PRINCIPLES AND STANDARDS IN THE USE OF MOTION PICTURES
A Pronouncement and an Appeal From the General Conference Committee *

The projection of motion pictures into the modern world, followed by their vast exploitation, has thrust upon the church a problem of grave proportions. The seriousness of this problem calls for a clear statement of the fundamental principles involved, and for a courageous stand thereupon by the leadership of the church.

Pictures are not wrong merely because they move. The motion picture is simply an animated photographic reproduction. There is legitimate use of motion pictures for purposes of education, enlightenment, and recreation. And there are sharply defined basic principles involved that determine the right or wrong of the motion-picture film, as verily as of reading, dress, or association. These principles we should recognize and apply firmly, consistently, and unitedly. They involve what is taught, the way it is taught, where it is taught, and by whom it is taught.

There is, first of all, a fundamental distinction between natural pictures, or pictures of real life, and pictures of dramatized theatrical plots. This is a basic line of demarcation. By the former are meant scenes which are reproduced through the motion-picture camera wholly of natural life,—whether of persons, animal or plant life, events, or places,—and which are recognized, within certain limitation.

*Passed, March 10, 1937, by unanimous action of the General Conference Executive Committee, in Spring Meeting assembled, at Washington, D.C. The council included, in addition to the full headquarters officer and departmental secretary staff, several veteran leaders, all the North American union conference officers, and numerous educators, editors, and medical, institutional, and young people's leaders. Prepared upon direction of the Minority Committee, by its standing Committee on Visual Education, it was reported to the Spring Meeting after months of wide consultation and painstaking study. Long needed, and anxiously awaited by the field, for the dependable guidance and moral support it will provide, this statement of fundamental principles is commended to the careful study of all our denominational workers, and for their earnest promulgation.—J. L. McELHANTRY.
The MINISTRY

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

EDITOR  LEROY EDWIN FROOM
ASSOCIATE EDITORS  J. LAMAR MCELHANY AND IRWIN H. EVANS

THE GENERAL CONFERENCE OFFICERS

Single Subscription: $1.00 a Year


Is fairness to our contributors who often tell what they are doing, and why, and with what results, we should state that most of these contributions have been requested by this journal, and frequently the modesty and hesitancy of the writer has to be overcome by a definite urge to disclose the plans he follows. Think not that these men are willfully exploiting themselves when they disclose these matters.

A rich treat is in store for MINISTRY readers in the form of articles secured during the ministerial institutes held in connection with the union conference sessions. These are being obtained from men who have made a distinct contribution, out of their experience or conviction, to the solution of evangelistic and pastoral problems. The MINISTRY should render increasingly constructive help to the field because of this provision.

This journal does not relish, and will not knowingly use, an article or a report that has previously appeared in one of our other journals that reach the laity. If there is to be duplication or "rewrite" adaptation, the initial appearance should be in the columns of the MINISTRY, our only journal for the workers of this movement. Or if of sufficient importance, it might appear simultaneously by definite arrangement. Those who disregard such a procedure should not be surprised if their proffered contributions fail to appear.

Modernism's unholy hands fear not to touch any portion of the inspired record or to explain it away as myth and legend. Answering, for example, the question, "What is meant by 'angels', 'daughters of men', and 'Nephilim giants'"? the Christian Century (February 10) boldly asserts that this recital springs from legend, forgetting that these legendary stories are subsequent distortions of the original truth.

"The passage in Genesis 6:1ff. deals with an old Semitic legend which is related at length in the books of Enoch and Jobilees, and is referred to in 2 Peter 2:4 and Jude 6. According to this myth, the sin of the world which brought on the flood was due to the marriage of angels with mortal women. From this tradition there sprang gigantic and lawless offspring (the Nephilim, Num. 13:33). Races like the Anakim, the Nephilim, and size are mentioned in various sections of the Old Testament as belonging to the primitive inhabitants of Canaan. Such stories are found among other nations."

Popular Protestantism acknowledges and deplores the worldly conformity that has revitalized its power and witness. One such current voice is that of statistician Roger W. Babson, moderator of the Congregational Christian churches, speaking through the Federal Council Bulletin (February, 1937), who says:

"Our Protestant churches prospered when we were willing to sacrifice for our principles and be different from other people. Today the community says, 'Why bother to go to church?' Churchgoers are no different from the rest of us. They go to Sunday night suppers; they are devoted to cards, dancing, and movies; they speculate and go into debt; many are now regularly drinking cocktails; while surely their business credit is no better than the credit of us heathen!"

The growing trend toward Federal Council voice or control in Protestant church affairs is reflected in this Christian Century editorial (February 10), urging mergence of church groups in the replacement of church structures damaged by the recent flood in the Ohio and Mississippi River territory of the United States. Heavier and heavier will grow the hand of control, as centralized power and mergence increases.

