

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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BUSY—BUT A FAILURE

AN EDITORIAL



HERE had been a great battle between the army of Benhadad and the men of Israel. Ahab, king of Israel, had scored a decisive victory; 100,000 Syrians had been slain on the battlefield, while a wall in a city had collapsed and killed 27,000 more. The Lord had appointed that the Syrian king should die; but Ahab compromised with Benhadad, and promised to permit him to return to Damascus. And having made a covenant of peace with him, he sent him away.

One of the sons of the prophets disguised himself, and waited the passing of King Ahab. And as the king passed by, the prophet called to him, and said: "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it." 1 Kings 20:39, 40.

The leading thought in this graphic recital is the confession of the prophet. He admitted that he had voluntarily assumed a definite task in a stipulated agreement,—he had promised to keep a certain prisoner till called for. If he failed, he was to forfeit for the life of the prisoner either his own life or a talent of silver. But instead of watching closely all the time, as he should, he allowed his attention to be drawn to other matters. He himself says: "As thy servant was busy here and there, he was gone."

Here we have a striking example of un-

profitable activity. The work of this man was to keep his prisoner safe. This he failed to do, not because he was not busy, but rather because he was so intensely busy about other things that he neglected his chief duty. The king showed no mercy, nor did the prophet show mercy to the king who had failed to do his duty in slaying the man whom God designed for destruction.

The Lord has given His watchmen a definite work.

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I

lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the right-

eous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." Eze. 3:17-21.

Here it is life for life. All depends on the watchman. The message is plain. If the watchman does his work faithfully, he has saved his own soul. But if he is delinquent, indifferent,

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY
IRWIN H. EVANS AND LEROY E. FROM
SPECIAL CONTRIBUTORS
THE GENERAL CONFERENCE OFFICERS

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TRUE preaching is the giving of the unadulterated word of God to men—not entertaining, enthraling, nor lecturing.

REFUSAL to face facts is never satisfactory to any one. It satisfies neither one's own mind nor that of friend or foe.

ATTACKS upon character constitute the most serious charge that can be made. Woe to him who manufactures or disseminates falsehoods!

STATE a principle, and you include all its particular applications; confine your presentation to a particular, and your hearers will often exclude all other applications.

SCHOLARSHIP may be either the best friend or the worst enemy of truth. Reverent scholarship is its rightful and indispensable ally; critical or skeptical scholarship is its most insidious and damaging foe.

It is possible to explain doctrine accurately, and at the same time omit the supreme object of doctrine.

POLITICS in the church of God is a disgrace, an anomaly, and a contradiction of terms; for just to the extent that politics prevail, Christianity is excluded.

SOME men are just constitutionally against the constituted order, whatever it may be. We should not pay too much attention to such, but go on about our divinely appointed business.

THIS time of commercial stagnation is the hour of opportunity for aggressive advance in soul winning. The hearts of men are anxious, and are open to the convictions and comforts of truth.

THE inevitable result of occasional exaggeration is a heavy discount on all that is said, with a loss of confidence and respect for the exaggerator. Aside from the Christian ethic involved, it is too heavy a price to pay.

It is sometimes profitable to pierce the joints of a blatant foeman's armor with the arrow of a searching and unanswerable question; but he who does so should both know the vulnerable point of his antagonist, and be sure of his own arrow and aim.

HUMANITY presents the picture of a vast procession tramping, tramping, tramping the death march toward the tomb. Grim and austere, they jostle one another as they sweep on toward the dark unknown. Some enter its portals stolidly, and some with terror, for the great majority end this relentless journey in Christless graves. The very vastness and horror of it all should grip and move us to heroic efforts to rescue the perishing.

OUR PRIMARY NEED TODAY

BY A. V. OLSON



WHAT we need today more than money is a deeper, fuller, richer Christian experience. We need more of the love of Christ in our hearts, more of His overcoming grace, more of His spirit and power. We need a revival from above, a new fire, a new zeal for God and His work.

We are living in serious times. All about us are signs showing that the end is near. Satan knows that he has but a short time left, and he is working with all his power to deceive and to destroy not only the world, but also God's elect. Multitudes are being overcome by the cares of life. Fear and anxiety are driving many to despair. Our only hope is in God. We must as workers seek Him with all our heart. We must seek Him alone in our closet, at the family altar, and in the sanctuary. This is our primary need today.

Bern, Switzerland.

MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

A MIGHTY AWAKENING IN EUROPE

BY L. H. CHRISTIAN*



REAT revivals have usually come in connection with or following periods of war. The Reformation was born when the Turk was threatening all Europe. The larger Pietist movement followed the Thirty Years' War. It was after the fall of the Papacy and the great struggle of the French Revolution that the Bible Societies were organized, and the foreign mission movement was launched that was to extend over all the world. It was a little later, but within the same period, that men were led to study those Bible prophecies which foretold the birth of the advent movement. And it was after the Civil War in America that the great revivals of Moody and others stirred this nation from coast to coast.

There are, likewise, conditions and omens in Europe today which indicate very clearly that we are already in the beginning of the largest religious awakening Europe has ever known. We see it, for example, in Russia. We hear a great deal of the evils there. Some of these reports are true and some are false. Russia today is in the midst of a turmoil that has caused millions of the people to turn away from God, while on the other hand millions are being led to seek after God. Thomas D. Campbell, one of the most extensive farmers in America, and who wrote "Russia—Market or Menace," spent some time there a few months ago. He said he found that the people everywhere realized that if they are to save themselves they must get back to God. The Baptists report in a reliable yet conservative way that in the last few years they have baptized over two million new members in Russia.

Our day is called the day of the Lord's preparation. The expression, "Prepare ye the way of the Lord," found in Isaiah 40:3, is given again, in a little different form, in Isaiah 62:10: "Prepare ye way of the people." So in order that we may prepare the way of the Lord, there is something, some movement, that will prepare the way of the people. Every mountain (every government that is haughty and proud) will be brought low, we are told, and every valley (the lowly and humble) will be

exalted, and there will be a highway for our God. No believer can read that scripture without thinking of the advent movement.

The great progress in our work in Europe since the World War was made possible by the war. Before that great conflict, over eighty-five million people in Central and Southern Europe lived under conditions where there was no freedom. The people were spiritless, and apparently there was no longing to hear the gospel; but today all is different. These nations are building up centers of commerce and education, and developing in a very progressive way. Where would we be in the progress of the message today if the war had not come? If this world had jogged on in the same sleepy, indifferent way that had been its wont up to 1914, we would still be preaching sermons about the signs that happened a century ago. But the war created an entirely new situation, and has brought in a state of things that is most favorable to the propagation of the third angel's message.

And what would have been our situation if the great financial depression had not come? Times are hard in America, but they are harder over in Europe. We talk about unemployment here; but there are thirty million unemployed over there. And it is these conditions that are preparing the hearts of men and women to receive, and to be willing to receive, the message.

In one sense, and in a very vital one, there are millions today who are preaching certain aspects of the advent message, but they do not realize it. They are saying everywhere: We are going from chaos into catastrophe; the downfall of the world is unavoidable; modern society is irretrievably lost. All this is a large factor in preparing the minds of men to turn to the living God.

Sir Arthur Gibbs, one of the foremost writers in Europe, recently said, "The nations of Europe are sick nigh unto death, shamed with the sense of impending ruin, and filled with dreadful anxiety for the future. Without some miraculous spiritual regeneration, the civilization of the continent of Europe is doomed." Such is his conclusion.

Think for a moment of the situation in Europe, and of how God is manifesting His hand among the nations. I believe God is working through leading statesmen today just as He used Cyrus, Nebuchadnezzar, and others

(Continued on page 21)

*This abstract of a devotional hour address at the Battle Creek Autumn Council gives an intimate glimpse into conditions in Europe that will be inspiring to all our workers. Presented from the angle of one who, since 1920, has been in resident leadership and continuous observation in Europe, it is the more authoritative and valuable.—EDITORS.



ONWARD AND UPWARD



Inspiration, Counsel, and Caution

A Moment in the Morning

IN the early morning watch, when friendly sleep has fled away,
And the soul in silence waiteth for the coming of the day,
Then for calm and sweet communion of all times is surely best,
And the one in touch with heaven starts in fortified and blest.

There's a battle ever waging 'tween the hosts of good and sin,
And an enemy e'er watching for the chance of slipping in;
So we need to take the time to keep the heart's defenses whole.

For more needful than the raiment is the armor of the soul.

Just a moment in the morning! 'Tis a small thing, to be sure;
But that moment may bring blessings which forevermore endure,
Keeping one in touch with heaven, giving courage for the way;
Just a moment in the morning means time saved through all the day.

PEARL WAGGONER HOWARD.

Managua, Nicaragua.

PURITY THE MINISTER'S FIRST NEED

BY J. H. SCHILLING

"**H**OLINESS UNTO THE LORD" was engraved on the golden plate worn on the forehead of the high priest of old, thus indicating the character expected of him who was to minister before the assembled people of God in holy service. As the golden plate radiated with heavenly light the beautiful words, "Holiness unto the Lord," so the mind of the servant of God was to be in perfect accord therewith. Paul recognized the need of this purity when he wrote, "Be ye transformed by the renewing of your mind;" for the mind is the seat of thought, and as a man "thinketh in his heart, so is he." "The thoughts of the righteous are right."

The Lord has always desired purity of thought in His ministers, and He desires it today. We cannot be reminded of this fact too frequently. Anciently, even outward bodily perfection was required. No one who had a blemish was to "come nigh to offer the offerings of the Lord." Lev. 21:21. If God was so exact as to the personal appearance of His servants, how much more does He require purity in heart and life! Says the Old Testament evangelist: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out from the midst of her; be ye clean, that bear the vessels of the Lord." Isa. 52:11. This has been God's expectation for his ministers in all times, but especially for this very serious time in which we live. God's ministers must be pure in their life-molding thoughts, if they are to bear the vessels of the Lord acceptably.

A mind that begets a pure life, unentangled with tendencies that are contrary to holiness, or whose strict integrity and veracity none can question, is highly essential for the minister. Christ said, "Out of the abundance of the heart

[mind] the mouth speaketh" (Matt. 12:34); or, as we might say, the life acts. And further, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Verse 37. The mind produces the thought, and the thought produces the words and acts. Therefore the apostle exhorts: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

Spurgeon said: "The life of a preacher should be like a magnet drawing souls to Jesus." A magnet has inherent power to draw splinters of steel out of sand. So also the godly preacher, through the power manifest in thought and life, will draw souls out of the sands of the world's sin unto Christ and His beautiful life, and will hold them there.

A thread of carelessness, perhaps bordering on dishonesty, running through his speech and contacts with the circle of believers and fellow workers, will seriously damage any minister's work. Such a condition of mind and heart robs him of the confidence of his people and friends. Instead of bringing many souls to Christ, his efforts are practically nullified; instead of unity and peace reigning in his churches, there is dissatisfaction. Schisms come; the tithe is withheld and fails to bring its intended blessing; mission funds run low; and a general feeling of disappointment and discouragement exists.

God grant that we His ministers may seek purity of mind and honesty of heart, and may do our utmost to instill love for purity and uprightness in the hearts of our people, holding their confidence in us and in the Lord's work by the strictest integrity and veracity.

Lincoln, Nebr.

How a City Pastor Budgets His Time

BY J. C. STEVENS*

I SPEND each morning till 9:30 in reading and studying. After family worship, at which we study the Sabbath school lesson, I read three chapters in the Bible, following the chronological plan outlined in the Ministerial Reading Course. I then glance through the morning paper, reading the more important news,—for instance this morning concerning Japan and her war spirit and preparations, and the House vote on repeal of the Eighteenth Amendment. Then I run over my Sabbath sermon, getting the outline fixed in my mind, so it will not be necessary to use notes when I preach. This plan I have followed all my ministerial life, and now it is a fixed habit that I would have great difficulty in breaking. I endeavor to have my sermons in mind for about a month in advance.

