in the tropics, where pure white may be appropriately worn, unless the custom of the people would make white in the pulpit inappropriate. The clothing should be well fitted to the person, and should always be clean and well pressed. The tie worn should never be highly colored, but always modest. The most appropriate colors are black or white, or black with a slight tinge

of white. The shirt and collar should always be white and perfectly clean. The shoes should be black and well polished, except where a white suit is worn, when the shoes may be white. • It is my conviction that if only two suits can be afforded in the wardrobe, one should be kept for wear in the pulpit and on the Sabbath day.

Upon entering the place of meeting, whether it be a church, a hall, a tabernacle, or a tent, the minister should carry himself with dignified bearing, with humility and becoming reverence for the house of God. Before entering the pulpit, he should see that perfect quiet prevails in the congregation; and upon entering he should bow reverently in silent prayer. "Solemnity and a certain godly authority mingled with meekness should characterize his demeanor." No whispering should be indulged in by any upon the rostrum. The people should recognize in the minister God's messenger. Their hearts should be prepared to receive His message. Nothing that would in any way detract from its sacredness or make less distinct the voice of God to the souls of the hearers, should be permitted. "The Lord is in His holy temple: let all the earth keep silence before Him." Hab. 2:20.

All the hymns used in the service should be of a character to lift the souls of the congregation toward God in worship, in adoration, in grateful praise. Where possible, the people should be taught to sing the third angel's message.

It should ever be remembered that the pulpit is a sacred place, and that in order to represent Jesus properly in the pulpit, one must be intimately acquainted with Him. The attitude of the minister while in the desk will have much to do with the regard the people have for it. The church is not a theater, and the minister is not an actor. He should not indulge in any levity during the discourse or any

other part of the service. If an announcement is to be made preceding the taking of an offering, it should be done in dignified language and with becoming reverence.

The Bible should be handled at all times as a sacred volume, and with due respect for its divine Author. This is highly important when before a congregation. No other book should be placed on top of it, and never should this Holy Book be pounded, thrown upon the desk or upon the floor, kneeled upon, or in any other way treated as a common book. When opened, it should always be with an earnest prayer for divine enlightenment. As a people, we are born of "the word of God, which liveth and abideth forever." By it we are sanctified, and prepared for a home in God's kingdom. This Book is the source of our power as God's messengers. Let us ever regard it as most precious, and seek to instill into the hearts of our hearers the highest respect and reverence for its message.

At the close of the discourse the same solemn, dignified bearing should be maintained. Whenever possible, the minister should be at the door of exit to greet his hearers with a warm, friendly handshake as they depart. He should seek every opportunity to make the acquaintance of each member of his congregation, letting it be known that he is anxious to make a personal visit to each home; or, if this is not convenient, to visit each member at some other place of his choice. If the one to be visited is a woman, the minister's wife should accompany him. Never visit a lady except in the presence of others, and at all times preserve a becoming Christian reserve. Remember that an unseen attendant is ever by your side to render every possible assistance in your work, to speak to the heart of the one whose spiritual welfare you

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Editorial Keynotes

The Golden Rule

AS ye would that men should do to you, do ye also to them likewise," is the Master's rule for a square deal. It is His way for Christians to live, not in the kingdom to come, but in this present evil world. It is Christ's way for Christians to treat others.

The golden rule stands for equity in dealing with our fellow men. It includes our enemies as well as our friends,—those who would do us good, and those who would do us evil. One who lives by the golden rule will keep the last six of the ten commandments.

The old dispensation had another law—the law of retaliation. But even that law fixed boundaries beyond which the revenger could not lawfully pass,—“an eye for an eye, and a tooth for a tooth,” but not more. The Master said: “Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Christ inaugurated a new order of conduct. Those who adopt this plan, and live it, become sons of our Father who is in heaven, who “maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

Most of us treat our friends kindly, and love them—if not as much as we love ourselves, at least we love them more than we love our “enemies.” But the golden rule causes the minister to eliminate all enmities, and to love enemies as well as friends, even to love those who persecute him and use him despitefully. There can be no retaliation, no desire for vengeance, in the heart of the ambassador for Christ. His Master was meek and lowly of heart, and such the true servant of God must seek to be.

The golden rule leads the Christian to substitute himself for the other man, and to do only such things to him, and to speak only such words about him, as he would like the other man to do to him and speak about him. To live by the golden rule ends all disparaging remarks about others. Many who would refuse to steal a man's purse will thoughtlessly destroy his reputation by suggestions and insinuations, and by repeating damaging reports. Yet a man's good name is far more valuable to him than money. Tennyson sets forth the wickedness of defaming others, in the character of Vivien's vicious denunciation of King Arthur's court, when he says that she—

“let her tongue
Rage like a fire among the noblest names,
Polluting, and imputing her whole self,
Defaming and defacing, till she left
Not even Lancelot brave nor Galahad clean.”

Who can estimate the wickedness of hasty, scornful insinuation against a fellow man, and especially against a companion worker? The world gives redress in courts of justice and the evil tongue can be made to indemnify the slandered; but in the church the sufferer must endure because of “conscience' sake.” The golden rule permits us to say of another nothing that we would resent if said about our-

selves. It permits no dark suggestion intensified by a sneer of scorn or a look of hate.

Every minister should stand for justice and equity on all occasions—just judgment, just dealings, just talk, just conclusions. Always he must exchange places with the under man, and extend to him the very treatment that he himself would crave. None save the Lord is so great that we need to fear him. Equity in hearing, and certainty in giving every fact its place and value in deciding, is to be our guide, and the golden rule our law. Ourselves in the other man's place is the command.

When the golden rule is the measuring line, equity is ever tempered with mercy. Seldom can we judge rightly till we enter into the motive behind the deed. This is difficult for man to do. We conjecture the motive, but we can seldom fully understand the inner working of another's mind. Only God is sufficient for this delicate work. That is why we are commanded to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." How different the scripture reads from the severe condemnation we often pronounce upon some one whom we feel has done wrong. The golden rule will lead us to be merciful, as it causes us to act justly.

We can never meet divine approval save as we apply the golden rule to all our dealings with others. Majorities are not always right, and power and authority must ever remember that God is judge, and "with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." In every bargain, in buying and selling, in every recital of what affects another's life, in word and thought toward others, the golden rule must ever

apply. What we would have others do to us under similar conditions; what we would have them say; how we would like to have them treat us, were we to change places with them, must be our guide.

The golden rule is the rule of equity, that justice which, though it may seem delayed, will be carried out in God's good time.

Happy the minister who lives by the golden rule, thus fulfilling the law and the prophets,—the measure of kindness and love for others that meets the mind of God.

I. H. E.

Our Matchless Equipment

THE "everlasting gospel" is infinitely more than convincing information concerning the imminence, the character, and the nature of the approaching kingdom and its subjects. It embraces all of that, and is to be given in that setting. But it is far broader, higher, deeper. It constitutes God's final provision and offer of personal salvation to the remnant of the race in the midst of unparalleled sin and rebellion against God.

It is pre-eminently experimental rather than simply informative. It is an operative power rather than a correct knowledge. It embraces regeneration, transformation, reformation. While it corrects errors, it changes life. Its paramount sphere and burden of contact is with the soul's relation to God. It deals with a new birth, a justification from guilt, and a sanctification from the power of sin that culminates in eternal glorification, and that right soon.

Blessed gospel and power and experience! Yes, and it must be experimental before it can be rightly, truly, and effectively taught. Because of this we are unlike lecturers, salesmen, propagandists. Our position is unique. Rightly communicated, our message will correct every error and counteract every perversion and depravity sin has

introduced. How glorious and solemn to be so equipped, authorized, commissioned, empowered! L. E. F.

The Blessings of Adversity

HISTORY discloses the fact that, while a time of peace, prosperity, and public favor might seem to be the most advantageous for the church, it is in reality the time of her most insidious peril. It is ever the time of moral compromise and spiritual carelessness. On the other hand, persecution and stress have ever been the purifiers of the church. They check the tendency toward ease and indulgence. They strengthen the moral fiber. They clarify the spiritual vision. They put the principles of righteousness back into their rightful place in the life. Under criticism and persecution there is separation from the world; while under applause and patronage there is a strong tendency toward attachment to the world, and a breaking down of the separating barriers that should exist between the Christian and the worldling. There are, therefore, worse things that can befall the church than the blessings of adversity. L. E. F.

A Heart Burden for Souls

THE statement recently appeared in a reputable religious journal that in the early building days of one of the prominent Protestant denominations, in the period when their ministers carried a heart burden for souls, the average active life of such a burden-bearing preacher was but nine years. But it was stated that, due to revolutionary changes of vision and relationship to souls that had come through the years, the ministers of that communion are now rated as the best life insurance risks to be found.

Be that as it may, the question of heart burden for souls is not only a

pertinent but an inescapable one for us. Are we formal, or are we fervid? Are we professional, or do we glow as burning coals, imparting warmth and light to others? Do we just perform our required tasks, or is the saving of as many men and women as possible the consuming passion of our lives? Some seem to take their serious responsibilities so lightly. Such will never break down, for they do not carry a soul concern for perishing men and women. They do their assigned work. They reach their required goals. But the difference is clearly discerned by others. People do not feel free to go to them as spiritual counselors, as they can easily detect the professionalism of their conduct. Let us think anew of the seriousness of God's expectations. L. E. F.