"The country is dotted with churches that ought never to have been built in the first place, and that would not have been built except for the pressure of a competitive denominationalism which is rapidly diminishing. Whether or not any of the churches that have suffered from the flood are in this class, we do not know. Does anyone know? It ought to be somebody's business to find out before they are replaced. It would be almost a miracle if, among any considerable number of churches, there were not some whose removal, even by the violence of flood, might not properly be considered an 'act of God.' In most cities new churches are not now located without the approval of a comity commission. Such comity commissions might function usefully in regard to the replacement of damaged structures. Be the Federal Council or the Federal government the hand. Certainly there should be investigation and a coordination of efforts. It would be a mistake blindly to restore the status quo ante delictum."

Catholicism's scrutiny of popular Protestantism's membership statistics, her observations, and her assertions of her own membership and its basis of computation. In contrast, it is well for us to have. Thus, Our Sunday Visitor of February 21 says:

"According to Charles J. McCullough, private secretary to Roger W. Babson, and vice-president of the Babson's Statistical Organization, eight per cent of those listed as belonging to the Protestant churches are no longer among the living. If this be true, then evidently many who are still among the living, but who have given up the practice of their religion, are likely on the parish roster as members. While there is this tendency to pad membership in Protestant organizations, the very opposite policy obtains among Catholics. Catholic priests do not regard as members of the church those who do not comply with the laws which obligate them to attend communion at Easter time, and those who neglect to support the church if they are able to do so.

The same authority whom we quoted above, called attention to the fact that Protestant churches gained 3,710,000 new members by confession of faith in the (Continued on page 21)
I. ACCEPTABLE FILMS:

a. Industrial Pictures. Pictures showing processes of manufacture, lumbering, mining, oil production, public utilities, transportation, commerce, transmission of news and information, etc.

b. Scenics. Pictures of national or other parks, natural scenery, mountain climbing, exploration, and the like.

c. Travelogues. Pictures of other countries, their national habits, customs, and life. (Excluding scenes that may have a corrupting influence.)

d. Nature and Wild Life. Pictures of the Forest Service, of animal life in various States and nations. The life development of insects, plants, fish, birds, and animals. (Excluding those which emphasize cruelty.)

e. Art and Archeology. (Excluding films which portray indecent and corrupt art.)

f. News Reels and Current History. (Excluding films which are contrary to our recognized standards.)

g. Educational Films which impart information and teach truth in any branch of learning.

h. Pictures of Places associated with historical incidents.

i. Our Denominational Work and activities.

II. UNACCEPTABLE FILMS

a. Films portraying Christ and inspired men.

b. Pictures portraying romantic love-making.

c. Films portraying scenes which are contrary to Seventh-day Adventist standards and ideals, such as popularized dancing, card playing, gambling, drinking, etc.

d. Films portraying crime or glorifying criminals.

e. Films portraying scenes of violence or cruelty, such as prize fighting.

f. Films which lower the esteem for the sanctity of marriage by portraying family dis-ruptions, or ridiculing home life and home relationships.

g. Films portraying scenes of night life, drinking, carousing, gaiety, revelry, rowdiness.

h. Films portraying scenes of smoking as a social activity. (Pictures portraying processes of manufacture, for example, in which the operator might happen to be smoking, might not be included in this category because the attention of the observer is centered upon the process rather than upon smoking as a desirable activity.)

i. Films which by ridicule, suggestive insinuation, or crude comedy lower in the estimation of the observer, religion, or the ministry, or the dignity of human personality, or law-enforcing agencies.

j. Films of a scientific or historical character which blend misrepresentation of facts with the actual.

k. Popularized historical films which distort facts of history and pervert truth, or which present scenes of cruelty and bloodshed.

Dramatized Motion Pictures

With such basic principles clearly established, we therefore take a definite and positive stand against all dramatized motion pictures, which use character representation for the purpose of acting out a theatrical plot. Such dramatization of imaginative plots, as a method of creating impressions, influencing life, or conveying information, should not be employed in God's service, and is not to be countenanced by His people. We, therefore, call upon our entire church membership, young and old, to take their stand upon this platform.

With such basic principles clearly established and accepted in our selection of films, we are convinced that certain motion pictures can be used effectively and helpfully in God's cause, for purposes of education, enlightenment, and wholesome entertainment. For the aid of those charged with the responsibility of selection, we here submit a list of suggestions, further expanding and applying the aforesaid principles, by which motion picture films to be used in our churches, schools, sanitariums, or elsewhere in connection with our cause, may be adjudged, and either approved or rejected. We believe that the fundamental principles and standards here set forth will prove helpful to committees, boards, and individuals required to make decisions in the choice of films. These are tabulated under two heads, (1) "Acceptable Films" and (2) "Unacceptable Films," though we are conscious of the fact that this listing is neither final nor complete, but is only a general guide in selection.
THE LARGER OUTLOOK
Historic, Contemporary, Scientific, and Theological

FURLOUGH IMPRESSIONS
By J. L. BROWN, Missionary to South America

The things we see, hear, and feel, leave what we call impressions on the mind. When we travel in other lands, we are usually impressed by the difference in customs, government, religion, etc. If we remain away from home long enough, we are again impressed by the changes when we return, new governments with "New Deals," new highways, new institutions of learning, new hospitals and sanitariums, new industries, and many new ways of doing things. After spending almost twenty-eight years traveling and observing in Catholic countries, and seeing the fruitage of centuries of papal rule, I returned to my homeland (America) on furlough and was deeply impressed with what I saw, read, and heard.