Next I engage in book reading; for I am never without some new book. Just now I am reading "The Day of the Cross," by Glow. I have consistently followed the Reading Course volumes. Last week I read through two books from the public library on a question I was studying, and I have sent for another on "Buchmanism—Is It of God or of Satan?"

About 9:30 I go down to my office or study at the church to meet those who desire to see me for help and counsel, remaining there till about 11 A. M. If I have any business to attend to, I look after it between that time and lunch. I stay at home usually till two o'clock, and every spare moment I have I spend in reading and studying.

My afternoons are spent visiting till about 4:30 or 5 P. M. This is almost an invariable rule, except that I do not visit so much on Friday and on Sunday. Friday is a poor day to visit, especially Friday afternoon; and likewise Sunday, for most of our people are out on Sunday, running here and there, and, too, I must get ready for the Sunday evening lecture. But quite often visits are made both on Friday and on Sunday, and oftentimes in the morning I make special calls on the sick.

My evenings are almost always occupied in school board or church council meetings, prayer meeting, and M. V. meeting. I am happy when I can have an evening at home, which I usually spend in reading and studying. But this does not happen often. Sometimes when I might have an evening at home, I visit where persons cannot be seen in the daytime.

*By request of the MINISTRY, Elder J. C. Stevens, of Glendale, California, here gives the intimate details of his daily working program. Submitted a bit reluctantly—for the writer had no desire to admonish others, nor to be considered a model—his recital will, nevertheless, serve a most useful purpose for comparison by men similarly intrusted with the responsibility of shepherding large city churches.—EDITORS.

Sabbath is quite a full day. I have the morning service, of course, and in the afternoon, one hour before sunset, we have the vesper study hour. When I first came here I gave, at this weekly period, an extended and thorough series of studies on "The Person and Work of the Holy Spirit." We are now studying the sanctuary. These studies will cover fully one year, as we are going into the subject in a thorough way.

I am holding Sunday evening evangelistic services. I have found it a little more difficult here than I did in Battle Creek and Detroit. In Detroit the church was on a prominent avenue where it was conspicuous, which made it effective for advertising; and the same was true in Battle Creek. The interest this year is only fair. Last year it was better, and we had quite good results. I enjoy holding Sunday evening evangelistic services. I have never been able to give myself up to be simply the pastor of a church. If a minister has any talent or ability whatsoever to give lectures on the truths of the message, I think he ought to make use of it, and not settle down to be only a pastor.

Glendale, Calif.

Rest for the Minister's Wife

BY AGNES LEWIS CAVINESS

WHEN by the gift of His grace and mercy our blessed Master shall make a place for the redeemed in His everlasting kingdom, I am persuaded He will welcome with most infinite gentleness and love His weary and faithful child, the minister's wife! There she will have rest from sitting taut in her pew not far from the pulpit, studying to appear unruffled, yet listening tensely for the split infinitive or the verb that refuses to agree with its subject; rest from her struggles in seeking to balance the family budget; rest from her anxiety that the children be not led into wrong companionships and thus break down their father's influence; rest from concern over a crucial board meeting over which her husband must preside; and surcease from solicitude that he be able to prepare next Sabbath's sermon in such a way as to point out the danger of certain members without offending them, thus closing the door to any possibility of helping them further. How welcome that rest will be! And how real yet joyous are the present burdens she bears!

Angwin, Calif.

We must get behind the sin problem that necessarily bulks so large in our presentations, and proclaim God's provision of full salvation, as only believers in the advent movement can herald it.



A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

Dispensaries and Similar Medical Units

A SYMPOSIUM

NUMEROUS requests have come for information concerning the organization, financing, and conduct of dispensaries in connection with our churches and evangelistic efforts. As they

have been developed chiefly in the West thus far, we present herewith reports from some who are conducting such efforts in that section.—EDITORS.

PROCEDURE IN ESTABLISHING UNITS

BY O. W. DOLPH

MEDICAL missionary work, we are told, "should be a part of the work of every church in our land." We are also informed that "we have come to a time when every member of the church should take hold of medical missionary work." A study of Matthew 4:23 and 9:35, and the reading of the instruction given in the Spirit of prophecy will stir our congregations to activity in medical missionary work. Not only will our doctors and nurses and all who are interested in medical work cheerfully respond, but our laity will come forward with financial and other aid.

Before presenting such a project to the church, however, the accord of the church board should be assured, and doctors in the congregation consulted. The services of graduate nurses should likewise be solicited to teach home nursing classes, which are organized at the same time the medical units are launched. When the plan is presented to the church on Sabbath morning, the call for funds is made, and enrollments are taken for the home nursing classes. Volunteers for solicitation of money, equipment, etc., are called for, and field days arranged.

Plans for the unit should be drawn up to conform to the wishes of the congregation and the available free services of mechanics. Merchants are then solicited for materials and supplies, and their contributions are cheerfully given when plans are shown and explanation is made to them that our work will be for the sick and needy poor in the immediate neighborhood.

The cost of establishing and equipping a unit will vary in accordance with its location and the size desired. A bathtub, toilet, and sink are the principal plumbing fixtures needed. A water heater is also necessary. These articles can be found in second-hand stores, where the prices will vary and where the purchasing ability of the buyer will govern. Some electric fixtures may be needed, as well as other incidentals. The labor can usually be procured

free from members of the church. Many of the articles needed may be obtained by solicitation if members of the church will do the soliciting.

The cost will also be governed to some extent by the ability of the person placed in charge of the building and equipping of the unit. I believe that under ordinary circumstances, with the co-operation of the church, a very acceptable little unit could be installed for \$100. This would include the articles mentioned above, as well as two treatment tables, the necessary partitions, lumber, paint, etc.

At no time in our experience here has it been necessary for the conference to advance any money. Each unit has financed itself as we have gone along with the work. In one instance a brother who was contributing his services, ran out of paint, and just about the time he was using the last, a church member came along and gave him some money to buy more. Many such experiences occurred.

In the home nursing classes many were enrolled who were not Seventh-day Adventists, and as a result of their contact with our work a number were baptized and joined our church. The units were used as class and demonstration rooms for these home nursing classes, and the members became interested and enthusiastic about the work. Then when they completed the course, they would contribute their services to care for the patients. We found it well to organize new classes as soon as the others were completed. This provided the units with workers.

Those who had taken the home nursing course were encouraged to visit their neighbors and help the sick. Doctors were asked to give certain hours at the units for free consultations; then the neighborhood workers could send in patients. The doctors' services soon became known, however, and they never lacked for patronage. Patients became acquainted with the methods of operation and made small contributions, which were sufficient to cover the

bills for light, water, gas, etc. In this way the medical missionary unit was not a financial burden to the church.

Many children, including some from our own church, were found to have infected tonsils, adenoids, etc., but the parents were too poor to pay for an operation. Our doctors and nurses were organized for a Clinic Day, and at the time appointed as many as fifteen or sixteen children would be operated on in one of the units. During the year 1929, when this work was being kept to the fore in the California Conference, 242 such operations were performed. Parents, when able, were asked to pay up to \$5 per child, and this covered the expense of ether, laundry, etc.

During the years 1928 and 1929 in the California Conference an average of 1,000 treatments a month were reported on the home missionary report cards; 437 students completed the course in home hygiene and care of the sick and received General Conference certificates; and twenty-four surgical clinics were held, at which 330 operations were performed.

When our Harvest Ingathering campaign began, the churches that were active in medical missionary work took a jump of over 100 per cent in their returns. Merchants contributed more readily to a cause that was doing such a good work. Other departments of home missionary work received a stimulus as the spirit of the Great Physician was present.

Oakland, Calif.

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Clinic in Church Basement

BY S. T. BORG

SEVERAL years before I came to this field, the Arizona Conference, and the Phoenix church in particular, had felt that there was a real opening for constructive work through medical missionary lines, which would place our work in a favorable light before the public. In harmony with this conviction, when the new church was built, two years ago, a certain section in the basement was so arranged that it could at any time be used for a clinic or dispensary.

When the Arizona and Southeastern California Conferences were united, a small amount of money was made available by the Arizona Conference committee to equip the rooms in the church for medical work. Only such equipment as was essential for examination, simple treatments, and minor surgery was provided, and since then the doctor has supplied other necessary equipment, so we have been able to do any work that comes within the scope of a clinic.

The clinic is conducted by the church, but were it not for our local doctor and our graduate nurses, we would, of course, be unable to carry on the work. Shortly before the clinic

was opened, one of our doctors settled in Phoenix and opened an office. About the same time one of our church members was graduated from the Loma Linda nurses' course and came home. Having a real missionary spirit, they both volunteered their services free for the two hours twice a week that the clinic is open. There are times when our regular nurse is on special cases and cannot come; at such times other nurses are called.

When a patient comes for admittance, the assistant takes a complete record or social history of the case. A careful check is made as to whether he is able to pay, and whether he is under the care of another physician. Other questions elicit information as to whether he is eligible. We make it quite plain that patients are supposed to pay 25 cents for each call, but that if they do not have the money they will not be turned away. For minor surgery we ask them to pay \$5, with the understanding that they will receive help regardless of ability to pay. While in many instances we do not collect, yet so far we have been able to pay the running expenses and have a slight surplus from what has been taken in from patients. I do not have before me a complete record of the number of patients treated during the five and a half months the clinic has been open, but I judge that it is well over 300. Twenty-five of the cases were tonsillectomies.

Our plan is to follow up each case with instruction regarding our message. Just now an evangelistic effort is being conducted in Phoenix, and it is gratifying to see people at the meetings who received their first contact with our work through the clinic.*

The social service side is the one that takes much careful planning to make the work a success. In our church we have a responsive Dorcas Society, and many cases that come to the clinic have also received clothing and food.

Local merchants have been greatly impressed; and while we were just starting this line of work during the Harvest Ingathering campaign of 1932, yet it was instrumental in placing our work favorably before the business men, and we received many large contributions which otherwise could not have been expected.

Phoenix, Ariz.

*A neat two-page folder, size 3½ x 5½ inches, was used to advertise the clinic. On the cover appear the words, "Seventh-day Adventist Welfare Clinic," in large type; in the lefthand corner, the time of the clinic: "Mondays & Thursdays, 1 to 3 p. m.;" in the righthand corner, the street address and telephone number. The inside pages contain an illustration of the church building and an inside view of the clinic, accompanied by the following text:

"The Welfare Clinic is conducted in the basement of this building. Four rooms have been fitted up for the purpose, with more space available. While in a church building, the clinic is operated as strictly nonsectarian.

"A competent physician and nurse, who donate their time, are in charge. Many cases of minor surgery are performed. None but those coming under the scope of Social Service patients are admitted. Patients must pay a small amount to cover expenses."

On the fourth page are given suitable quotations from "Ministry of Healing."

Southern California Units

BY G. A. ROBERTS

IN Long Beach, California, we secured a good house with about sixteen rooms, situated right on the ocean front. Several self-supporting nurses and Bible workers live in the home, which is conducted on the plan recommended by the Spirit of prophecy for mission homes in the large cities. In the course of three months—the first month being largely devoted to cleaning up the house and getting it ready—they have given 43 Bible readings, 150 treatments, made 125 missionary visits, distributed 500 pieces of literature, provided 125 meals, and conducted 30 instructional classes. As a result of this work, two are already keeping the Sabbath.

In Santa Monica we have a similar home, in which live a matron and four nurses. They are meeting all their expenses, and are spending about half their time in regular medical missionary work. Five new Sabbath keepers have been reported here.