Build Upon the Foundations

THE designed glory and uniqueness of this message is that it constitutes a revival and a consummation of the primitive gospel disclosed to apostle and prophet. Dimmed through the centuries by neglect, misunderstanding, and perversion, it is being restored to its pristine purity in these last days. Our essential message is not, therefore, something new, strange, and fantastic. We do not constitute just another insignificant sect, another of the obscure denominations current in the religious world.

There has ever been a true church spanning the centuries of the Christian era. Its course is traced by the divine hand in the seven churches pictured in Revelation 2 and 3. We are consequently the spiritual inheritors of the truth that has been discerned and proclaimed in varying degrees through the centuries past. We are, in particular, the heirs of the Reformation Christians. We are tied to

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Kindly Correctives

For Better Workmen

A Glimpse at Word Pronunciation

BY GEORGE W. BINE

THE following words are frequently mispronounced, even by some of those who address public audiences.

The correct pronunciation of each word is indicated.

	CORRECT	INCORRECT
Acclimated	ac-clí'ma-ted	ac'cli-ma-ted
Adult	a-dult'	ad'ult
Agriculture	ag'ri-cul-ture	ag-ri-cul'ture
Alias	a'li-as	a-li'as
Amenable	a-mē'na-ble	a-men'a-ble
Admirable	ad'mi-ra-ble	ad-mi'ra-ble
Blasphemy	blas'phē-my	blas-phē'my
Blasphemous	blas'phē-mous	blas-phē'mous
Gondola	gon'do-la	gon-do'la
Exquisite	ex'qui-site	ex-quis'ite
Gratis	grat'is	grat'is
Legislature	leg'is-la-ture	leg-is-la'ture
Lamentable	lam'en-ta-ble	la-ment'a-ble
Incomparable	in-com'pa-ra-ble	in-com-pār'a-ble
Indisputable	in-dis'pu-ta-ble	in-dis-pu'ta-ble
Irreparable	ir-rep'a-ra-ble	ir-re-pār'a-ble
Irrevocable	ir-rev'o-ca-ble	ir-re-vo'ca-ble

In respect to pronunciation, the following words invite inspection: *Aunt*, *half*, *laugh*, *gladiolus*, *integral*, *italic*, *Italian*, *cello*, *museum*, *Paderevski*, *disputant*, *début*, *Danish*, *allege*, *cerebrum*, *dahlia*, *souvenir*.

Trite Expressions

BY CHARLES D. UTT

IT is so easy to fall into the habit of using pet expressions, which soon become trite. Yours may not be among those listed here; but watch for your own, and try to find new ways to express old thoughts.

Hackneyed expressions are for lazy people. Such word combinations take the place of thinking, and reveal a mind that does not like to be stirred

out of its accustomed groove. There is danger, too, of giving the impression of insincerity. Readers and hearers can usually detect whether there is thought behind the words, or whether the words have become automatic by repetition. An audience soon learns a speaker's favorite phraseology, and sometimes is amused by it to the extent of missing the thought of what he is saying.

I have in mind such expressions as
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Forward and Upward

Inspiration, Counsel, and Caution

Our Responsibility Toward World Leaders

BY GEORGE A. WILLIAMS *

MAY I present briefly to the brethren in the ministry a matter that has been resting heavily on my mind and heart for some time? There is a class of people as yet almost wholly untouched by this last gospel message, and in whose behalf there has not been extended a real lively interest. I refer to the men who are holding official position in our State and national affairs.

We have every reason to believe that in the closing days many men in high official position will join this movement, and lend their power and influence to the finishing of the work. In my judgment the time has fully come for a real intelligent endeavor on our part to reach the hearts of these men. The message going to the world at this time is one that should appeal to this class of men. Our message is sound, logical, reasonable, and consistent.

Not all men in political life are honest, but very many of them are. We are wont to look upon politics as corrupt and politicians as dishonest; but I can testify that in my association with governors, legislators, judges, and Congressmen, I have found very many who are honest, sincere, God-fearing men,—men who love righteousness and justice, and who are doing their best to stem the tide of evil that is sweeping over the world. If it were not for this fact, conditions in the world would be many times worse than they now are.

These men cannot be reached in the ordinary way; yet they have a right to a knowledge of this message, and God will hold us responsible for the manner in which we meet the obligation to give it to them. The time is near when we shall stand in need of the friendship and influence of such men, and I verily believe that God

would be pleased to have men in high official position who can be used of Him as were Joseph, Mordecai, Daniel, and others. It is evident that at the present time these men do not understand us or our message. In fact, many of them have a very distorted idea of us and of the doctrines we hold, and also of our attitude toward civil government. As a consequence, I am deeply impressed with the conviction that we should seek to enlighten their minds with reference to our work, and assure them of our love for our country and its institutions.

It is difficult to outline just the method of procedure; but in order to gain their confidence we must cultivate a closer acquaintance with these men. We should manifest a genuine concern in the problems of state with which they are burdened. These burdens are as much ours as theirs. We should help bear them. It should be possible for us as good citizens to show an intelligent acquaintance with the fundamentals of government, and an active interest in its welfare. These men resent meddling in governmental

* Brother Williams writes out of the fullness of the experience of many years in public life. Aside from appointive positions, he has served two terms in the legislature of Nebraska, and three terms as lieutenant governor of that State. And withal he has been a Seventh-day Adventist for nearly forty years.—EDITOR.

affairs on the part of religious organizations, and rightly so. But as individuals we may, and should, offer to help in every way possible, that their task may be lightened, and the institutions of liberty and justice preserved.

We should get on a friendly footing with these men, visiting them in their offices, in their courts, and in their assemblies. You will be surprised to see how human they are, and gratified at their cordial reaction to an intelligent, friendly advance on our part. When they are assured of our sincerity, and of our sympathetic interest and co-operation, they will listen to our message. Do not try to do it all in one visit, nor in several visits. It may take a long time to break down prejudice and win confidence. Be guided by conditions and developments. And above all, make it a matter of much study and prayer.

Lincoln, Nebr.

The Blue Print of Truth

BY G. W. WELLS

THE church of God is organized to bring a knowledge of Jesus Christ and His saving message within the reach of all men in all places, so that by God's rich grace and divine power they may receive forgiveness of sins, experience the joy of salvation, enter into sweet fellowship with Christ, and be prepared for His glorious coming. This is the divine blue print, which we, as "laborers together with God," must follow diligently.

To carry forward and maintain at full efficiency the work of God on earth, demands whole-hearted consecration, sympathetic service, earnest prayers, liberal giving, and unstinted service. It is both the high privilege and the glad duty of each member of the church to live in full harmony with the blue print of truth, and by

precept and example to promote the cause of missions at home and abroad, rescuing the lost, comforting the needy, guiding the bewildered, teaching the ignorant, and hastening on the completion of the gospel message.

On every hand we find poor souls struggling to be content with that which the world offers, but whose hopes have been blasted, their plans thwarted, their hearts chilled. Nothing but the revelation of Jesus Christ in the gospel of hope and salvation will bring gladness, satisfaction, and deliverance to these disheartened ones; and the only people and the only program which can meet the alarming situation in the world today, is God's cleansed and redeemed church, built up and established by the blue print of truth, which involves not so much new ways and methods, as it does new hearts and experiences.

It is very encouraging to know that God has a chosen, remnant people who are willing, in the day of His power, to follow true leadership to higher and still higher attainment in Christian experience and service; but the responsibility of true leadership at such a time is of solemn import. The admonition to every leader, whether he is preacher, teacher, conference or institutional worker, is that he be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "The watchmen," we are told, "are responsible for the condition of the people."—*Testimonies*, Vol. V, p. 235. And in the Scriptures we find the solemn statement: "If they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings." Jer. 23:22. We also read: "If the leaders . . . are indifferent and purposeless, the church will be careless, indolent, and pleasure loving; but if they are filled with a holy purpose to serve God

and Him alone, the people will be united, hopeful, eager." — "*Prophets and Kings*," p. 676.

What a mighty challenge to every leader in God's cause to be true to God's blue print of truth for this day and hour! Oh, the church needs a mighty awakening, a deeper revival, a more thorough cleansing from sin. The current of spiritual life must vitalize the church individually and collectively, and to the heights of such attainment only a Spirit-filled leadership can lead.

Washington, D. C.

A Growing Ministry

BY EDWARD J. URQUHART

IN all worldly professions, growth is not only essential but imperative. Only by strenuous, painstaking effort in mental acquisition can one hope for continuous success in the professional, political, or business world. And to an even greater extent is it true that the minister of the gospel must "grow in grace" and expand in knowledge and power.

Often there is a tendency on the part of the individual finishing his course in a theological seminary or the ministerial department of our colleges, to feel quite well equipped with all essential knowledge, and prepared to grapple with the problem of sin and to wage the battle of righteousness with success. But time and experience reveal how vain and presumptuous is such a conclusion. The best of schooling but places in one's hand the *key* to the storehouse of knowledge; it merely lifts the mind to the place from which it is possible to point to the heights beyond, which only the experience of years can scale.

"All that a school can do for a man is to teach him how to think," said Henry Ford, the automobile magnate; and added, "The bigger education is

gained through the discipline of life." Another prominent character of the present-day literary world, Dorothy Canfield, says: "All that can be done with youth is to get it started on the road toward self-education, with the right tools in its hands and the right habits in its head. . . . Education must be mixed and seasoned with life experience, which is the one element no school can give and no young person can have."