In addition to this we established in the Olympic Tabernacle in Los Angeles, a dietetic kitchen, the conference meeting the expense of the carpenter work and the White Memorial Hospital furnishing an electric refrigerator, electric range, cooking utensils, and materials to conduct the classes. The classes were well attended throughout the entire period of instruction, and many people became interested in the truth. The conference also built, on the other side of the tabernacle, quarters for home hygiene and nursing classes; and the White Memorial Hospital furnished all equipment, tables, beds, mattresses, sheets and pillows, linen of all kinds, bandages, medicines, fomentation tank, etc., also doctors and graduate nurses to conduct the home nursing classes. The classes were well attended, and added materially to the success of the meeting.

In the tabernacle in Atwater, Los Angeles, the same thing was done, the Glendale Sanitarium furnishing all equipment, and instructors for both types of work. The classes were attended by from fifty to seventy-five regularly throughout the course.

At the new tabernacle in South Gate, just south of Los Angeles, the Glendale Sanitarium is furnishing doctors, nurses, dietitians, equipment, and supplies for the same type of work. In addition to this, the Glendale Sanitarium is now assisting in a series of health lectures and dietetic and home nursing class instruction in Santa Monica. The Southern California Gas and Electric Company has furnished a beautiful kitchen free.

The Southern California Conference is also furnishing an evangelist and a Bible worker for service in connection with the White Memorial Hospital. The salary of these workers is to be paid by the conference, and their ex-

penses by the White Memorial Hospital. They are to be directed in their work by the hospital. Their work is to lead medical students and nurses in training, also graduates nurses, into direct field evangelism, so that these young doctors and nurses will have evangelistic experience and a new vision of medical missionary work.

Los Angeles, Calif.

Shiloh Health Clinic, Chicago

BY O. A. TROY

THE Shiloh Health and Educational Clinic, which has been open to the public since April, 1932, has given emergency service to over 1,000 needing medical and dental help. The clinic is open to the general public, and is nonsectarian in its ministry to the needy. The physicians and dentists give their services for this project in order that suffering may be relieved.

The work of this clinic is supervised by the Chicago Board of Health, but no financial aid has been given by the city or thus far by any charitable organization. The only financial support received is from well-wishers and members of the Shiloh (colored) Seventh-day Adventist church, whose membership numbers 450.

Our staff is made up of physicians who are members of the staff of the Hinsdale Sanitarium and Hospital. The clinic is well equipped to meet the needs of the sick. Besides the medical and dental departments, we are equipped to give hydrotherapy and electrotherapy, also Swedish and German massage, in the treatment rooms as prescribed by the physicians.

The dental department is open from 9 to 12 A. M. Mondays and Thursdays; infant welfare clinic at the same hours on Wednesday each week; and the medical department is open during the same period, Mondays to Fridays, inclusive.

Classes in home hygiene and care of the sick are conducted by the clinic staff of instructors, which includes a physician, a dentist, and three graduate, registered nurses. One hundred have already received their certificates from this particular course. Courses of instruction are under the direction of the medical department of the General Conference. To those who make application, additional training is given in German and Swedish massage and manual Swedish movements. A new class is organized about every sixty days. The students are taught not only how to take care of the sick, but are also given instruction in the prevention of sickness.

Chicago, Ill.

RINGS, cliques, and factions savor of political life. They have naught in common with the genius of the Christian church.

THE BETTER WORKMAN

Improvement in Method and Technique

A TACTFUL APPROACH ESSENTIAL

BY GEORGE J. SELTZER

MOST evangelists, after advertising the opening night of a series of meetings in the newspapers and distributing handbills throughout the city, do not find it difficult to secure a crowd for that first night. Usually we have an overflow, regardless of the size of the tent, hall, or tabernacle. The question then is, How are we to keep these people coming? Here we must exercise wisdom and sanctified common sense.

The Saviour said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10:16. There is much in this text for the evangelist who is both working to save sinners, and endeavoring to lead consecrated Christians into the true church of Christ for today. We surely must be both wise and harmless. And one way to be wise is to win the confidence of the people who attend the meeting, before trying to get them to accept the necessary truths on the state of the dead, the Sabbath, and the law.

To be sure, the speaker must "make good" the first night, as no amount of advertising will bring the crowd back if he fails to grip their interest. As the minister looks out over the large audience of the first night, he looks into the faces of many sinners—men and women who have never made a profession. But he also gazes into the faces of men and women from various churches in the city; and most of this latter class are real Christians, as far as they know. They are honest with God and they believe the Bible.

The majority of these people have come just to find out what is going to be presented. They have already made up their minds that if we do not preach something they can approve they will never come again. Therefore it is incumbent upon us to win their confidence at the outset. And not only are we to gain the people who do not belong to any church, but we must secure the confidence of these honest-hearted professed Christians who come. These are the people who from the start will prove to be the greatest help to us.

How, then, are we going to win and hold this crowd? Shall we tell them that we will speak next on the law or the Sabbath? Shall we advertise that the "mark of the beast" will be an early subject? No, that is not sensible. We must create confidence in the fact that we are evangelical Christians. So let us rather an-

nounce that we will speak on "Christ Crucified," or "Christ, the Lamb of God," or some similar topic that will bring Christ our Saviour near to men. If we proceed along this line, we will soon have the church members saying, Amen. We can sincerely ask them to pray that sinners may be saved in these services. We can tell them at the close of each sermon that we need the prayers of the Christian people. Soon they will be praying for our meetings. The honest in heart will not stay away, for they desire to see men and women give their hearts to God.

During the second week, after preaching a real revival sermon, I follow the plan of making a call, letting the people understand that we are not requesting any one to join a church, but that we are asking that men and women give their hearts fully to God. As many as seventy have come down the aisles and knelt at the platform, their tears flowing freely as they yielded their hearts to their Saviour. If we now look at our audience, we will observe many Christians from other churches weeping for joy. We may well make these calls two or three times a week for the first three or four weeks.

Now, what have we accomplished? We have won the confidence of the men and women who have been converted to Christ. But that is not all: We have likewise secured the support of the church members who are attending. These begin to tell other church members that we are preaching Christ, and that people are being converted.

And is that all we have gained? Far from it. After these people have had their confidence established in the evangelist, and feel that he knows the power of the precious blood of Christ, they cannot so easily criticize when he begins to discourse on the state of the dead, the law, and the Sabbath. Nor can they stay away. Why?—Because they have been praising his preaching to their friends. Many have even stood up in the tent and said they thanked God that the series started, and that they had found Christ their Saviour. If they were now to criticize, their neighbors would say: "Why do you complain when you have taken part in the meetings?" The members of other churches cannot well say anything against the work, as their friends would respond: "What is the trouble? You have been working very hard to get me down there. You said they were the best meetings you had ever attended."

My own experience has led me to believe that approximately seventy-five out of every hundred who come forward in the way described will continue to walk in the advancing light, and will be baptized. Many of the members of other churches also, who were faithful in attending and praying for the meetings, will likewise accept the truth. Let us follow the counsel of the Master Teacher, who said for our guidance, "Be ye therefore wise."

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Postcard Advertising Plan

BY MRS. R. C. GRAY

POSTCARD announcements were successfully used by Elder F. D. Nichol in a series of meetings recently conducted in Mount Rainier, Md., a suburb of Washington, D. C. For ten weeks preceding the effort, *Present Truth* was sent to a list of approximately one thousand names, selected from the telephone book, as this was the best list available. Then when the effort began, postcards were sent out once a week, and sometimes twice, announcing the subjects of the lectures. In this way Elder Nichol was certain that their publicity made direct contact with those who had been receiving the papers. The first card contained the following message:

"We are happy to announce that beginning Sunday evening, October 30, the Bible and Health Chautauqua will present in a series of lectures at the Bluebird Hall (34th St. near Rhode Island Ave.) subjects similar to those which have come to you in the paper, *Present Truth*, during the last ten weeks. This is the same Chautauqua that held large audiences for many weeks in Hyattsville about a year ago.

"There will also be included a series of Health Lectures by leading physicians, assisted by graduate nurses. Special music will be furnished by an orchestra, a male quartet, and solo artists. Admission free.

"Watch for further announcements.

"MOUNT RAINIER BIBLE AND HEALTH
CHAUTAUQUA."

The next card, announcing the first lecture, "Is Prohibition a Failure?" was illustrated by a miniature cut of the book, "Wet or Dry?" It also gave the subjects of the other three lectures for the week: "Our Age of Inventions Foretold by a Bible Prophet," "A Babylonian King's Dream," and "The Next World War—How Soon Will It Come?"

The following week the announcement stressed the health feature as follows:

"During the 'flu' epidemic a few years ago, millions lost their lives because they tried to treat the disease with drugs, while thousands were saved by hydrotherapy treatments. A group of nurses from the Washington Sanitarium will demonstrate these treatments at the Bluebird Hall, at 7:30, Wednesday evening, November 9, in connection with a lecture by Dr. Owen S. Parrett, of the Sanitarium Staff,

on "The Common Cold, Our Most Costly Disease, and How to Treat It."

"At 7:30, Thursday evening, November 10, Dr. Parrett will lecture on 'Nervousness, Our National Disease, and How to Prevent It.'"

The health lectures and demonstrations, when given, preceded the Bible lectures.

Then followed announcement of the lectures for the week: "When the Sun Grew Dark at Noonday," "The Second Coming of Christ—Is It Near? What Will Happen When He Comes?" "The Devil in the Bottomless Pit," and "Where Are the Dead?" This week a chalk talk was also a feature of the Saturday night service.

The meetings were discontinued for a week during the Christmas holidays; then the following postcard announcement [here reproduced in miniature] was sent out:

Did you know that a new brief series of lectures began last Saturday night?
The lecture this Saturday night (January 14) is

THE INFIDEL ANSWERED

Many people ask: What proof do you have that the Bible is really inspired? The story of explorations in Bible lands will be an interesting part of the proofs presented. You will want to hear this lecture. Questions invited.

Remember the programs are held on *Saturday nights only*, at 7:30. Additional heating units have been added. The Hall is comfortably warm.

MOUNT RAINIER BIBLE AND HEALTH CHAUTAUQUA
34th & Rhode Island Ave. :: FREE

Among other subjects also presented in the Bible Chautauqua were: "Is the End of the World Near?" "The War Between China and Japan," "Who Are the Spirits of Spiritism?" "A Miracle a Day for Forty Years," and "The Unpardonable Sin—What Is It?"

Many of the cards were illustrated by small cuts emphasizing one of the lectures. From time to time these have been announced in the MINISTRY.

Washington, D. C.

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WHY is the human tongue so prone to repeat the story of some alleged misstep, and usually without investigation as to its accuracy, instead of shielding the individual from gossip and prejudicial influences that would make recovery more difficult and discouragement more inevitable?

* * *

TRUTH ultimately meets every legitimate test placed upon it. Therefore difficulties and queries that arise may properly be held in subordination, pending further light or additional facts that will eventually solve the perplexity. Confident in the sovereignty of truth, as exemplified in our essential position, we need never waver even though certain secondary problems remain unsolved for years. We rest in the certainty of truth while recognizing our own limitations in perceiving its fullness.



THE MINISTER'S HANDBOOK



HE Bible is not primarily a book of lofty moral maxims, though it is replete with the incomparable guiding gems of the ages.

It is not primarily a system of ethics, though it presents and emphasizes the highest ethics in the world.

It is not primarily a history of the race, though it gives the only true picture of the course of empire and the destiny of the world.

It is not primarily a book of prediction, though it forecasts infallibly the future march of events and the ultimate outcome of all.

It is not primarily a book of law, though it is the official revelation of the divine law operative throughout the universe.

It is not primarily a book of science, though it presents the foundation principles and basic facts of all true science.

It is not primarily a curiosity satisfier, though it answers a thousand puzzling problems as to origin, sin, and human destiny that would otherwise baffle the human mind.

It is not primarily a volume of systematic theology, though it completely presents the eternal and harmonious truth about God, man, law, sin, heaven, earth, punishment, and Paradise.

It is not primarily a book of "proof texts" for the doctrinarian, though its pages are crowded with doctrinal truth in both sweeping principle and painstaking detail.

It is not primarily intended to afford a battle ground for the controversial and speculative, though it contains hundreds of expressions that have divided professing Christians into contending groups through the centuries.

It is not in any sense written to support error and schism, though every wild religious vagary has appealed to its pages to sustain its claims and silence its opponents.

WHAT, then, is the fundamental purpose of the Bible?

God's primary purpose through His word is to save men through giving a true understanding of the sin problem, past, present, and future; then to reveal His matchless provision for complete salvation.

It is to disclose His incomparable love and His unutterable longing to forgive and restore.

It is to reveal, first, man's hopelessly lost condition, then the all-sufficient redemption provided in Christ.

It is to produce a new nature in the responsive soul, and to effect a spiritual regeneration of life and character.

It is to change man's false ideas concerning God and His attitude toward man.

It is to rectify the distorted idea man has conceived of God's moral government and its irrefragable law.

It is to woo and win back to his lost allegiance to God and His government, and its foundation principles.

It is to fit the soul for heaven, and the living for translation, by correcting every digression of life and belief.

Its aim is the complete restoration of that which was lost, and the removal of that which has broken the harmony of the universe.

It is God's letter of love to man. What a wondrous message! What an incomparable revelation of His provision for every human need!

Brethren, let us love it, study it, live it, preach it. The hour calls for a revival of devotion to the word.

L. E. F.

Preaching Keyed to the Hour

BEGINNERS in the ministry—those still in training or under interneship—should sense vividly the steps in the recovery of man from the ruin of sin that we are commissioned to proclaim. These are progressive and cumulative, having their consummation in the return of Christ to gather the redeemed from earth and then utterly to destroy the wicked. The everlasting gospel, which is complete, perfect, and assured in the redemptive plan and purpose of God, is a matter of progressive accomplishment through the centuries. First came the promise, then the personal coming of the Promised One, His life, atoning death, resurrection, ascension, mediation, judgment, and now His imminent return that impends.

Obviously, by every law of logic, our emphasis today must rest not equally upon the redemptive program and message as a whole, but cumulatively upon its next impending step,—the visible appearing of the Redeemer Himself, with all that centers about it. The preparation of heart necessary, the provisions for its accomplishment, the warnings against neglect or defiance of these provisions,—such are the primary requisites for preaching the ever-

lasting gospel in this last hour. Everything we present should have this solemn objective in view. Woe unto any of us, charged as we are with such weighty responsibility, if we are recreant to the most solemn obligation ever committed to heralds of God's good news.

L. E. F.

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Devotion to a Cause

WE may well pause to ponder the power of Ghandi, and observe how he influences vast multitudes, even causing mighty nations to bow to his demands. When one stops to analyze the secret of his power, it will be conceded to be in his utter devotion to certain ideals and objectives which he believes to be for the good of the masses of India. So he unselfishly lives in poverty, willing if necessary to give his very life for the accomplishment of these purposes.

We may profitably consider, then, how we as Christian leaders, if possessed of the same utter abandon for the accomplishment of the divine purpose and eternal well-being of man, and clothed with the power of the Holy Spirit, should shake this old world in these culminating days of that divine purpose. And such will be the actuality when, renouncing all selfish interests and sinful indulgences, we give ourselves with complete consecration to the finishing of the task committed to the remnant people. This is the time to search our hearts and yield our lives without reserve to the demands and provisions of this last hour.

L. E. F.

KINDLY CORRECTIVES

Better Speech and Conduct

Better Pulpit Manners

BY W. I. SMITH

A WELL-KNOWN minister has written: "Let a preacher be endued with ten virtues and but one fault, yet this one fault will eclipse and darken all his virtues and gifts." Recognizing the truth of these words, some of our efforts to improve should be pointed in the direction of eliminating "faults," and to this end the following kindly correctives are intended to serve as gentle reminders:

1. The minister should be becomingly dressed. Says Grenville Kleiser: "An attractive personal appearance is of undoubted advantage to a speaker, as even the first impression made by him may determine his subsequent success or failure. Prejudices and preferences are formed by an audience quickly and unconsciously. The speaker who wishes to make the best impression, therefore, should

make the most of himself. His clothes should be plain and in good style. He should remember that immaculate linen and scrupulous care of the nails, teeth, and hair, are unmistakable signs of culture and refinement."

2. He should be punctual in his appearance at public worship, and equally punctual in bringing the worship which he conducts to a close.

3. His entrance into the pulpit should be deliberate and dignified. Having once entered the pulpit, the minister *should remain there*. He should not seem to be distracted by any-



thing in the church building or in the congregation.

4. He should kneel on both knees to pray.

5. He should be chary of pulpit apologies. "Advertising one's deficiencies is the surest way of impairing one's efficiency."

6. The minister should guard his posture in the pulpit. He should sit up straight in his chair. He should keep his knees together. He should seldom cross his knees, and never by resting one ankle upon the other knee. He should stand squarely upon his two feet. He should never permit himself to lean upon the desk with his arm upon the Bible. He should not clasp his hands over his abdomen, nor place them under his coat tails, nor put them in his pockets.

7. He should avoid all mannerisms, "such as much adjustment of hair, much arrangement of coat, much handkerchief. Be natural."

Avoid also an unnatural, artificial tone of voice, a "sanctimonious tone" as it is sometimes called.

8. The minister should not whisper unnecessarily with another minister in the pulpit.

9. He should beware of unseemly interruptions of the service.

10. From beginning to end his conduct of the worship should be that of leadership.

11. Having opened his Bible in order to give forth his text, the preacher should not close it until the sermon is finished.

12. The pulpit should be the center from

for such candidates. Ministers who organize such a class in connection with a series of meetings, usually do so after the Sabbath question has been presented. Those who desire baptism, or are seriously considering uniting with the church by either baptism or profession of faith, are called together at stated intervals. Each article of faith is carefully gone over, thus affording the members of the class the privilege of asking any questions they desire.

After a number of such meetings, and before baptism takes place, it is well to invite the church officers to the final meeting. The minister then gives a comprehensive review of all points of faith, at the close permitting the church elders or other officers to question the candidates if they choose. With the church officers present, a vote may be taken recommending to the fellowship of the church those who pass the test and wish to go forward in baptism.

For the information of the church body, when members are to be received into fellowship by vote, it is wise to ask the candidates in the presence of the congregation, some general questions pertaining to the leading points of truth. At that time the minister can explain to the congregation how each has been instructed in detail in the baptismal class by the minister and church officers. Then the church board recommendation may be presented, and final vote of the church taken in the usual way.

We should remember, however, that the parable of the sower reveals clearly that not all who are taken into the church will continue true to the faith. There were four classes considered,—“wayside,” “stony ground,” “thorny ground,” and “good ground” hearers. Only the last class will fully accept and ultimately remain true to the faith. We must take into consideration the stony and thorny ground hearers, who will seemingly accept, but eventually fall by the way. While we must do everything possible to see that every person brought into the truth is properly instructed, and likewise that everything possible is done to hold them all in the church after they have come in, yet our evangelists should not be discouraged if, after they leave a place, some converts apostatize.

Where proper care has been exercised by a worker in bringing persons into the church, the fact that after the worker leaves the district some become discouraged and give up the truth, should not be charged against the worker. The more members our evangelists add to a church, the greater the probability that despite ideal instruction a percentage of them will give up the faith.

After all, in bringing in new members, it seems to me that it is less harmful for a worker to make the mistake of bringing in a person too soon, than to hold him off so long that he begins to wonder if his membership is really desired, and may give up in discouragement or move away. There is also such a thing as a

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GOD'S GREAT TEMPLE

BY FRANCIS M. BURG

I LOOK upon the heavens o'erhead,
Emblazoned with the countless stars
That shine through all night's watches long
Like camp fires on a boundless plain.
I look and see the mountains grand
Arise to meet the arching sky,
Like everlasting pillars set
Beneath the star-bespangled dome.

Fit witness for the living God,
All vibrant with ten thousand sounds,
From murmuring breeze in mountain pine
To thunder crash from threatening sky.
They blend in sweetest harmony
To laud His name whose skill and power
Designed and built this temple grand.
The fleecy clouds their shadows cast
In frescoes never matched by man;
And gorgeous tapestries are hung,
All draped about in mystic folds;
On which are penciled far and near
The glories of the sunset sky.
And mingled with the notes of praise
That echo loud o'er hill and vale,
The fragrance of the opening flowers
Is wafted to the eternal throne.

So, spake the prophet long ago,
"Thrice holy is the Lord of hosts;
His matchless glory fills the earth."
I bow myself in solemn mien,
And softly tread this sacred ground;
For day by day and hour by hour
I sense His hallowed presence here.
College Place, Wash.

which the worship is directed. Hymns should be announced from the "desk," and benedictions should be pronounced from this point, not from the end of the minister's row.

13. Handle the Bible with reverence both in and out of the pulpit.

14. "Proclaim truth rather than combat error."

Washington, D. C.

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Avoid Extremes in Instruction

BY A. S. BOOTH

WE hear much concerning the proper instruction of candidates before they are baptized and added to the church. This is well. One of the safest methods of instruction in view of church membership is to have a baptismal class



BIBLE WORKERS' EXCHANGE



For More Effective Service

INSTRUCTING LAY MEMBERS IN GIVING BIBLE STUDIES

BY MARY E. WALSH

THERE is a clarion call today for the lay members of the church to arise and do the work so long neglected by them. This call must be emphasized by the workers, and the church members led to feel the need of entering this important work. The first duty, then, of the Bible worker would be to instruct those who wish to engage in this work of giving Bible readings. Elder S. N. Haskell used to make the statement, "It is better to keep ten men at work than to do the work of ten men." If we could, as Bible workers, get ten members to give studies, would it not be worth the time expended to train and instruct them? How are we to proceed with this training and instruction?

Discretion should be used in selecting such members as are qualified to teach and who have the personality necessary to gain entrance to homes and create an interest.

After making this selection, a time should be appointed for regular instruction. Some part of that time should be devoted to counseling the members of the class to be very tactful on entering the homes of those who are becoming interested in the truth. Paul said this to his younger associates:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

"Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." Titus 3:9.

As Paul felt that it was timely to warn Timothy, the inexperienced worker, what to avoid, how much more necessary it is today that we, as Bible workers, should instruct the inexperienced workers!

Some Guiding Principles

As workers, we are confronted many times with premature questions which, if we were to answer, would result in loss of interest on the part of the reader. Jesus recognized this when He said: "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. Thus, when the reader asks questions which the Bible worker feels he is not yet ready to accept, it will take wisdom and tact to avoid answering and to direct his thoughts to a subject for which

he is ready. It is highly important to emphasize this point to the lay members who are to take up this work.

It must be remembered that in giving a study the teacher is confining the reader to a definite line of thought. Many times there will come into the fertile mind of a reader a question on another point of doctrine, and he will desire to have it answered. The question is all right, but it has no connection whatever with the line of thought that is being given. Here again, the teacher should not allow the continuity of thought to be broken, and should either state that the question will be answered at the close of the study, or at some future date if it is of such a nature as to require the time of a whole study. This will act as a stimulus to the reader, and as is generally the case, he will look forward with eager expectation to the time when that subject will be dealt with.

Some are inclined to be quite affable. The teacher must be guarded not to permit any topic of conversation to be introduced which is foreign to the study, particularly at the close. It is very essential to leave the reader with the impressions that have been made in the study of the topic presented. This point should also be stressed to the class.