How sad, and yet how frequent, is the sight of ministers who cease to grow in knowledge and in grace, become unfruitful, and in due time turn from the sacred calling, and possibly become separated from the truth of God. Such tragic history would not occur if every young minister made the following instruction his rule of life: "A minister should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime; every day he should be learning, and putting to use the knowledge gained." — "*Gospel Workers*," p. 24. With good books all about us, and correspondence school facilities open to us, we should aim to progress in knowledge as long as life lasts. The advice of Phillips Brooks to ministers is this: "He who moves not forward goes backward. Knowledge is power. Let us beware of losing our enthusiasm. Let us ever glory in something and strive to retain our admiration for all that would ennoble, and our interests in all that would enrich and beautify the life."

Some have the fear that the more knowledge possessed the greater the handicap to the work of the Holy Spirit. Did you ever know a workman to reject a good tool because he feared it might detract from his skill or ability? By no means. The more skillful the workman, the more particular he is that the tools shall be the very best. Just so with the workman who becomes a tool for the

use of the Holy Spirit. One need never fear that knowledge will prevent the work of the Spirit or hinder one in the ministry, unless he allows the acquired knowledge to usurp the throne of the Spirit and operate independently of the divine will. "Knowledge is power" to just the extent to which it is controlled by the Source of wisdom and power.

While our theme in preaching is ever to be the "old, old story of Jesus and His love," our message can and should be clothed in fairer vestments, decked with brighter jewels, and presented with all the ravishing beauty that it is possible for man to picture or for the mind to grasp. The disciple of Christ who is chosen to be the mouthpiece of Heaven, bears a responsibility which can be truly discharged only through continued advance in knowledge and in the experience of fellowship with God.

The preacher must never forget that he stands between the mountain and the multitude. His task claims all the energies of body, mind, and spirit. "Every one should feel that there rests upon him an obligation to reach the height of intellectual greatness. While none should be puffed up because of the knowledge they have acquired, it is the privilege of all to enjoy the satisfaction of knowing that with every advance step they are rendered more capable of honoring and glorifying God. They may draw from an inexhaustible fountain, the source of all wisdom and knowledge."—*Gospel Workers*, p. 279.

Seoul, Korea.

Favoring Aspects of Depression

BY F. A. WRIGHT

THE world has passed through a period of "good times"—perhaps the best times, materially, it has ever experienced—into a state of depression

so widespread and so difficult to overcome that we have no difficulty in recognizing it as one of the signs of our Lord's soon return—"distress of nations, with perplexity." But we should be neither perplexed nor surprised, for repeatedly we have been warned of these very things. "Christians should be preparing for what is soon to break upon the world as an overwhelming surprise," the servant of God has told us; and those who have made the preparation should be prepared to sound the call, "No retreat!" even while others surrender and give way. We have the very message for such conditions as prevail at the present time; therefore we should work more faithfully than ever, and may confidently expect better results.

Our larger cities present a sad picture today. Thousands are without work, or money, or any hope of brighter days ahead. Many are driven almost to insanity by their inability to provide for their families, and by the dark outlook. They see nothing ahead but distress and fear.

Added to all this is the fact that it is more difficult to awaken an interest in spiritual things than it was twenty-five years ago. People are not studying the Bible now as they did then; many know little about it, and have rejected what they do know. The laws of God and of man are alike disregarded, and the people are taught to look to human wisdom for their instruction and guidance. Therefore it is difficult to bring them to the point of sorrow for sin and of surrender to God.

As we look upon these throngs of discouraged, sad-hearted souls, we can understand better the compassion that so often filled the heart of the Master as He looked upon the multitudes who thronged Him. But He had a message of hope for them; and I find that it is not difficult to interest people today in the hope of the soon-coming Lord.

It is high time for us to reap large results where the faithful colporteurs have sold our large books. Now is our opportunity to go, with the spirit and the power of our Saviour, into the byways and hedges, and compel the people to come in.

This time is our best time, because it is likely to be our last time. It will prove a blessing to the church if the members give themselves to prayer and to deep heart searching, which will lead to a closer walk with God, to more careful Sabbath observance, and to more zeal in the things of God. When these conditions prevail in the church, new members will flow into it, and the work will be finished.

Monmouth, Ill.

Personal Testimonies

Deeper Life Confidences

Solace to My Soul

WE have come upon strange times. They are strange in the sense of uncommon, but not unexpected; for we have believed and preached that such conditions would obtain in these last days; yet they slipped upon us before we were fully aware of their arrival. Our hope lies in our faith that God is leading, and will lead us up and out.

But as I wrestle day by day with my problems, a mingling of emotions, convictions, observations, impressions, anticipations, expectations, realities, uncertainties, hopes, and longings mold themselves into what sometimes become strange inward experiences. I see the evidences of the approaching end in fulfillment of Scripture prophecy standing out in bold relief. I see the world rushing on in wild paroxysms after its elusive, enticing, tantalizing gods of pleasure or gold or power. The picture presents a world

gone mad, with crime and iniquity of every type filling in to make up the somber colors of the ghastly scene.

It is not as if I were pillowed on a luxurious overstuffed divan, surrounded by every token of wealth and comfort, gazing at the creation of a famous artist hanging upon the wall. No! It is as if the frightening reality were all about me, with men like infuriated beasts rushing upon me, pushing, jamming, striking, kicking, trampling, with no thought or care for what they do or the injuries they inflict, while I struggle in the mud and slime of the situation to get out of the way of certain death, and cry to God for a way of escape.

In the midst of all this confusion, there comes a solace to my soul. From the mountain side sounds a Voice rolling down through twenty centuries with words that lie upon my heart like a loving parental caress upon the brow of a troubled child: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . (For after all these things do the Gentiles [the people of the world] seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

A COLLEGE BIBLE TEACHER.

JETHRO's counsel is still pertinent. The division of responsibility, and the consequent conservation of the time and strength of experience for major things, is a heaven-born principle. Jethro said, "Be thou for the people to Godward, and bring thou the causes unto God." It is easy to become so busy with multitudinous cares as to preclude the intercessory prayer that should characterize a leader. Read Exodus 18; it matches Acts 7.

Illuminated Texts

Side Lights From Translations

Revelation 10: 6.

(The inquiry is upon the expression in bold face.)

Standard Versions

"And sware by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that **there should be time no longer.**"—*Authorized Version.*

"There shall be delay [Footnote: Or, *time*] no longer."—*A. R. V.*

"There shall be time [Footnote: Or, *delay*] no longer."—*R. V.*

Catholic Version

"That time shall be no longer."—*Douay.*

Historic English Translations

Wiclif, 1380.—"That tyme schal no more be."

Tyndale, 1534.—"There shulde be no lenger tyme."

Cranmer, 1539.—"There shulde be no lenger tyme."

Geneva, 1557.—"That tyme should be no more."

Rheims, 1582.—"That there shal be time no more."

Independent Translations

"There shall be no longer delay."—*American Baptist.*

"There should be no longer delay."—*Darby.*

"Time should no longer intervene."—*Fenton.*

"There shall be no more delay."—*Moffatt.*

"There shall be time no longer."—*Moulton.*

"There should be time no longer."—*Newberry.*

"Delay no longer shall there be."—*Rotherham.*

"Time shall not be yet."—*Young.*

"There will be no longer delay."—*Concordant.*

"There shall be delay no longer."—*Davidson.*

"There should be no more delay."—*Goodspeed.*

"Delay shall be no longer."—*Inter-linear Greek.*

"The time should be no longer."—*Syriac.*

"Time should cease to be."—*Twentieth Century.*

"There shall be no further delay."—*Weymouth.*

2 Samuel 15: 7

(The inquiry is upon the expression in bold face.)

Standard Versions

"And it came to pass **after forty years**, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron."—*Authorized.*

"At the end of forty* years."—*A. R. V., R. V.*

Jewish Versions

"At the end of forty years."—*Leeser, New Translation (1917).*

Catholic Version

"After forty years."—*Douay.*

Independent Translations

"At the end of four years."—*American Baptist Improved, An American Translation.*

"At the end of forty** years."—*Darby.*

"When four years had passed."—*Fenton.*

"At the end of forty years."—*Moulton, Rotherham, Young.*

"After forty years."—*Newberry, Septuagint.*

* "According to Syriac and some editions of Septuagint, *four.*"—*A. R. V., Note.*

** "According to some ancient authorities, *four.*"—*R. V., Note.*

*** "Some MSS. of Jerome's, with other versions, Josephus, &c., have '*four.*'"—*Note.*

2 Timothy 3: 16

(Inquiry is upon the expression in bold face.)

Standard Versions

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—*Authorized Version.*

"Every scripture inspired of God."
—A. R. V., R. V.

Catholic Version

"All scripture, inspired of God."—*Douay.*

Historic English Translations

Wiclif, 1380.—"For al scripture onspird of god."

Tyndale, 1534.—"All scripture geven by inspiracion of god."

Cranmer, 1539.—"All scripture geuen by inspiracyon of God."

Geneva, 1557.—"The whole Scripture is geuen by inspiration of God."

Rheims, 1582.—"All Scripture inspired of God."