It is quite important to have a definite time to begin the study, and likewise a definite time to close. Only on very rare occasions should the study be allowed to continue over the appointed time.

The instructor should emphasize the importance of prayer, both before and after the study. There are some homes where it is really necessary to make some explanation as to why we pray. In cases of this kind we give them the reason as to why we should kneel before the Lord. The Bible is different from any ordinary book, for its Author is divine, and it was written under the inspiration of the Holy Spirit, whom God has promised to send as our Teacher, to direct us in the study of His word. Therefore it is necessary on our part to invoke this heavenly Teacher to be with us as we open the sacred pages of the Bible.

"The plan of salvation is a science." Therefore the same method of study should be followed as that given to the study of any other science. Naturally, we would have to begin with the A B C before the reader could compre-

hend the X Y Z. For instance, no one would think of giving the Sabbath question or the mark of the beast among the early subjects.

As a rule, inexperienced Bible teachers find it quite difficult to make logical connections between texts; and also to lay emphasis upon that portion of the text which deals specifically with the point they are making, as many times a text may deal with three or four different points. It is really an art in itself to lay stress upon that particular point which will clarify the subject under consideration, and at the same time keep the reader's mind so occupied that he will not notice other thoughts that may be introduced by the text.

The lay teacher should be led to consider each subject as a great chain, and each verse on the subject as a link; and the compilation of these verses or texts should complete the chain. After the subject is announced, the mind of the reader can be stimulated by the teacher's putting the leading thought of the next text in the form of a question; and then turning to the text and reading it, laying special emphasis on the answer to the question. This can be attained by the teacher's familiarizing herself with the texts of the subject which she is to present. Nothing kills the interest more than for a teacher to flounder about as if she did not know just what thought the next text would convey.

The instructor of the class should first make out her outline on a blackboard, with the leading thought opposite each text; then the lay member should make a copy of the outline, after which the instructor should go over the study with the inexperienced worker as if she were giving it to a new reader. Then, in turn, she should require each pupil to give the same study to some one else in her presence. By doing this, she can ascertain the deficiency in the lay member's presentation of the subject, and also can prompt her and thus help her on the weak points.

During the instruction, a portion of the time should be devoted to drilling the new worker on how to answer the most common questions with which she may be confronted when out in the field.

It is quite essential for the instructor to give her class the opportunity of seeing how she conducts a Bible study in the home of an interested person. I would advise that the pupils be given this opportunity by going with her on such occasions. While I would not deem it advisable to take the entire class at one time, the Bible worker could take one or two members of the class each day until all have had an opportunity to observe her method of exordium, procedure, and conclusion.

Hartford, Conn.

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UNFAILING courtesy and gentility, born of the Holy Spirit, should characterize our ministry.

NOTES AND NOTICES

Items of Interest to Workers

WORKERS desiring large prophetic charts for their evangelistic work are invited to negotiate with P. J. Rennings, Salem, Oregon, or Sanford Harlan, 25 Westmoreland Avenue, Takoma Park, D. C., Both of these brethren are experienced artists, and are prepared to furnish whatever may be required.

THE *Sunday School Times* reports an alleged retrial of Jesus in Jerusalem recently by eminent Jews, with an acquittal, to remove the stigma of nineteen centuries. But inquiry of leading Jewish authorities fails to confirm the existence of any such trial. It should therefore not be cited by any of our workers.

MUSSOLINI is putting extracts from the Bible in the readers of the Italian elementary schools. He has written a life of John Huss, calling him "The Defender of Truth." He is said to carry a New Testament with him all the time. The British and Foreign Bible Society says he has sent up the circulation of the Bible throughout Italy.

CLARENCE DARROW, the noted agnostic lawyer, recently joined the Unitarian Church in Minneapolis, Minnesota. Unitarianism, agnosticism, atheism, humanism, and Modernism have much in common. Socinian in origin, Unitarianism rejects the Trinity, denies the deity of Christ, and the atonement. It holds to salvation as a human progression. Unitarians number 82,000 today, distributed among 400 churches.

SENATOR DAVID IGNATIUS WALSH, of Massachusetts, is the new chairman of the Senate Committee on Education and Labor. He is a graduate of the (Jesuit) Holy Cross College, Worcester, and the recipient of several honorary degrees from Roman Catholic institutions. This appointment is both interesting and significant in the light of the tireless opposition of the Roman Catholic Church to a Federal Department of Education, with a secretary in the cabinet.

PROF. JOHN P. KLASSEN, of Bluffton College, Ohio, a Mennonite pacifist, was recently granted citizenship papers by Judge E. E. Everett of the Common Pleas Bench, sitting in Lima, Ohio. This is a notable decision, reversing the decision of the Supreme Court in the famous MacIntosh case of a few years since. Judge Everett's position is supported by the dissenting opinion in this case, written by Chief Justice Hughes of the Supreme Court, and supported by Justices Holmes, Brandeis, and Stone.

THE chronological outline and notes for Old Testament reading, enthusiastically received throughout the world field, is being translated in whole or in part into several foreign languages, including the Japanese.

DELVING INTO THE WORD

Studies on Fundamentals of the Message

BIBLE CLASS STUDY OUTLINE PROCEDURE

BY H. F. SAXTON

Subject: The Spirit of prophecy.

Method

The material here presented is for individual study, or for either larger or smaller groups to work out together.

Read each text carefully, and make memorandum on paper of information found in each text. Then take up each question in its order, and write its answer from the statements found in texts that bear upon the particular question. The texts are here given without attempt to list them in any particular order with reference to the questions which follow.

Scope

This study deals with the question of the Spirit of prophecy largely from the standpoint of Scripture teaching. References are cited at the close of the study from the literature of our church which will be helpful to round out the student's grasp of the subject as a whole. But these reference readings should not be examined until the Scripture material has been carefully studied.

Texts

Rev. 12:17	1 John 4:1-3
Rev. 19:10	1 John 4:5
Isa. 8:20	James 5:10
Lam. 2:9	Jer. 23:16, 17
Prov. 29:18	1 Kings 18:1, 2, 17, 18
Isa. 30:8-11	Deut. 18:21, 22
Ps. 35:10	Lam. 3:37
1 Cor. 1:5-8	1 Sam. 9:6
1 Thess. 5:19-23	Jeremiah 28
Dan. 10:8	Matt. 7:15-20
Dan. 10:7	2 Chron. 20:20
Dan. 10:10	Jeremiah 36
Dan. 10:18, 19	Dan. 9:1, 2
Dan. 10:17	Zech. 7:7
Num. 24:3, 4, 16	Joel 2:28-30
2 Cor. 12:1-4	Amos 3:7
2 Peter 1:21	Num. 12:6
2 Sam. 23:2	Dan. 7:1
1 Chron. 28:12-19	1 Cor. 12:4-6
1 Cor. 12:8-10	Eph. 4:11
1 Cor. 14:22	1 Cor. 12:13-27
Eph. 4:12	1 Cor. 12:28
1 Cor. 14:25	1 Cor. 14:1-4
Dan. 6:22	1 Cor. 14:22
2 Kings 6:8-12	Ex. 15:20, 21
2 Kings 8:7-15	Judges 4
Isa. 8:10-20	2 Chron. 34:19-28
	Acts 21:8, 9

Questions

1. What are the two distinguishing characteristics of the remnant church, and what are these characteristics defined to be?
2. What relationship is sustained in Scripture between the law of God and the testimony?
3. What connection does the Spirit of prophecy sustain to the work of the Holy Spirit in the church?
4. Name the gifts which the Holy Spirit places in the true church.
5. What gift of the Spirit takes first place in order of rank? What gift takes second place?
6. For what purpose are the gifts of the Spirit placed in the church?
7. What spiritual tests are to be placed upon the true manifestation of the prophetic gift?
8. What physical characteristics often accompany the true manifestation of the gift of prophecy?
9. What control of the mind of the prophet is often observed?
10. When a prophet's claims have been proved genuine, what duty then devolves upon the church?
11. How does Old Testament prophecy point out the restoration of the prophetic gift in the last days?
12. What purpose does the prophetic gift serve other than the prediction of future events? (Answer from your knowledge of the scope of the work of the prophets of the Bible, of both the Old and the New Testament.)
13. What proofs can you suggest in support of the claim that a true manifestation of the prophetic gift is found in these last days in the life and work of Mrs. E. G. White?
14. What spiritual gifts are most to be desired by the members of the church? Why?

References

"Testimonies for the Church," by Mrs. E. G. White, Vol. I, pp. 119, 120; 166, par. 2; 326-340; 369, par. 2; 382-384; 235, par. 1, 2; 412; 418, par. 1; 419, par. 1; Vol. II, pp. 9; 10-23; 112, 113; 447, par. 2; 455, par. 1; 483, 484; 604-609; Vol. III, pp. 252-293; 313, par. 1; 322, par. 1; 324, 1st full par.; 362, last par.; 442, 443; 455, par. beginning at bottom of p. 454; 468-471; Vol. IV, pp. 13, par. beginning at bottom of p. 12, also par. 2; 32, par. 1, 2; 53-55; 148, top of page; 211, par. 2; 209, par. 3; 227-235; 246, top of page; 304, par. 4; 323, par. 2; 330, par. 3; 390, 391; 437-440; 443, par. 2; 513, bottom of page

and top of p. 514; Vol. V, pp. 19-21; 45-84; 234, last par.; 290, last par.; 374, top of page; 380, top of page; 436, par. 2; 654-691; Vol. VI, p. 122, bottom of page and top of p. 123; Vol. IX, pp. 67; 154, middle of page.

"Early Writings," by Mrs. E. G. White, the entire book.

"Patriarchs and Prophets," by Mrs. E. G. White; Introduction, pp. xiii-xxii.

"The Great Controversy," by Mrs. E. G. White; Introduction, pp. v-xii.

"The Gift of Prophecy," by Carlyle B. Haynes, the entire book.

Suggestion

Study this subject from the Scripture texts first. Do careful and thorough work. Then form an analysis of the subject from the standpoint of the Bible teaching. After doing this, then take up the reading of all the references cited above. Carefully review the questions; then, in the light of what you find from these reference readings, pray God to guide and bless in every sincere attempt to gain a thorough grasp of this very important subject.

Pine Bluffs, Wyo.

VALUABLE QUOTATIONS

From Reliable Sources

FATTY DEGENERATION.—The fat years made us pervert our theology. We have tolerated almost any view which had the backing of money or so-called scholarship. It is very noticeable that new and wrong theological views have had great ascendancy among the well-to-do. Preachers and professors with large incomes have been loudest in proclaiming views which some of us believe are wholly un-Biblical and untruthful. Money has made us very tolerant in both belief and practice, to our great hurt. As we reveled in dollars, we lost much of true religion.—*The Presbyterian, February 23, 1933.*

CHURCHLESS ERA.—Dr. John Haynes Holmes predicts a future without churches, Bibles, religious denominations, or Sunday "holy days." "There will be just the community, with its sacred places of the common life—here a Lincoln memorial, there a civic auditorium or open park, where men may come together in pursuit of truth and beauty." An hour each day, he thinks, will be given to "communal consecration." Bibles, he believes, will be replaced by the assembled literature of all ages and peoples. "There will be no religions as we have them today, but simply religion."—*The Christian Century, March 1, 1933.*

EXPLOITATION.—Four dollars for a full week's work—that was all that her employer would pay her.

An expert needlewoman, she had a piecework job in New York City. Finally, on this starvation wage, she suffered a physical breakdown, and charity stepped in to send her to a sanatorium for a two months' rest.