Independent Translations

"All scripture is inspired by God."
—*Am. Baptist Improved, Concordant, Moffatt.*

"Every scripture [is] divinely inspired."—*Darby.*

"Every Divinely inspired and useful writing."—*Fenton.*

"Every scripture inspired of God."
—*Moulton.*

"All scripture is given by inspiration of God."—*Newberry.*

"Every scripture [is] god-breathed."
—*Rotherham.*

"Every Writing is God-breathed."
—*Young.*

"Every scripture inspired by God."
—*Davidson (Von Tischendorf), Weymouth.*

"All Scripture is divinely inspired."
—*Goodspeed.*

"Every scripture [is] God-inspired."
—*Interlinear Greek.*

"All scripture that was written by the Spirit."—*Syriac.*

"Everything that is written under divine inspiration."—*Twentieth Century.*

Valuable Quotations

From Reliable Sources

Sincerity and Facts

If only we could fully trust sincere people! But often the more earnest and zealous for the right a person is, the poorer his ability to judge facts. The extremist in any good cause so easily becomes a special pleader, magnifying everything that favors his view and minimizing or ignoring the evidence on the other side. The zealot also comes easily to see himself as infallible, and assumed infallibility has ever been the partner of intolerance, oppression, and warfare upon liberty. A little less certainty in some quarters would make arguments more convincing. It is therefore a misfortune when some important truth is promulgated chiefly or largely by its friends of this type. . . .

The besetting sin of the radical is carelessness about facts. He is a dreamer of better things, and always sees with peculiar vividness the present iniquity and the way to future deliverance from it. He is impatient of modifying factors, of tedious processes, of minor considerations, and sometimes of contradicting facts. . . .

And when emotion rises high enough, it is likely to sweep away all facts except those that directly support the reformer's dominant contention.—*The Biblical Review, July, 1931.*

SALVATION is not a matter of high profession, but of living relationship to Jesus Christ.

WHY YOU SHOULD TAKE THE MIN

THE BOOKS SELECTED ARE: (1) The Geological-Ages Hoax, Price; (2) Lect

Evolution Issue Unavoidable

Here's a Manual of Arms

THE fact that there is today little vigorous discussion in pulpit or press regarding evolution, is often misinterpreted by our ministers. They are liable to consider such comparative silence proof of a waning interest in evolution, and as presaging its speedy collapse. No conclusion could be farther from the truth. On the contrary, the general silence is due to the increasingly general acceptance of the doctrine. To a greater or less degree the evolution theory is held by a rapidly increasing majority of men in every walk of life, and dominates the writings of philosophers and psychologists, as well as biologists and anthropologists. The historian, even, is not free from the taint; and the daily press abounds in allusions to this specious explanation of life.

At the bottom of the whole teaching are the rocks. If we are to combat this theory successfully, we must undermine the foundation. There is no disputing this fact. Now these very rocks, if rightly handled, can prove the most deadly missiles against the theory. And the Fundamentalist who wishes to know how to throw rocks with deadly effectiveness, as did the ancient Benjamites, should read Professor Price's "The Geological-Ages Hoax," in the new Reading Course. It is a manual of arms for the soldiers of the Lord in their fight against this subtle error of evolution. Every Seventh-day Adventist minister should know this manual by heart.

F. D. NICHOL.

From the Battlefield to the Hush of the Temple

IT has been a very earnest hope of mine for six years,—since I first read Findlay's "Ephesians,"—that this book might be included in the Reading Course. I received a new conception of Bible study from reading it, Bible study which had reference to building up my spiritual life. That is the Bible study which the gospel worker is so prone to neglect in favor of the study which develops sermons for others.

PROGRESSIVE STUDY

SELF-IMPROVEMENT is vital to every man. He who will not strive to do better than he is, who lacks earnestness to improve, will certainly find the end of his activities. If young and middle-aged, and if in the prime of life, the importance of time, and how essential it is that there be a mastery in knowledge or experience, there would be a stronger working force. Says Dr. A. A. Phelps:

"A modern preacher like Dr. George A. Phelps, who has had such insight into truth, such mastery of the subject, who has received it simply a gift. We do not think of the progress he has made, the slow gains in many fields of thought, the depth of desire, the strivings of spirit, the earnestness of heart. He who is not willing to pay the cost cannot expect to receive the crown of life."

The Reading Course was designed as an opportunity for every man to participate in by all. We invite

Paul's letter to the Ephesians is calculated to afford any expositor ample opportunity to emphasize the spiritual life, dealing as it does throughout with the loftiest privilege of the Christian life,—personal union through the Spirit with Jesus Christ. And Findlay takes full advantage of his opportunity. He points out that as one passes from Paul's Galatians to his Ephesians, it is like entering a different atmosphere, leaving the region of controversy for that of meditation, passing from the battlefield into the hush and stillness of the temple, like a door suddenly opened before us into heaven, which shuts behind us, while we become conscious that earthly tumult has died away.

We busy workers of the advent movement need an experience like that, every one of us. We need, as never before, to deepen our fellowship with the Lord Jesus, to enlarge our spiritual life in Him. More than a score of times in Ephesians Paul uses the phrase "in Christ" or its equivalent, setting forth this personal union of the believer as the supreme glory of the gospel. As we read

A Descriptive Folder Giving Full Particulars Is Being

MINISTERIAL READING COURSE for 1932

... on Revivals, Finney; (3) Ephesians, Findlay; (4) Counsels to Teachers, White

STUDY IMPERATIVE

... minister who would succeed. He who is doing, who will not study with intense himself crowded out, especially toward the aged workers could appreciate the importance make every moment bring some increase be much less time wasted, and we should S. Hoyt:

Gordon or Dr. Charles E. Jefferson has such instruments of expression, that we think it painful, patient processes of attainment, the increased self-direction for a worthy end; the devotion of life to the chosen calling. not have the power."

... aid to this worthy end. It is for all, and write your participation throughout 1932.

I. H. EVANS.

"Now we have here in this book the valuable advice and useful observations of one who is no novice in the work of the ministry. We are presented with a large amount of practical wisdom in the regulation of our conduct, both as regards the church and the world. Private Christians and ministers of the gospel—those who seek to be partakers of the salvation of Jesus, and those who are indifferent to their souls' safety—may here find words of warning, of reproof, or of instruction, suited to their varied conditions. The very reading of these lectures is awakening."

The investment of time and money in this volume of the Reading Course will bring profitable results. J. L. McELHANY.

Master Teacher's Methods Should Be Studied Now

WHEN one considers that "Christ was the greatest teacher the world has ever known," it is at once evident that a study of His methods and principles of teaching will be most helpful to all classes of gospel workers today as difficulties increase. Jesus said of Himself, "Ye call Me Lord and Teacher; and ye say well, for so I am."

The book, "Counsels to Teachers, Parents, and Students," regarding Christian education, is filled with practical instruction on the art of teaching truth, for "His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The sympathy and earnestness with which He addressed the needy hallowed every word."

Surely the gospel worker who can teach the truth in such an effective and sympathetic way as the Master Himself, will in the days to come reap of the fruit of his efforts in the salvation of souls. Therefore, time spent in perusing the volume, "Counsels to Teachers," in the new Reading Course, will be fruitful in improving the quality and character of the instruction which the worker gives. C. W. IRWIN.

this wonderfully written book during 1932, let us assume the place provided for us by God,—who chose us *in Him* before the world's foundation, forgave us *in Him*, made us *in Him* to sit together in heavenly places, formed us *in Christ Jesus* for good works, and realize that the Christ of God does make His dwelling in our hearts by faith.

C. B. HAYNES.

Finney's Principles, Undimmed by Time, Needed Today

WE are convinced that a careful reading of Finney's "Lectures on Revivals" will prove of inestimable value to every minister and worker in our ranks. There is no other work of his kind in contemporary religious literature that compares with it. Finney was the outstanding evangelist and revivalist of his day. His rugged style goes to the very root of things, and the principles set forth need to be applied now. From a review of his work written in 1838 we quote the following:

... ng Mailed to Each Reader of the "MINISTRY."

The Better Workman

Improvement in Method and Technique

An Appeal for a Bible Evangelism

BY CARLYLE B. HAYNES

EVERY progressive evangelist, desirous of enlarging his usefulness and increasing his efficiency, is constantly seeking new ways and means to draw people to his meetings.

There is danger, against which we must definitely guard, that this search will result in the adoption of methods which will be a reproach to the cause of Christ, bring weakness into our meetings, make our evangelists targets for justifiable criticism, drive serious-minded, thinking people away from us, and subject our evangelists to ridicule.

Blatancy, sensationalism, oddity, freakishness, may help a circus, or a side show which deals in freaks. But this movement is not a circus, and its public representatives misrepresent it when they conduct themselves in such a fashion as to create an impression that they are freaks.

We are not engaged in a worldly enterprise. If we were, it might be all right for us to use worldly methods. As it is, we should discard worldliness of every kind, in preaching, in advertising, in making announcements, in taking up the collection, in wording our subjects, in answering questions, in everything connected with our work.

We have only one reason for preaching. We have a message from God to deliver to men. It is a message designed for this hour. It is a Bible message. It should be stated in Bible terms. It should be brought to men by Bible methods. It should be preached by Bible men. It should be accompanied by Bible power. It will then accomplish Bible results.