Here we have what is described by the Consumers' League of New York as a typical case of an employer taking advantage of the depression to drive down wages, leaving it to charity to save his women and girl workers from starving.—*The Literary Digest, March 18, 1933.*

SLAVE WAGE.—According to a report made by the Consumers' League of New York, women are working at skilled or semiskilled labor for as little as \$4 for a 48-hour week. For lining seventy-two pairs of slippers, women workers receive 21 cents. In order to earn \$1.05 per day, the workers must handle 720 pairs of slippers in a nine-hour day, or one every forty-five seconds. The worker fortunate enough to be employed for a 45-hour week would thus receive a weekly wage of \$5.25. Nor are these instances isolated. A survey of all types of women clerical workers and assistants shows wages ranging from \$4 to \$10.32 per week.—*America, March 11, 1933.*

DISHONESTY.—What we have to face is the fact that, despite the honor and integrity of certain individual bankers, industrialists, and statesmen, our financial, industrial, and political structures have been, in a large degree, honeycombed with dishonor in purpose and sheer dishonesty in fact.—*The Congregationalist, March 16, 1933.*

UNFASHIONABLE.—Remember how the rafters of the old church used to shake when the congregation sang, "Jesus, lover of my soul, let me to Thy bosom fly"?

Well, it's out of fashion now.

The hymns of our grandfathers, and even our fathers, that were full of sin and misery and of "the sentimental, dying sort of thing," are no longer being sung in churches, "except in the backwoods."

So declares Harold V. Milligan, organist and choirmaster of Riverside Church, New York, the church of Dr. Harry Emerson Fosdick and the Rockefeller family.—*The Literary Digest, March 11, 1933.*

RELIGIOUS TRENDS.—Ours is a day of testing for the church. Protestants are turning toward ritualistic worship. Roman Catholics to some extent, and the Greek Orthodox to a greater extent, are turning toward the sermon. Methods long practiced are losing their validity.—*W. A. Harper, in the Congregationalist, February 23, 1933.*

SHAW ATTACKS THE BIBLE.—As to Bible science, it has over the nineteenth-century materialistic fashion in biology the advantage of being a science of life and not an attempt to substitute physics and chemistry for it; but it is hopelessly pre-evolutionary; its descriptions of the origin of life and morals are obviously fairy tales; its astronomy is terracentric; its notions of the starry universe are childish; its history is epical and legendary: in short, people whose education in these departments is derived from the Bible are so absurdly misinformed as to be unfit for public employment, parental responsibility, or the franchise.—*George Bernard Shaw, in Literary Digest, February 11, 1933.*

First Book of Chronicles: "The Temple; Preparation"

BY H. CAMDEN LACEY

A. THE REGISTER OF ISRAEL		1 to 10	B. THE REIGN OF DAVID		11 to 20
Initiations			Anticipation		
1. Patriarchal. 1		b. Postexilic pedigrees. 9	1. His Inauguration. 11, 12	3. His Administration. 18 to 21	
Adam to Edom I.		(1) All Israel. 9:1-9	a. The anointing at Hebron	a. Foreign wars: Philistines, Moabites, Syrians, Edomites, Ammonites. 18 to 20	
2. Tribal. 2 to 9:34		(2) Judah. 9:4-6	b. The capture of Jerusalem.	b. Domestic affairs. 21	
a. Pre-exilic pedigrees.		(3) Benjamin. 9:7-9	c. The chief of the mighty men.	(1) Numbering the people.	
(1) Sons of Israel. 2:1, 2		(4) The priests. 9:10-13	d. The mobilization of the forces.	(2) Expiating the sin.	
(a) Sons of Judah to David and Zerubbabel. 2:3 to 4:23		(5) The Levites. 9:14-16		4. The Temple of the Lord. 22 to 29	
(b) Sons of Simeon. 4:24-43		(6) The porters. 9:17-26		a. Preparation of material. 22:1-5	
(c) Sons of Reuben. 5:1-10		(7) Certain Levites. 9:27-34		b. Directions to Solomon. 22:6-19.	
(d) Sons of Gad. 5:11-22				c. Distribution of the Levites. 23	
(e) Sons of half of Manasseh. 5:23-26				d. Divisions of the priests. 24	
(f) Sons of Levi. 6				e. Arrangement of the singers. 25	
(g) Sons of Issachar. 7:1-5		3. Regal.	2. The Ark of the Covenant. 13 to 17	f. Charge of the porters. 26	
(h) Sons of Benjamin. 7:6-12		a. Pedigree of Saul. 9:35-44	a. Removal from Kirjath-jearim to house of Obedom. 13	g. Regulations for the army. 27	
(i) Sons of Naphtali. 7:13		b. The death of Saul. 10	b. Victories over the Philistines. 14	h. Final directions to Solomon and the princes. 28	
(j) Sons of half of Manasseh. 7:14-19		(1) In his transgressions.	c. Removal from house of Obedom to Jerusalem. 15	i. Contributions for the temple. 29:1-25	
(k) Sons of Ephraim. 7:20-29		(2) For inquiry of a familiar spirit.	d. The psalm of praise. 16	5. The Death of David, "full of days, riches, and honor." 29:26-30	
(l) Sons of Asher. 7:30-40			e. David's purpose to build a sanctuary for the ark. 17		
(2) Sons of Benjamin to Saul. 8					

Second Book of Chronicles: "The Temple; Profanation"

A. SOLOMON ON THE THRONE OF THE LORD		1 to 9	B. KINGS OF JUDAH ON THE THRONE OF DAVID		10 to 36
Dedication			Desecration		
1. Solomon in All His Grace. 1		1. Rehoboam. 10 to 12	8. Joash. 23, 24	14. Manasseh. 33:1-20	
Humble, wise, and wealthy.		Revolt of the ten tribes. Spiritual degeneracy. Shishak's invasion.	Religious reformation. Temple repaired. Death of Jehoiada. Spiritual declension. Captivity to Syrians.	Baalism restored. Captivity to Babylon. Repentance and restoration.	
2. The Temple of the Lord. 2 to 7		2. Abijah. 13	9. Amaziah. 25	15. Amon. 33:21-25	
a. Planned. 2		Battle of Zemaraim. Victory over Jeroboam.	Loyalty to the Lord. Victory over Edomites. Spiritual degeneracy. Defeated by Israel.	Idolatry established.	
b. Built. 3 to 5:1		3. Asa. 14 to 16	10. Uzziah. 26	16. Josiah. 34, 35	
c. Dedicated. 5:2 to 7		National reform. Battle of Mareshah. Victory over Zerah. Spiritual degeneracy.	Loyalty to the Lord. Victories over Philistines, Arabians, and Ammonites. Spiritual degeneracy. Ministry of Isaiah.	Religious reformation. Finding of book of law. Prophecy of Joel (?). Passover celebrated. Prophecies of Zephaniah and Jeremiah. Battle of Megiddo, or Armageddon.	
3. Solomon in All His Glory. 8, 9		4. Jehoshaphat. 17 to 20	11. Jotham. 27	17. Jehoahaz. 36:1-4	
Wealthy, wise, and honored.		Religious reformation. Alliance with Ahab. Battle of Ramoth-Gilead. Victory of Syrians. Further reformation. Battle of Berachah. Victory over Ammonites. Spiritual degeneracy.	Loyalty to the Lord. Victory over Ammonites. Ministry of Micah.	Captive to Egypt.	
		5. Jehoram. 21	12. Ahaz. 28	18. Jehoiakim. 36:5-8	
		Baal worship introduced. Captivity to Philistines and Arabians.	Spiritual degeneracy. Baal worship reinstated. Captivity to Syria and Israel, Edom and Philistia. Vassal to Assyria.	First captivity to Babylon.	
		6. Ahaziah. 22:1-9	13. Hezekiah. 29 to 32	Prophecy of Nahum. Prophecy of Habakkuk. Daniel taken to Babylon.	
		Baal worship established.	Religious reformation. Temple reopened. Passover celebrated. Deliverance from Sennacherib. Spiritual degeneracy.	19. Jehoiachin. 36:9, 10	
		7. Queen Athaliah. 22:10-12		Second captivity to Babylon. Ezekiel taken to Media. Jehoiachin taken to Babylon.	
		Baal worship extended.		20. Zedekiah. 36:11-21	
				Third captivity to Babylon. Zedekiah taken to Babylon. Jeremiah taken to Egypt. Temple destroyed. Cyrus's decree of restoration.	

The Book of Ezra: "Restoration"

A. THE DECREE OF CYRUS, 536 B. C.	B. THE DECREE OF DARIUS, 519 B. C.	C. THE DECREE OF ARTAXERXES, 457 B. C.
<p>"Who is there among you of all His people? . . . let him go up to Jerusalem."</p> <hr/> <p style="text-align: center;">RETURN. 1 to 4 Zerubbabel and Jeshua</p> <p>1. The Commandment of the God of Israel. 1:1</p> <p>2. The First Edict. Cyrus. "Go up." 1:2-4</p> <p>3. The Response. 1:5-11 a. The people. b. The vessels of the sanctuary.</p> <p>4. The Number of the Remnant. 2</p> <p>5. The First Works. 3 a. The altar set up. b. The foundation of the temple laid.</p> <p>6. The Opposition of Their Adversaries. 4:1-23</p> <p>7. The Ceasing of the Building. "All Israel in their cities." 4:24</p>	<p>"Now therefore, Tatnai, . . . let the governors of the Jews and the elders of the Jews build this house of God in his place."</p> <hr/> <p style="text-align: center;">REBUILD. 5, 6 Haggai and Zechariah</p> <p>1. The Testimony of the Spirit of Prophecy. 5:1, 2</p> <p>2. Tatnai's Letter to Darius. 5:3-17</p> <p>3. The Second Edict. Darius. "Let build." 6:1-12</p> <p>4. The Response. 6:13, 14 a. Tatnai. b. The Jews.</p> <p>5. The Finishing of the Temple. 6:15</p> <p>6. The Dedication of the House. 6:16-18</p> <p>7. The Celebration of the Passover. 6:19-22 "And this house was finished."</p>	<p>"And thou, Ezra, . . . set magistrates and judges, which may judge all the people that are beyond the river."</p> <hr/> <p style="text-align: center;">RESTORE. 7 to 10 Ezra</p> <p>1. The Revival of a "Ready Scribe." 7:1-6, 10</p> <p>2. The Third Edict. Artaxerxes. "Set magistrates." 7:11-26</p> <p>3. The Response. 7:7-9 a. The people. b. The time.</p> <p>4. The List of the Priests. 8:1-14</p> <p>5. The Convention at Ahava. 8:15-30</p> <p>6. The Arrival at Jerusalem. 8:31-36</p> <p>7. The Reformation of Abuses. 9, 10 a. Heathen intermarriages. 9:1, 2 b. The priest's intercession. 9:3-15 c. The people's revival. 10</p> <p>"Then all the congregation answered and said with a loud voice, As thou has said, so must we do." "And the children of the captivity did so."</p>

THE FIELD SAYS—
Through Our Letter Bag

Anent the New "Ministry"

THE editors of the *MINISTRY* humbly express gratitude to God for the high privilege of aiding the workers of the advent movement through the vehicle of this journal. Public acknowledgment is here made of the hundreds of generous expressions that have come in written and oral form during the past few months. The general satisfaction expressed over the new and enlarged *MINISTRY* is a challenge and a stimulus for us to do our best, and our objective is to make each issue better and more practically helpful than the preceding number. We covet suggestions to this end.