The one thing which will bring more people to our meetings than any up-to-the-minute advertising stunt, any verbal gymnastics, any startling, sensational, theatrical method, is for our

men to become known as preachers mighty in the Scriptures. Nothing will breed such confidence in this message, or create such conviction of the truth, as to have it preached by men who, by every word, by every action, by every manner, show a close familiarity with, a deep understanding of, an unswerving loyalty to, and a profound love for, God's blessed word.

What serious-minded, thinking, earnest people are interested in today is a solution of the great problems of the human heart, personal salvation, assurance of forgiveness, human destiny, the origin of man, the mystery of death, the coming judgment, the future life, the great problem of sin, and God's remedy for it. They will listen closely and earnestly, with profound interest and absorption, to any man who they believe is qualified to speak on these subjects.

And they will listen the more attentively the more seriously the man discusses such serious subjects, the less he rants and struts, and the fewer extreme, sensational mannerisms he displays. His sure confidence, his quietness and calmness of speech, his intense earnestness, and his profound assurance that God's word is the final word on these matters will create an

abiding conviction, whereas a smart, sensational handling of these subjects, obviously intended to be a striking demonstration of the preacher's personal brilliancy, only sends the people away, some in sorrow, some in disappointment, some in disgust, and all unfed with the bread of life.

The Bible contains the answer to the eager questionings of the human heart. It contains the solution of all human problems. It contains the message of God for this hour. It contains the subject matter for all our preaching. Let us stay close to it, brethren. There is nothing that has so much power to draw men to this message, to our meetings, and to hold them in the truth, as the Bible.

Let us, then, become men of the Bible.

Washington, D. C.

Newspaper Publicity

BY W. L. BURGAN

IN these days when every wind of doctrine is blowing and there are constantly increasing allurements and attractions to lead men and women away from God, it becomes essential that for success in evangelism there must be understood and properly applied the up-to-date methods which attract the attention of the public.

The popular evangelists of the day recognize the importance of utilizing the newspapers for informing the general public concerning their program, and have reduced to a science the art of securing publicity through the press. Some of these popular evangelists employ experienced reporters for conducting a systematic publicity campaign through the newspapers preparatory to their opening service, and as a result the attitude of newspaper editors is most favorable to such announcements and write-ups, for evangelism is a matter of general public interest today, at least to the extent

of affording another means of entertainment.

Seventh-day Adventist evangelists cannot hope for success in reaching the public without giving due consideration to the importance of having announcements of the meetings published in the newspapers of the city where the meetings are to be held. And the day is long past when Seventh-day Adventist evangelists had just cause to fear that announcements of their meetings would not be accepted by the editors of newspapers. Every one should appropriate to himself the promise of God recorded by Isaiah, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: . . . I will help thee."

That the public press is a means recognized by God for the advancement of truth, is clearly stated in the following words: "There is great need of men who can use the press to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people."—"*Gospel Workers*," p. 25. Not only is the signet of Heaven placed upon newspaper publicity, but the call is made for men who will seek to use the press to the best advantage. A study of newspaper methods and publicity rules is an essential part of evangelistic work.

In view of the soul-stirring program for a mighty forward movement in evangelistic endeavor, which marked the last Autumn Council, held in Omaha, Nebr., are we not duty bound to throw every bit of our energy and power and consecration into one grand united effort to make the evangelism of the third angel's message a mighty power in the world? And there must at the same time be a recognition of the part which newspaper publicity

N. B.—A mimeograph document of eleven pages, giving hints and suggestions to evangelists for success in newspaper publicity, will be furnished without charge, by application to the Press Bureau, General Conference Office.

contributes toward the success of the evangelistic effort.

Souls are languishing in despair, longing and praying for light and guidance. They know not which way to turn to find a solid foundation for faith and hope. The newspaper furnishes the one direct channel of attracting the attention of these bewildered millions, for they are constant

readers of the daily press; and the advertisement of a meeting, an announcement in the news column, or the sermon printed in full, will be the means of salvation to a far greater number of men and women than can be safely estimated. Let us make greater use of the press, and thereby give wings to the truth, for speeding it to every nation, tongue, and people.

Preparing Candidates for Baptism

BY FRANCIS G. CLIFFORD

THE strength and influence of God's people cannot be measured in numerical terms alone, but rather in their degree of spiritual life and power. Numbers, without conversion, are to the church like barnacles to a ship; they check her speed and hamper her movements. The greatest danger to the church in every age has been her unconverted members. Or, to change the figure, the striking power of an army is limited to that portion of its forces which is trained, properly equipped, and in possession of full information regarding the plan of action. The ill-equipped, untrained, and ignorant soldiers become an easy target for the enemy, and provide an opportunity whereby the morale of the whole force may be weakened.

The duty of those engaged in training and instructing others who would join in the battle of Prince Immanuel, is indeed a solemn one. They must be the physicians who declare the candidates fit or unfit for service. They must be the instructors to drill and develop the would-be soldiers desiring to take part in the campaign against sin. And they must know when their charges are ready to pass from the recruit stage to the permanent force, prepared to go forward to victory.

In order to reveal their beauty, diamonds need only to be cleanly cut. Just so, our sermons do not need eloquence or oratorical embellishment so much as the cutting away of verbiage in order that the precious jewel of truth may shine forth in its true beauty.

The truth should be presented so simply that the uneducated and unenlightened in the audience can easily grasp its meaning. It is surprising how ignorant, even in this cultured

age, are the majority of persons with reference to Biblical and historical facts.

Stilted and wordy language, with an abundant use of polysyllables, is not in keeping with a message that must reach every kindred, tongue, and people. When a minister strives after effect in his preaching, it may impress the minds of some of the hearers, but will fail to convict of sin or win men to accept Christ.

Preaching to the Heart

Plain, direct sermons must be delivered, not only to interest the mind, but to captivate the soul. The eloquence of fervor and earnestness, the tone of love and compassion, the sympathetic treatment of the opposition viewpoint, the urge to heal rather than maim, the eagerness to save and the reluctance to condemn,—all these constitute drawing power to one who would preach to the hearts of men. In no uncertain way, men must be

led to see and know the way to enter into the joy of the Lord; that here and now there is balm for troubled hearts, rest for tired souls, ease for burdened consciences; that a life of peace and joy can be theirs now and for eternity. As the sinner seeks joy and peace in repentance, he must be taught that true repentance leads to unquestioning obedience, and be led to accept the truth as it is in Jesus. Such sermons will be spiritual, and will lead men to follow Christ. Those who work on this plan will receive the evidence that the gospel has not lost its power.

Personal Visits

Early in his campaign the evangelist will receive requests for personal visits. These are precious opportunities; for it is in the home that the greatest victories are won. Here we are brought face to face with reality, and can give instruction and render help and encouragement that will produce permanent results. The Bible workers in the effort should not have so many names that they are unable to spend sufficient time to do thorough work with those who are really interested.

The names of persons most deeply interested should be placed on the prayer list to be presented at the workers' meetings, so that each worker may become intimately acquainted with the progress.

When the subject of baptism has been presented, which may be about the middle of the series of meetings, it is an opportune time to start a baptismal class. This may be announced as a special Bible study circle, or instruction class, so that not only those contemplating baptism, but others interested, who may be led to make a favorable decision later, will feel free to attend. The workers should encourage all their most interested readers to attend this class, and the instruction given should be such

as will build up a practical Christian experience. In due time all the definite features of our truth can be dealt with in a simple but thorough way. Questions should be encouraged, and all obscure points made clear.

The workers should make a mental note of those with whom they are acquainted who are in attendance at the class, and at the close, when the workers compare notes, a record of attendance can be made. If some who are known to be preparing for baptism are not in attendance at any one class, the workers who are visiting those persons should be held responsible for giving the study that has been missed through nonattendance. In this way, when it comes to the time for considering the cases of those going forward in baptism, the minister not only satisfies himself that each candidate has received adequate instruction, but the worker is able to give this assurance.

Final Steps

After the workers have met together and decided who, among those interested, are ready for baptism, the evangelist should present the names to the church board for their approval, provided there is an organized church in the locality. Then the candidates can be brought before the assembled body of the church, questioned on faith and doctrine, and the vote of the church obtained admitting the new believers into the church subject to baptism, which can be immediately administered. In case the effort has been in virgin territory, the evangelist should consult with his conference president as to the procedure to be followed.

By giving thorough instruction, and taking every precaution, the worker is guarding the best interests of the entire church, the local church, that of his helpers, and lastly, his own; while much will have been done toward solving the problem of holding the people firm to the end.

Johannesburg, South Africa.

Do You Need Charts?

NOT infrequently inquiries come to the Association office from evangelists who desire to have charts made to order, and who wish to get in touch with capable artists. Recently we have corresponded with several artists in different parts of North America, and as a service to the field we present here the information gleaned. *All orders should be placed with the artist personally, and financial arrangements made directly between the parties concerned.*

Mr. G. B. Haining, 1616 Trenton Avenue, Glendale, Calif., is an experienced artist, and some will recall having seen several of his impressive charts on display at the Ministerial Association booth at the 1930 General Conference. He is now employed by the Southern California Conference, and can devote only a few hours one day a week to the making of charts. He states that he is prepared to produce any of the beasts of Daniel or Revelation, or any other design desired, in full colors, either oil or water, on durable cloth, in two hours for the first square yard and one hour extra for each additional square yard. He suggests 36 x 42 inches as a desirable size for use in evangelism; or 16 x 20 inches for Bible teachers. Charge is made only for his time and the cost of materials, all payments to be made to the conference office.

Miss Florence Webb, 211 Hazel Place, Knoxville, Tenn., devotes all her time to art work, and has just finished a set of twenty-five charts for one of our well-known evangelists. Her charts are made on the best grade of sheeting, and she recommends using 36-inch material, though she will make charts any size desired. For charts in colors, Miss Webb uses turpentine to thin the paint, so there is no danger of cracking when folded. The prices vary according to size, design, and color; but for the large pictures of the beasts of

Daniel and the Revelation, done in full color, the prices range from \$5 to \$7.50 each. When working for commercial engravers, Miss Webb charges \$15 for the amount of work required to reproduce one of the beast symbols; but as a service to our ministers she makes this generous offer.

A good many of our evangelists are acquainted with the work of Mrs. H. C. Hartwell, 616 S. Second St., Clinton, Mo., who has been making charts to order now for many years. Her charts are painted in oil colors on "Fruit of the Loom" muslin, and she offers a set of 16 charts for \$36. This set includes the great image of Daniel 2, 3 x 6 feet; the four beasts of Daniel 7 and the three symbols of Daniel 8, each 3 x 3¼ feet; the symbols of Revelation 10 and 12, each 3 x 4½ feet; the three angels of Revelation 14, each 3 x 3¼ feet; and the great red dragon, the symbol of the United States, and the papal beast with seven heads, each 3 x 3¼ feet. Other charts, not included in this set, are the sanctuary, 6 x 9 feet, \$25; 2300 day chart, 5 x 9 feet, \$15; millennium, 5 x 9 feet, \$15; woman of Revelation 17, 3 x 3¼ feet, \$3.75; ark with tables of stone, 3 x 3¼ feet, \$2.50; second coming of Christ on cloud, 3 x 3¼ feet, \$3; second coming of Christ with angels, 4½ x 6 feet, \$10. Further particulars, or prices on special charts not listed, can be obtained from Mrs. Hartwell.

Those who have access to different sized rubber stamping outfits could, with a bit of practice, effectively make their own diagram charts where only straight lettering and lines are involved, stamping on bleached muslin. Use a yardstick as a guide, and purple ink on the stamping pad for clearest results. Further information will be gladly given on this feature if desired. A. C. McClurg & Co., 333 E. Ontario St., Chicago, Ill., carry a complete line of rubber stamping alphabets and inks.

Bible Worker's Exchange

For an Enlarged Service

Self-Supporting Bible Work *

BY BERTHA STOTTELMYER

WHEN I decided to become a Bible worker, I was considered too young, and was advised to take the nurses' training as an aid to Christian help work. I did so, then went to college and took the ministerial course, studying public speaking, New Testament Greek, etc. A few weeks before finishing my course, I was called into service.

After doing Bible work for a number of years in two conferences, I was called to the conference in which I am now working. As this conference is not financially able to support all the workers required to carry on the summer's work in tent efforts, etc., those who can teach school are requested to do so in the winter. For fourteen years, therefore, I have done Bible work in the summertime (when not in summer school), usually with a tent company, and in the winter have taught church school and done Bible work. When I started teaching, I looked upon it as a side issue; but after teaching a few years, I decided to get a professional certificate, and later a life certificate. Although I have taught so many years, I have never once thought of relinquishing my Bible work.

The first year I taught, I carried on a series of Bible lectures about three miles distant from my school. In the spring twelve or more persons were baptized there, and we organized a

little church. Others came in while my husband and I were away that summer in tent work. In the fall I was asked to teach the church school in that place, and that winter the church membership was enlarged by means of another series of meetings. During these fourteen years, with the help of my husband and of the lay members, new converts have been added to five churches. In one place I gave Bible lectures Sunday nights for nearly three years, and twenty-six new members were added there.

This summer the conference has placed me in charge of two churches and six isolated companies in three counties, where I am teaching. My work is to strengthen the baptismal classes and help organize the companies into churches. Since school closed, my husband, who is also a teacher, has had no employment, so I have asked the conference to allow us to use a tent they have in storage, with equipment. We plan to conduct a tent effort without cost to the conference, but under their supervision. With the church members helping, I think we shall have good results from this effort, as I already have several interested readers. The believers, including the Missionary Volunteers, have distributed *Present Truth* for the last eighteen weeks, and I think we shall be able to accomplish more with a tent effort than I could alone by giving Bible readings.

I should much prefer Bible work the year round without the school work; for although I carry on some Bible work during the school year, there is more or less of a break at the close of the summer's work, and this I always regret.

* This frank recital of self-support is commended for thoughtful study in this hour when, for economic reasons, many readjustments are unavoidable. Possibly here is a clue that will solve many a heart-wrenching situation.—EDITOR.

What About Your Health?

BY FLORENCE N. OLIVER, B. N.

IT is stated on good authority "that many of our Bible workers are working on such a narrow margin that there is a serious succession of breakdowns and withdrawals from the work." In view of this, should not every Bible worker take time to study the cause of this serious condition? There is always some weak spot which, allowed to go unattended, precedes the breakdown. Observation has shown that little things neglected day after day weaken the wall of resistance.

At first glance, the weakness in the Bible worker's life is often the same found in the lives of many other American women in business or professional work; i. e., "batching it." In addition to a full day of arduous

duties, and the late hours involved in giving Bible readings to persons living in different parts of a city, the Bible worker who "batches" comes home to a round of domestic duties, cooking, cleaning, washing, and ironing. Health authorities recognize that this mode of living is more than the human constitution can stand. The public health nurse is strongly urged not to "batch," as her energies and attention are to be given undivided to her work. Is not the same advice equally applicable to the Bible worker?

Another weakness in the life of nearly all Bible workers is the lack of recreation and play. The human body needs relaxation, which is ideally found in outdoor games, swimming, skating, walking, and hill climbing. Outdoor recreation will loosen that taut feeling. Instead of being restless at night, with the mind engaged in the problems and perplexities of the

THE HEALTH INTELLIGENCE TEST

Directions: Allow yourself 5 points for each question you can answer with *no*.

	Yes	No
1. Removable physical defects uncorrected
2. Habits injurious to health
3. Irregular habits of living
4. Uncontrolled likes and desires
5. Worry and fretfulness
6. Irregular bedtime
7. No regular rest periods
8. Overdoing at work or play
9. Eating when overtired
10. Inadequate vacations or weekly rest
11. Finicky about food
12. Habitual overeating or undereating
13. Fast eating or washing food down
14. Irregular mealtimes
15. Candy or sweets between meals
16. Working in poor air above 68°
17. Sleeping with windows closed
18. Irregular time of bowel movement
19. Insufficient exercise or outdoor sunlight
20. Drinking less than four glasses of water daily
Total

day, sweet sleep will come to weary eyelids.

Overfatigue is a constant companion of many Bible workers. With it comes the expression, "Oh, I am dead tired;" there is a loss of the sense of proportion, and trifles become magnified. With certain temperaments, overfatigue brings depression, gloom, and worry. The worker imagines that all the world is against her. She becomes oversensitive, restless, and tense. Her skill is impaired, and she is not able to do her best. If the strain continues, she loses her poise, and drifts into a pitiable condition of chronic ill health and life failure.

The remedy for overfatigue is its prevention; the state of abounding health and energy, with few exceptions, can be brought about by reasonable planning. "It is not wise to be always under the strain of work and excitement, even in ministering to men's spiritual needs. . . . Self-denial is required of the servants of Christ, and sacrifices must be made; but God would have all study the laws of health, and use reason when working for Him, that the life which He has given may be preserved."—*"Gospel Workers,"* p. 243.

If you want to preserve your health 100 per cent, check your health intelligence by the accompanying test, on the basis of a possible five points to each question, and see if you score 100.

The Minister's Books
Reading Course and Reviews

"THE CARPENTER OF NAZARETH," by M. Ellsworth Olsen. 126 pages. Review and Herald Publishing Association. Price, 50 cents.

Just as I was leaving Omaha, Nebr., at the close of the Fall Council [1930], I was handed a copy of "The Carpenter of Nazareth," which I read

through while traveling back to my home. I am convinced that if all our workers, as well as the rank and file of our people, could catch the inspiration that this book imparts, it would result in a great forward movement in our work. The four chapter headings are, (1) The Carpenter of Nazareth, (2) Sons and Daughters, (3) The Call to Christian Service, and (4) Shall We Make Room in Our Lives for the Study Experience? A few statements from the last chapter will give some idea concerning the inspiration to earnest study which is imparted through the entire 126 pages:

"Study helps us to renew our youth; it scours the rust off our unused faculties, and improves the memory and the reasoning powers. It banishes sameness and monotony from our lives, because it gives us daily new experiences, and these experiences make us over into new men and women." "There is nothing more worthy of a definite place in the Christian's daily petitions than strength and wisdom to plan the working day." "Budgeting one's time is even more important than budgeting one's financial outlays; for the right employment of time is the very essence of happy and useful living." Dear to the human heart is the sense of achievement. To match our strength against formidable obstacles, and by faithful and persistent effort to overcome them—this is life at its best, and it is an experience open to most men and women."