A wonderful group of manuscripts for the summer numbers are in hand, and in promise, from General, division, union, and local workers. And here we would lodge a request: when any laborer has aught that will aid the brotherhood of ministers, send it in. Let us diligently compare notes. Let us check our methods and convictions with those of others. Let us build for strength through growth. The fine co-operation of conferences and institutions in supplying the *MINISTRY* to those in their employ who should receive it, is almost unanimous. Only a few have broken ranks relative to this general plan. Here are a few of the recent commendations:

NEEDED.—"I consider that these recent numbers are the best issues of this good paper that have ever been published, and I hope they are only a fore-

runner of what we may expect of the 'new' *MINISTRY*. I cannot think of anything that would be more helpful to our laborers than this excellent journal. The articles in it are of deep spiritual tone and exceedingly practical. The detailed instruction given by prominent and successful evangelists and Bible workers should prove to be especially helpful to our field men. I hope this line may be kept strong throughout the year.

"I am glad that it has been settled that the *MINISTRY* is to continue as a monthly journal. Our ministers are sorely in need of the help it can bring to them. It is about the only agency we as a denomination have of giving postgraduate work to our ministry, and it should be kept strong, and should wield a mighty influence throughout our ranks."

W. H. BRANSON, *North American Division.*

IMPROVED.—"I wish to express appreciation of the *MINISTRY*. I like its new form very much, and think it a great improvement over the old. I consider the January and February issues excellent, and am sure that the material contained therein will prove a great blessing to our ministry everywhere. I believe it would be very unfortunate should this little magazine ever be discontinued. I have heard our workers everywhere in Africa speak of it in very appreciative terms, and am sure that all of us would have been sorely disappointed had it been discontinued."

J. F. WRIGHT, *Southern African Division.*

STRONG.—"I think the *MINISTRY* is very helpful now; I do not know how you can make it stronger."

FREDERICK GRIGGS, *Far Eastern Division.*

INVESTMENT.—"We appreciate the *MINISTRY* very much in our part of the world. At our recent Inter-American Division council it was again decided to send the *MINISTRY* to all our workers, the division paying half and the union half. I feel that this is a little money well invested."

A. R. OGDEN, *Antillian Union.*

INDISPENSABLE.—"I know that pastors of other churches are reading this wonderful little magazine and like it. For myself, nothing can take its place. I look forward to receiving it each month, and I want every missionary in China to subscribe and read it regularly."

P. H. SHIOLEY, *China Division.*

FINE.—"I am happy that the *MINISTRY* is going on. You have done fine work on that little paper, and I like the appearance of the new *MINISTRY*. It looks much better. I hope the *MINISTRY* for 1933 will be the best it has ever been, and I believe it will."

A. G. DANIELLS, *Los Angeles, Calif.*

GROWING.—"I appreciate the new form of the MINISTRY. I not only like its mechanical make-up, but I think it is growing in interest and helpfulness every year."

L. V. FINSTER, *Inter-American Division.*

SPLENDID.—"Permit me to congratulate you on the new MINISTRY. It is splendid in make-up and well edited, and I like very much the good things appearing in it. May the Lord bless you, is my prayer."

J. K. JONES, *Atlantic Union.*

SUPPORTED.—"I shall be happy to exert the strongest possible influence in behalf of the MINISTRY, as I believe it will go forth with greater power than ever before to take our young men and build them up into strong, well-developed, all-round men."

R. L. BENTON, *Southwestern Union.*

APPRECIATED.—"I do not think any one appreciates the MINISTRY more than I do."

W. P. McLENNAN, *Phoenix, Arizona.*

BACKING.—"Very few can read the MINISTRY with greater interest than I. I sat down and feasted on every word of the last number. I can honestly say that I love the MINISTRY. I am more than pleased that it has such a large backing in the ranks of our workers."

C. H. KESLAKE, *Trenton, N. J.*

SATISFYING.—"The MINISTRY in its new dress, which recently came to my desk, is both a delight and a satisfaction. I rejoice with you in its continuance."

PAUL E. SCOGGINS, *Orlando, Fla.*

BENEFICIAL.—"I like the new and enlarged MINISTRY, and I believe its beneficial influence will be more and more appreciated by a growing number of our workers."

L. L. MOFFITT, *Sebastopol, Calif.*

MATURED.—"I very much appreciate the MINISTRY. I read it very carefully, always watching for some suggestion by which I may improve my ministry. And the last number seemed best of all. Perhaps it was the new size. It has outgrown its baby clothes, and is now old enough to enter the ministry, and I am glad you dressed it up for the occasion. It seems more like a real paper now."

O. L. DENSLOW, *Bedford, Ind.*

FINEST.—"The MINISTRY is without question the finest organ yet published for ministerial help to our ministers, especially to us younger men. I do hope that nothing will intercept the object for which it was intended."

A. WELLINGTON CLARKE, *New Haven, Conn.*

RESPONSIVE.—"I just received the copy of the MINISTRY in its new form, and I like it. I read the encouraging statements from different parts of the field, telling of their appreciation of the MINISTRY, and my heart responded to their testimony."

ROSE E. BOOSE, *Prescott, Ariz.*

FEARLESS.—"I greatly appreciate the MINISTRY, and am pleased that it has been enlarged. May its usefulness also continue to increase. I am certain that there is room in the field of journalism for the MINISTRY. I shall ever pray that it will always give the trumpet a certain sound. I have been greatly pleased with its fearless utterances, and with the kindly spirit breathed through all its pages."

W. W. STEWARD, *College Place, Wash.*

LIBERTY of interpretation is claimed by some as a personal privilege, but not conceded by them to be a principle operative for all. And frequently those who project some new position are the most vocal in criticizing the deviations of others. We need to court consistency. Liberty in details, with unity in general outlines, is a sound Christian policy; but let us never deny to others what we ask for ourselves.

ILLUMINATED TEXTS

Side Lights From Translations

Matthew 16:18

Standard Versions

"And I say also unto thee, That **thou art Peter,*** and upon this rock I will build My church; and the gates of hell shall not prevail against it."—*Authorized Version.*

"Thou art Peter [Footnote: Gr. *Petros*], and upon this rock [Footnote: Gr. *petra*]."—A. R. V., R. V.

Catholic Version

"Thou art Peter; and upon this rock."—*Douay.*

Historic English Translations

Wiclif, 1380—"Thou art petir, on this ston."
Tyndale, 1534—"Thou arte Peter: and vpon this rocke."

Cranmer, 1539—"Thou art Peter: and vpon this rocke."

Geneva, 1557—"Thou art Peter, and vpon this rocke."

Rheims, 1582—"Thou art Peter: and vpon this Rocke."

Independent Translations

"Thou art Peter, and on this rock."—*American Baptist Improved, Interlinear Greek.*

"You are Petros (a rock), and on this petra (rock)."—*Centenary.*

"Thou art Peter, and upon this rock."—*Companion Bible,¹ Von Tischendorf.*

"Thou art Peter [Footnote: a stone], and on this rock."—*Darby.*

"You have said it; and upon that Rock."—*Fenton.*

"Your name is Peter, a rock, and on this rock."—*Goodspeed.*

*Peter is a masculine form built on the standard Greek word *petra*. The latter is feminine, and has been in good use from the time of Homer, about 800 B. C. to the present day. The Latin takes it over literally from the Greek as a feminine noun. In the New Testament, *petra* is used sixteen times, and invariably rendered *rock* (*rocks* in Matthew 27:51 and Revelation 6:15, 16). The form *petros* is used only as a proper name, with the exception of John 1:42, where it is introduced as the interpretation of Cephas. The word *petra* signifies rock as a native substance, rock in the mass or large masses. The word *petros* means an individual piece of rock, a stone. It is used in the New Testament as a proper name to characterize a person—a practice common in Bible times.

The most interesting use of the two words *petros* and *petra* is found in Matthew 16:18. Here the Master, by a skillful play on the two words, reminds Peter that he is *petros*, as He named him at his call to be a disciple, to indicate qualities of character seen in him. He then says, "Upon this *petra* will I build My church." The phrase "this *petra*" must refer to Christ as the true rock, or the "spiritual Rock," as Paul calls Him in 1 Corinthians 10:4. When two persons are conversing, *this* refers to the speaker in distinction from *that* referring to the one spoken to. This is further seen in the fact that following the Master's statement on the rock, He adds, "the gates of hell shall not prevail against *it*," that is, "this rock," whereas if He had meant Peter personally, He would have said "against thee."

W. E. HOWELL.

"Peter is your name, and on this rock."—*Moffatt.*

"Thou art 'Peter,' and upon this 'rock.'"—*Moulton.*

"Thou art Peter [Margin: Gr. *petros*, a stone], and upon this rock [Margin: Gr. *petra*, two distinct words]."—*Newberry.*

"You are Peter [which means Rock], and upon this rock"—*Riverside [brackets his].*

"Thou art Peter, and upon this rock."—*Rotherham.*²

"Thou art Cephas: and upon this rock [Margin: *i. e.*, a rock]."—*Syriac.*

"Your name is 'Peter'—a Rock, and on this rock."—*Twentieth Century.*

"You are Peter, and that upon this Rock."—*Weymouth.*

"Thou art a rock, and upon this rock."—*Young.*

¹ FOOTNOTE: This rock = Gr. *petra*. *Petra* is feminine, and therefore could not refer to Peter; but if it refers to Peter's confession, then it would agree with *homologia* (which is feminine), and is rendered *confession* in 1 Timothy 6:13, and *profession* in 1 Timothy 6:12. Heb. 3:1; 4:14; 10:23. (Cp. 2 Cor. 9:13.) Whether we are to understand it (with Augustine and Jerome) as implying "thou hast said [it]" (see Ap. 147), or "thou art Peter," most Protestants as well as these ancient Fathers agree that Peter's *confession* is the foundation to which Christ referred, and not Peter himself.

² FOOTNOTE: *I. e.*, "Thou art *petros*,—and on this *petra*"—"Thou art a piece of rock; and on this rock." Note that our Lord does not say: "and on thee."

TEMPERANCE MATERIAL

Verified Quotations From Authorities

Alcohol and Immorality

BROTHEL AND BAR.—The increase in the tendency to sex offenses which alcohol induces has been noted from time immemorial, and profane love has naturally been a prominent theme in the songs of Bacchus. The close association between the brothel and the bar gives practical recognition of the psychological connection between inebriation and sex expression. When alcohol is circulating freely in the nervous system, the censor, to use Freud's word, whose responsibility it is to restrain or divert inappropriate sexual impulses, is off guard. Under these conditions stimuli that would ordinarily claim but little attention or be quickly put aside, easily arouse emotion and emotional expression. It is claimed by scientific observers in this field that alcohol has a particularly weakening effect on the control of sex impulses in women, and also that it positively increases the urgency of these impulses. Not only is sexual promiscuity more frequent among intoxicated persons, but also an increase in the incidence of venereal diseases occurs.—*Walter R. Miles, Ph. D., Professor of Experimental Psychology, Yale University, in "Alcohol and Man," pp. 263, 264.*

VEHICLE OF PROSTITUTION.—Miss Jane Addams has described alcohol as the indispensable vehicle of commercialized prostitution. All the tracks uncovered by the various Vice Commissions of the decade 1908-18 ran straight back to the breweries. . . . It is the hot wrath of the American woman which should flame out against them in especial intensity. For their humiliation of womanhood has been both cynical and iniquitous.—"*When the Brewer Had the Stranglehold*," by Ernest Gordon, Alcohol Information Committee, 150 Fifth Ave., New York, N. Y., page 82.

CONTRIBUTORY TO VICE.—In Chicago, Mr. Arthur Burrage Farwell in 1911 printed a long list of the worst dives in the city. . . . The Admiral, the Mecca, the Capital, and other infamous places operated by brewers, were run in direct connection with houses of ill fame. The Chicago Vice Report stated that "in the Commission's consideration and investigation of the social evil it found as the most conspicuous element next to the house of prostitution itself, . . . the liquor interest. As a contributory influence to immorality and the business of prostitution there is no interest so dangerous and so powerful in the city of Chicago."—*Id.*, pp. 83, 84.