The primary objective of the author is to lead to the utilizing of spare moments in study, and the development of talent for the Lord's service. To this end, the book will serve to excellent purpose, and cannot be too highly recommended.

R. I. KEATE.

We cannot speak effectually for Christ unless we effectively know Christ.

The Gospel Musician

Guiding Principles and Technique

The Secular in Religious Music

BY HAROLD B. HANNUM

THE language of music has come to reveal either secular or sacred impressions to the hearer, depending on the experience of the listener. The highly trained musician perceives very quickly the barrenness of most popular "hits," while the person lacking in all musical training can hardly appreciate the most obvious of the simpler classics. The musician says that the popular gospel song is trash, while the average layman says the church hymn is too "highbrow." Let us see what principles are involved in these problems.

It is obvious that some of the characteristics of secular music are: (1) rhythm—a sensuous appeal either in melody or in harmony or in both; (2) display of technique; and (3) a moving of the emotions connected with everyday living. The element of rhythm comes from the dance, and is seen in the innocent folk dances of children and in the march, as well as in the seductive and degrading modern popular dances. Whether it be a dance as David performed, or modern jazz, rhythm is its backbone.

All music must have some type of rhythm, for it is impossible to separate music from rhythm and still have music; but when rhythm becomes prominent, it is difficult and sometimes impossible to make it speak of righteousness and religion without its denying its message by its movement.

Sacred music, or music which is to be used for religious purposes, should be unobtrusive. It should speak of heaven, and should seek the honor of God rather than honor for itself or the performer. For these reasons any element of rhythm which suggests secular music should be withheld. Sacred music should be beautiful; but if it is merely "pretty," and people remark about how "pretty" it is, it has failed in its greater mission of stirring souls. It is probably too secular. Of course

religious music will subordinate the technical display, and will not show itself off. All "show off" music, whether secular or so-called religious, is for the charlatan. Neither will religious music thrill one with secular emotions, such as the feelings of patriotism or the sentimental associations of courtship.

Religious music should be as free as possible from all secular associations and influences. It must have rhythm, but let it be no coarse, cheap, or suggestive rhythm that reminds the hearer of the world. Sacred music must have beauty and attractiveness, but let it keep its dignity. We are distressed when the Bible is paraphrased in street language. The argument that the man of the street may understand it better does not convince us that it is right or necessary to sacrifice the dignity of the Scriptures in such a way. Neither should the dignity of church music be discarded for a questionable popularity. Just as the word of God is loved for its sublime beauty, so sacred music will win its way because of its superior quality.

Possibly an illustration on this point will not be amiss. Compare the song No. 52 in "Gospel in Song" with No. 898 in "Christ in Song." The first one is "What a Gathering That Will Be," and the second is "Jerusalem the

Music at Funerals

BY H. A. MILLER

Golden." Both are on the same subject. Both are in four part time. The first one swings along like a march to a very barren harmony and a melody that becomes tiresome with use. The second number has a wealth of good harmony, and a melody that seems to increase in beauty with familiarity. Its rhythm is subordinated to the flow of the words. When learned and sung with spirit, it makes a glorious song to sing at camp meeting or in a tent effort, when the subject of the new earth is dwelt upon. The second hymn fits in with the dignity of the Bible, which describes the new earth, while the first song chatters along without dignity or impressiveness.

This is no indictment of "Gospel in Song" or of any of our song books, though there is no doubt that there are unworthy songs in our books. Our ministers would greatly benefit by reading such books as "The Evolution of the English Hymn," by Gillman (Macmillan); "Worship in the Church School," by H. Augustine Smith; and "The History and Use of Hymns and Hymn Tunes," by David R. Breed (Revell). There are other books also which give valuable information concerning the good hymns of the church.

It is well worth our time and effort to study to keep secularism out of all our religious music. Let us strive to make a real difference between the sacred and the profane.

Berrien Springs, Mich.

THERE are those who prefer to have no music at the funeral service. This article is not to convince such that it should be used, but only to make a few suggestions to those who prefer its use.

During the time the audience is gathering, and until the ministering brethren take their places, as well as during the interval at the close, when the congregation is passing out, some hymns may be softly played. This banks the air with the flowers of harmony and melody, and hides the sound of many feet.

"Rock of Ages," for example, might be used first, followed by "Pilot Me" and "Abide with Me." These may be played in the order given, with no connecting chords to bridge from one to the other. In "Christ in Song" these hymns are all open to the view of the player without turning the page. "As Pants the Hart" might be followed by "In the Hour of Trial" in the same way. Each hymn should be played several times before changing.

Congregational singing is used in some localities. Individual taste and preference may govern this, both for its position as well as the amount. The writer feels, however, that one such hymn would be sufficient. If there are few hymn books ready for use, it would be better to dispense with

Prof. Oliver S. Beltz, the head of the music department of our Broadview College, is also a member of the faculty of the School of Music of Northwestern University. Northwestern University has recently prepared a number of pamphlets with the worthy purpose in view of lifting the ideals and concepts of church music. They were not written primarily for Seventh-day Adventists, but are worthy of thoughtful reading. These leaflets form part of a series of educational pamphlets issued by that institution, and Professor Beltz has offered to supply them free to all our evangelical workers in North America who are interested in this theme. If you receive these documents, it will be in accordance with the gratuitous offer. If you fail to receive them, but desire them, we will gladly transmit your name. The titles of the pamphlets are:

- "Selected Hymns and Carols," Lutkin.
- "Hymn Singing and Hymn Playing," Lutkin.
- "Progress in Church Music," Harper.
- "The Problem of Music in the Church," Pratt.

congregational singing than to have the song mumbled through. The appropriate place for such a song would be at the close. Some such hymns as "A Friend in Jesus," "No Night There," "Face to Face," "We Would See Jesus," and others of similar nature, would be fitting. It is necessary that the tune be one with which the congregation is familiar. Better have none than to select a hymn the words of which may seem fitting, but whose tune is entirely strange. The result is a vain attempt to do the impossible, which never creates a proper atmosphere at any service.

Special music is always appropriate on funeral occasions, and may be chosen from solos, duets, trios, or quartettes. Here is a suggestive list gleaned from "Christ in Song:"

Solo, duet, mixed quartette:

- "Some Sweet Day"
- "Sometime"
- "In the Sweet By and By"
- "Face to Face"
- "Not My Way"
- "As Thou Wilt"

Duet:

- "He Did Not Die in Vain"
- "My Song"
- "Not My Way"
- "As Thou Wilt"

Duet and Quartette:

- "Casting All Your Care Upon Jesus"
- "Saved by Grace"

Quartette:

- "No Night There" (and many others. See "Funeral Hymns" in "Christ in Song.")

Sometimes the bereaved family have a choice of certain hymns. They should be consulted, as they may not think to request it if left to themselves.

The contribution of music to a funeral service may be very helpful if its position, amount, and kind are given

sufficient thought beforehand. One of the peculiar and blessed qualities of music is its ability to soften the harder experiences of life, as well as to lend joy to its brighter moments.

Washington, D. C.

From Here and There

Items of Interest and Significance

Renewed from the East appropriately describes Hinduism's invasion of America. The Vedanta and Yoda societies with their swamis are flourishing as in no other country outside of India. . . . Abandoning Latin and Greek as a requirement for the B. A. degree, Yale University discards an ancient tradition in education, the contention being that modern languages are more immediately useful. . . . The Communist idea got its start in 1848 with a "manifesto of the Communist Party," written by Karl Marx and Friedrich Engels, two apostate Jews. . . . Metropolitan population figures increase at a bewildering rate, with London listed at 8,202,000; New York, 6,980,000; Berlin, 4,292,000; Chicago, 3,776,000; and Paris, 2,871,000. Amazing are the contrasts when compared with a decade ago. . . . Two hundred thousand letters a week are received and answered by Charles E. Coughlin, Catholic priest, who broadcasts weekly from the Shrine of the Little Flower in Detroit over fifteen or more stations in a Columbia system hook-up. His secretarial staff numbers sixty-four, each a salaried employee, and his expenses are \$10,000 a week, which are fully met by voluntary contributions. In order to supply the demand for copies of his sermons, 100,000 copies are printed regularly. . . . A yearly expenditure of \$70.27 per member is the record of

The Field Says ---
Through Our Letter Bag

the Christian Science Church in the United States, according to the book of statistics entitled, "The United States Looks at Its Churches," recently published by the Institute of Social and Religious Research. . . . Protestant and Catholic churches have enrolled as members 55 out of every one hundred adults living in the United States. . . . Nearly twenty million volumes have been issued since the invention of the art of printing, and it is estimated that out of 1,000 different works 650 are completely forgotten at the end of the first year. . . . The Romeward trend of the Protestant Episcopal Church is revealed in the publication of the "Holy Cross Prayer Calendar for 1931" by a group within the church known as the brethren of the order of the Holy Cross. A scanning of the prayer requests listed discloses very little difference between this and similar calendars issued by the Roman Catholic Church. . . . The best year in the history of the American Bible Society was marked in 1930 by the distribution of more than 12,000,000 copies of the Bible, Testaments, and Bible portions. And this was the sixth year in succession in which Bible distribution has surpassed that of the previous year. . . . "The Fellowship of Faiths" which brings together any and every false religion and associates Christianity therewith, boasts a local chapter in Chicago which held its first meeting at the First Methodist church there. In 1933 there is to be held in Chicago a meeting of the world-wide Fellowship of Faiths. . . . The number of divorced persons in the United States in 1930 showed a marked increase compared with the number in 1920, being 1,062,726 as compared with 508,588. . . . Slavery still curses in various lands, there being a total of five million slaves in the world today, authorities claim.

Meeting Mormonism.—Few of our workers have opportunity to familiarize themselves with the teachings and perversions of the Latter Day Saints, though they have occasional contact with their missionaries.

The following periodical, tracts, and books are comprehensive in their survey of this delusion:

Light on Mormonism, published quarterly by the Utah Gospel Mission, 9277 Amesbury Ave., N. E., Cleveland, Ohio. Twenty-five cents a year. The editor, Rev. John D. Nutting, spent over thirty years in Utah as a Presbyterian missionary of the militant type. Each issue contains a list of tracts on subjects pertinent to this question, one of each of the twenty-five for \$1.15.

"Mormonism, the Islam of America," by Bruce Kinney, formerly superintendent of Baptist Missions in Utah. Published in 1912 by Fleming H. Revell Co., 158 Fifth Avenue, New York. A 190-page home mission study course book, listed at that time for thirty cents paper, fifty cents cloth. Contains a comprehensive account of the teachings of the Latter Day Saints, with such chapter headings as "Their History," "Sacred Books," "Organization," "Methods," "Religion and Life."

"A Fourfold Test of Mormonism," by Henry C. Sheldon, Professor of Boston University. Published by the Abingdon Press, New York and Cincinnati, 1918. \$1.00. 190 pages. Chapter titles: "Historical," "Critical," "Rational," "Practical;" has appendix reviewing Robert C. Webb's "The Case Against Mormonism," which was an attempted refutation of the 1914 edition of Sheldon's book.

"Under the Prophet in Utah," by former U. S. Senator Frank J. Can-

non. Published in 1911 by the C. M. Clark Publishing Co., Boston, Mass. 400 pages. \$1.35. The author was one of Utah's first Senators when statehood was granted in 1896. He tells of the duplicity of the hierarchy and its political activity as a church. His father was of the First Presidency, and he at one time was high in the councils of the church. The book illuminates the religio-political combination that exerts a sinister influence on the destinies of several States, and which carries a national prestige far greater than its numbers warrant. These material advantages are construed, and by the laity believed, to be the special favor of the Lord, being a potent factor in spurring them to missionary activity with a fervor worthy of a better cause, leading them to go at their own expense for a two-year term as missionaries and paying for their own literature for free distribution.

As Rome was the perversion of early Christianity, so this power is one of Satan's counterfeits of the message. On page 18 of Mr. Kinney's book appears the significant statement: "It was a time of religious frenzy over 'Millerism' and other cults, and the preachers of this new religion [Mormonism] floated into popularity on the tide of this enthusiasm." With their system of "modern revelation," a reversal of former beliefs or previous revelations affords no insuperable obstacle; for the adaptation and appropriation of tenets held by others removes the necessity of refutation. "The death of Joseph Smith in 1844 constituted 'the cleansing of the sanctuary,'" was a recent inspired(?) statement. This elusive course develops a mass of contradictions, and is more readily vulnerable than is generally believed. C. A. PURDOM.

LET the kindness and courtesy of the minister be seen in his treatment of children.—Mrs. E. G. White.

Build Upon the Foundations

(Continued from page 7)

these spiritual ancestors by the truths we share in common. But our special responsibility is the completion of the arrested Reformation; hence the task of discrediting those errors which had been absorbed through the centuries of apostasy, and to which they unwittingly clung.

There is no diminution of glory to this movement by acknowledging our indebtedness and our kinship to the true positions of the past. Rather, such an attitude greatly strengthens our position as witnesses today. It places us at a distinct advantage in evangelism, from which we can effectually face a hostile world, and successfully repudiate the charge that we are but an upstart sect with fanciful notions.

J. N. Andrews clearly showed our spiritual kinship to a line of Sabbath keepers stretching back through the centuries to apostolic times. We capitalize this fact, and properly so. It is neither true, nor would it be advantageous to declare it if it were true, that the Sabbath truth was abandoned through the centuries and only discovered and restored by us. That very position would lay us open to serious challenge.

Research will disclose the same fact and principle to be true relative to many of our other outstanding doctrines, and our prophetic interpretations as well, especially those of Daniel and the Revelation. If our prophetic interpretations were largely original with us, we might be plausibly charged with new and fantastic innovations; but if essential principles, such as the year-day principle, and such applications as the symbolic beasts to nations, together with the main identifications, can be established as discerned with increasing clarity through the centuries, we are

tremendously strengthened in our positions.

And precisely such is the case. From early centuries onward pious men in the true church for the period, pondered and wrote with increasing light and accuracy thereon, and their writings are available. Practically every major prophetic position—with the exception of the sanctuary truth—was iterated and reiterated through the centuries, especially from Reformation times onward, and particularly from the time of the end.

Instead of creating the impression of originality for the bulk of our prophetic interpretations, why do we not build upon the clear and Scriptural features of the expositions of the past, leading on to the fullness of present-day understanding and application, as we do in the case of the Sabbath truth? This will but add strength to our cause. It will be in harmony with fact and truth and logic. It will give a greater effectiveness and cogency to our appeal. It will not detract from our distinctive denominational glory, but will give a truer, more abiding luster thereto, by showing our rightful place as the spiritual inheritors and consummators in God's unbroken line of witnesses.

L. E. F.

Trite Expressions

(Concluded from page 8)

these: "Six precious souls were led by the writer down into the watery grave," or "were buried with their Lord in baptism." More impressive, because economical and direct, "The writer baptized six persons," or "Six persons were baptized."

"Enshrine in the memory," "the stream of time," "bides her time," "I dare say," "almighty dollar," "along this line," "along scholastic (or any other) lines," "each and every one," "Sister — will now favor us with a

selection," "Brother — has kindly consented to speak to us," "mass of humanity," "doomed to disappointment," "last sad rites," "it goes without saying," are well-known phrases. The pet expression may be only a single word, used in season and out of season, such as "perchance" or "methinks." Used to the point of becoming conspicuous, all such forms of speech mar the discourse, and lessen its effectiveness. Some of these phrases may have shone with originality and freshness when first coined; but like coins worn smooth with long handling, they ought to be reminded.

South Lancaster, Mass.

Department and Dress of Ministers

(Concluded from page 4)

are seeking, and also to preserve a faithful record of all that is done. "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

"One thing," said David, "have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." Ps. 27:4. The home of the worker for God should be a sanctuary. Here he should find a quiet place of retreat where his spirit is refreshed, and his soul is watered with the dews of heavenly grace. He should dwell within the holy place, walking in its soft, radiant light, partaking of the bread of His presence, and breathing the atmosphere of grace made fragrant with the sweet perfume of the incense offered anew each morning and evening upon the golden altar. He does not minister there alone, but he and his companion in that heavenly atmosphere, are girded for their holy work.

Balboa, Canal Zone.

EDITORIAL POSTSCRIPTS

RETARDERS!—Extremists are the unconscious foes of all advance. By taking a fanatical position, they create a revulsion of feeling on the part of many who are sincerely interested and concerned over the same issue. In many instances this leads to an offsetting liberalism.

CHARACTER!—While deep learning, moving eloquence, financial acumen, and managerial ability are each and all of great value to the church in the person of her representatives, yet the foundation of their worth is just character,—that simple, old-fashioned honesty of purpose and probity of conduct that cannot be simulated when not innate.

HEALTH REFORM!—We must give the health reform message, but let us be careful not to substitute the gospel of vitamins for the gospel of salvation. The health message is an adjunct, not the essential issue; the arm, and not the body; the entering wedge, and not the ultimate objective. And let us in evangelism keep the presentation of our health principles simple, and not become technical or theoretical.

CONFIDENCE!—Have faith in our youth. We were all young once. And according to reports, some of our most successful workers have developed from most unpromising prospects. Some ministers are prone to forget their youthful proclivities. But their parents and the associates of those days do not forget. We often marvel (and rejoice) over certain of our college chums who seemed most improbable as ministers or missionaries, but who are today doing valiant service for God. Again we say, Have faith in our youth!

LEADERSHIP!—Distance often lends enchantment in time as well as in space. We are prone to create a halo about those illustrious leaders who so nobly led in the early decades of this movement. But, appreciative of the past, let us not be oblivious to the strength, vision, courage, and ability of leaders today. Strong personalities ever have conspicuous elements of character, and not infrequently their weaknesses are more conspicuous than in the case of less colorful personalities. Let no time be lost sighing for the "good old days;" rather, let us rejoice that there is one changeless Leader who rules through the years and who lives and leads today.

EMPHASIS!—It is unquestionably proper and necessary to know and to teach a hundred and one matters of theory and inferential knowledge concerning the coming kingdom, the times in which we live, et cetera. But our fundamental emphasis should always be placed upon the experimental provisions of salvation. A knowledge of the waymarks is essential, but people must actually traverse the way. A knowledge of entrance requirements to the kingdom is necessary, but the meeting of those requirements—individual character fitness, personal preparation of soul—is imperative, or all these desirable preliminaries are futile. Beware of fatal separation here. Our hearers are entitled to both knowledge and adequate preparation, and we are under obligation to present both.

L. E. F.