CAUSE OF DOWNFALL.—That intoxicants play a conspicuous part in the undoing of many girls, is a matter of general knowledge so adequately covered in previous reports and court records as to require no further elaboration.—*Illinois Senate Vice Committee of 1916, p. 51, as quoted in "When the Brewer Had the Stranglehold," p. 85.*

Avoid Extremes in Instruction

(Concluded from page 13)

worker's becoming so fearful that he may bring in members not properly instructed, that he will himself lose his burden for the evangelistic work.

It is quite evident that there are two extremes in the matter of bringing persons into our churches; therefore, we should pray earnestly to be especially directed by the Lord in giving proper instruction to each candidate. Then the responsibility will rest with the candidates.

Orlando, Fla.

A Mighty Awakening in Europe

(Continued from page 3)

in the past. An entirely different atmosphere has been created. Europe today is anxious that a good understanding be brought about among the nations, as this is recognized to be the guaranty of peace. And yet the certainty of future war is ever with us. We know that it will come; we see the evidences of it on every hand. The Disarmament Conference was destined to failure before it began; no one says anything about it any more. All these considerations have produced a state of mind, a mentality,—for after all the question is one of psychology,—that is leading millions to seek after God as the only remedy. And this is our supreme hour of opportunity.

But right in the midst of all this, Rome is posing as the great protector of faith and morals. The Roman Catholic Archbishop Downer, of Liverpool, recently said that today we seem to be standing at the parting of the ways, at the juncture of the two roads of authority and destruction. He asserted that there is not an intelligent man who fails to see the situation of great conflict. And truly, all around us, in every country in the civilized world, the forces of disruption are at work. Everywhere there is more or less open revolt against established law and order. The reason

the archbishop came out with that statement—and Catholic leaders are making similar statements elsewhere—is that the Roman Church claims to offer the only salvation from evil, in a social and political sense, for the modern world. We know, on the other hand, that the great cause of disruption, anarchy, and immorality is really Rome. And the only remedy and help for Europe and the world is the message that God has committed to us.

I know of one territory in Europe where five years ago the great majority of the people had turned to communism or some form of socialism. They were preaching it, thinking it, believing it, as the only remedy and panacea for all the ills of mankind. At that time the churches were empty, and we could not get a hearing. Today all the Protestant churches, especially the Methodist and Adventist, are crowded to the doors with people who want the "good news." They admit that communism is a failure. They point to what it has done in Russia. They acknowledge that we must return to the old standards of right and wrong, that we must turn to the faith of our fathers, and to the living God that rules.

And what we see in that section is more or less true in all Europe. The various branches of the Methodist Church, or Wesleyans as they call themselves in England, recently had union meetings representing more than a million constituents. The several groups came together and joined hands as one great Methodist body. The largest daily in London commented on the action and was glad it had happened, though it expressed some fears. But the paper said in substance: What we want at this time when the Methodists are joining hands as they are in organization and in finance and in education, is to throw out a challenge to Wesleyan Methodism in England, and that challenge is, Give us another Wesley. Unite or not; work as you will; but give us another Wesley. This journal went on to say that what is needed today in the British Isles is a man that can revive faith in God, revive the sense of the sinfulness of sin, and store our hearts with thoughts of eternal loss, of eternal hope,—something that will lead us to a living faith in a personal God.

Not long ago a man in a speech before the British Parliament said: "We need today the ideals and the faith, and the spirit of sacrifice and helpfulness of former decades. We had grown materially wealthy, and now we are growing materially poor; but the great source of our troubles is that we have a godless society." He pleaded most earnestly for a religious revival. And this is the feeling of many in every country.

This is the day of our opportunity. Men are turning their eyes upon Adventism. We are a people who believe in God, who believe in the Bible, and have light on the meaning of all these things. In the stirring on religious things in Europe there is a great conflict on concerning

the advent message. We have too often preached in a negative way. Our message is a positive proclamation of the greatest, most glorious triumph of right over wrong the world has ever known. We hold forth the only remedy for a sin-sick generation. All over our division the doctrine of the second advent is stirring the hearts of men and women as never before, and people are aligning themselves either with or against the beautiful advent message and hope.

We are seeing in our field today some things that lead us to understand that the word of God has begun to work in mighty power. Never before have we seen such eagerness to hear the message, such willingness to accept it, as exists today, not only in Europe but in far-away Africa. We have certainly come into a day when Africa is stretching out her hands toward God. In Nigeria we are having the largest revival in heathen lands that this movement has thus far known. Not only hundreds but thousands are coming to us; and they are converted and love God.

God has marvelously prepared the way of the people, made ready everywhere the minds and hearts of men. They are waiting. Conditions are such that we could give the message to all the world, almost in a few months, or years at most; but we, as I think of it, are altogether too indifferent, too nearly half asleep. We need to bestir ourselves and join hands with God to finish the work.

Edgware, England.

Busy—But a Failure

(Continued from page 1)

or neglectful, his own life answers for the life of the one he has failed to warn. It is evident that our very life depends upon our doing our full duty as messengers of the Lord.

As preachers we have our commission,—to build up the kingdom of God in the hearts of men, and so to fit them for our Lord's return. "Go, . . . and make Christians of all nations," is the divine command. Paul declared to the church at Corinth: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. Plainly the minister's work is to bring reconciliation between sinners and the Lord, to build up the kingdom of God in the hearts of men. We are to be soul winners for Christ. That is our calling, our appointment, our service. In that work are centered our ordination vows, the ordination charge, our anointing by the Holy Ghost. Our solemn charge is: "Be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." 2 Tim. 4:2, A. R. V. In most of our ordination charges, too, are these words: "I charge thee in the sight of God, and of Christ Jesus, . . . *Preach the word.*"

Thus we stand, having taken our vows before the Lord as in His very presence, and are there charged to "preach the word." We have received consecration by the laying on of hands and earnest prayer. We are to forsake all things earthly, and lead a life of prayer and humility, giving ourselves to preaching the word. What could be more solemn, more awful?

What about our other activities? You may inquire, Are we not to enjoy life, as other men do,—to buy, sell, take part in the activities of the world, its pleasure, its business?—Only in so far as these serve to forward our real work, which is to win souls. The great question ever before us is, What about these souls whom we could have won to Christ had we faithfully preached the word, but have failed to reach because of our other work? The king condemned the wounded, disguised prophet for activity that resulted in failure to do his duty. His sentence was: "So shall thy judgment be; thyself hast decided it." The prophet tore off his disguise, and said to the king: "Thus saith Jehovah, Because thou hast let go out of thy hand the man whom I had devoted to destruction, therefore thy life shall go for his life, and thy people for his people." 1 Kings 20: 42, A. R. V.

Each of us must faithfully do our assigned work. No other activities, no matter how laudable in themselves, will substitute in God's

sight for our failure to do the work that He has called us to do. We are responsible for the souls of men. If they perish through our neglect, we cannot claim that we were fully occupied and could not extend to them the invitation to accept Christ. Others cannot answer for us. Personal accountability here must be accepted as part of the commission received by all who become gospel workers.

God never requires what He will not help us accomplish. In the judgment day all will understand that the Lord is just and reasonable, and our failures are wholly our own. If we busy ourselves with unimportant matters, working ever so hard, we shall not be excused for our failure to do what God has appointed as our work. When we covenant with God to accept an ambassadorship to this lost world, and to promote the interests of His kingdom in the hearts of men, we assume a lifelong obligation. This covenant cannot be broken without serious soul risk. No work that we may take upon ourselves, or to which we may be appointed by others, can release us from the solemn covenant we made with God at our consecration and ordination.

We must, then, do our work of soul saving with prayerful diligence, never forgetting that we are ambassadors of Heaven to preach the gospel of the kingdom to lost men and women, and do our utmost to build up the kingdom of God.

I. H. E.

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EDITORIAL



POSTSCRIPTS

GENTILITY!—The true Christian minister will be a gentleman under any and every condition. He will refuse to become insulted or affronted. He will never resort to abuse nor violence, but will turn the other cheek to the smiter and love his enemy notwithstanding. The gospel worker cannot afford to fail here. He can cherish no “feelings,” can harbor no “resentments,” and will manifest none of the spirit of the world about him when under attack and provocation. Such is God’s ideal for us, however difficult it may seem.

SCHOLARS!—Let us not simply condemn the great unbelieving world of skeptical scholars. They are the inevitable product of a background of wrong education and reading, as well as of disgust with the perversions of Christianity with which they are acquainted. Thus they have the prejudiced, sophisticated mind, which is difficult but not impossible to meet. Their acceptance of evolution and the implications of modern philosophy and psychology, complicates the problem. But we must not despair. This message must reach the scholars, and some will accept it. If it could not meet the sophisms of the day, it would not be what it claims. We owe these men an opportunity of hearing. But the honest among them will be convinced, not by meeting philosophy with philosophy, science with science, and argument with argument, but by the simple witness of spiritual truth as it is in Jesus. Paul learned this of old. Let us profit by his experience.

FACTS!—Truth, in its march through the years, has often been wounded in the house of its friends,—sometimes unintentionally, and sometimes through failure to understand and to follow the principles of right relationship to truth. Great harm has sometimes come through the misguided concealing of certain facts, or through failing to ascertain all the accessible facts in a given issue. Such a course, when discovered, fosters doubt among the thoughtful. It creates a lack of confidence among the informed. It inevitably and ultimately breeds discontent, for some one—friend or foe—will ultimately discover and bring to light the hidden things. Truth is not for a select few, but for all. Intelligent men want all the facts. They have no relish for positions that are sustained either by silence or distortion, or sidestepped by obscuring the issue. Thank God for a message that needs no subterfuges, that courts the light, and that will stand the test of all fair and honest scrutiny. Let there be no divergence from these clear principles in our ranks.

STAGNATION!—When laboring forces must be reduced because of budget limitations, there are always certain men who cannot be released. They are indispensable, for they are key men. They are producers, and constitute a profitable investment to any conference. They are growing men, and cannot be spared. It is the man who is standing still or retrograding whose name comes up for discussion and decision. He has become stereotyped in his work; he has ceased to search after increased knowledge and to compare methods for enlarged efficiency. This is just a kindly hint as to the value of the new Reading Course.

COMPROMISE!—Tolerance becomes a compromise and good will a repudiation of basic verities in the efforts of modern religious leaders toward comity. For this reason, among others, we cannot join in the present attempt to wipe out denominational lines, and to foster spiritual kinship in a fellowship of faiths. From their viewpoint of a reconstructed world on a post-millennial basis, these efforts for the merging of nominal Protestant bodies are logical and timely. The separating barriers between them are chiefly the artificial creations of their man-made creeds, and their perpetuance is of no value. But truth is ever “intolerant” when there is a clear issue with discerned error. Compromise here means its destruction. That is why this movement is necessary, and that is why we cannot merge.

HONOR!—Fret not because your labor is less conspicuous and your handiwork less observable, neither be careless in your appointed task. We are “builders together with God” of a structure “fitly framed.” It is the honor and glory of God and the strength and unity of the whole that we are to seek. It is the great Architect Builder we are to glorify, His name to exalt. The unseen foundations are as important as the superstructure. The hidden timbers must be as fitly framed by the carpenter as are those that are exposed and admired. The electrician’s concealed wires must be placed with as great fidelity as the fixtures we praise and continually use. But their whole serviceability depends upon the unseen. The plumber’s pipes must be as accurately fitted within the walls and floors as the fixtures of the bath and kitchen. It matters not where nor at what we labor, so long as it is part of the authorized “plans and specifications” of the great Master Builder. The honor we covet lies in being workmen that need not to be ashamed. Pride of workmanship and fidelity in labor, whether seen by man or not, should constitute our motive.