Dr. W. R. Patterson, of the General Council of the Presbyterian Church, reports: "More than thirty-two per cent of the Presbyterian, Northern Baptist, and Methodist Episcopal churches in the United States failed to obtain a single convert last year." Doctor Patterson's information was based on a study of the yearbooks of the three denominations of several years ago, and was given to the Men's Church League of New York, by J. Campbell, general secretary, as quoted in the metropolitan press.

Being interested in the foregoing statement, and other reports of "empty Protestant pews," I visited several churches of the different denominations in the South and on the Pacific Coast, and was surprised to find churches with a seating capacity of over five hundred almost deserted. The average attendance at Sunday-night services was between twenty-five and fifty.

Again, I was greatly surprised when I heard one of the general secretaries of one of the largest denominations try to prove in his eloquently worded sermon that the world is getting better and better. To confirm this argument he cited "the present progressive condition of Russia." He then stated that there are a few people who still believe in the second coming of Jesus in this generation. He said that these people believe that every happening of importance is a sign of Jesus' return, and that they want us to stand with our hands folded and our eyes looking heavenward for His appearing. "But," he continued, "the facts are that Jesus, for whom they wait, will never come in their day. The apostles waited for His coming, and Christians through all ages since have believed in His coming, but He has never come. Time will go on and on and on, and that Jesus for whom they wait will not come."

As I listened to this Modernistic sermon, I remembered having read an article in the Literary Digest, of March 3, 1934, about a test on beliefs conducted by Professor Betts of the University of Chicago. A questionnaire was sent out to fifteen hundred Protestant ministers. Seven hundred of this number responded. According to the result obtained, 54 per cent of these preachers did not believe in the devil; 40 per cent did not believe in the existence of angels; 28 per cent did not believe in Christ as being equal to God; 20 per cent did not believe in the divinity of Jesus; 41 per cent did not believe in heaven; 52 per cent did not believe in the judgment day, etc.

In an article entitled, "What's Wrong With the Laity?" by Gordon King, printed in the Forum, in November, 1928, we read: "So much is wrong with the laity that it is highly improbable that anything can be done to set things right in the eyes of intelligent believers; and even if restoration of faith could somehow be accomplished, it is now questionable whether the result would postpone an inevitable debacle."

Apparently the laity of America is seeking for spiritual leaders who still believe in Christ, heaven, angels, creation, a devil, and a judgment. The Catholic Church has taken advantage of this deplorable condition which exists among the Modernistic clergy, and as a result has prospered in North America as no other church has ever prospered.

Catholicism's Alarming Expansion

My anxiety increases as I see large Catholic educational institutions multiplying, and Catholic hospitals and churches increasing from coast to coast. In the Literary Digest of July 7, 1934, I read: "Roman Catholics gain 54,191. The Roman Catholic population of the United States, including the Hawaiian Islands and Alaska, has increased to 20,322,594, representing a gain of 54,191 last year, according to The Official Catholic Directory published by P. J. Kennedy and Sons, New York. There are 20,619 priests, 18,244 churches, and 1,028 high schools with a total of 24,356 students... The total number of parochial schools is 7,429, and there are 2,524,553 pupils."

The Reader's Digest of April, 1934, in an article entitled, "Priest of the Air," said that
the radio priest of American fame was attaining a weekly hearing of 10,000,000 people, and a conversion list of 5,000.

What a contrast to the report of "sterile churches" of Protestant denominations! This should cause every minister who believes the Bible, and Bible prophecy, to think seriously about the changes that are taking place before his own eyes in America.

While on the Pacific Coast recently, I read in the Los Angeles Evening Herald and Express of September 23, 1936, the following news item: "The city of Los Angeles deeply appreciates the elevation of Bishop Cantwell to the rank of archbishop." These words were written by the mayor of the city, Frank L. Shaw. The Evening Herald continued its felicitations by stating:

"When Bishop Cantwell came to Los Angeles, the diocese included about 120,000 Catholics, twenty Catholic churches, one college, and five smaller schools. Today it comprises a Catholic population of close to 500,000, ninety churches, and twenty institutions of learning."

Again I repeat that this condition of affairs in the United States has alarmed me. On one hand I see the apostasy of the Protestant clergy from Bible truths, and the empty pews in their churches. On the other hand I see and hear about the almost unbelievable growth and influence of the Catholic Church. Is it any wonder that I am deeply impressed with the seriousness of the situation?

Some time ago I saw a caption to an article reading thus: "Will America Become Catholic?" The article was written by Gordon King, and his answer to the interrogation was, "In so far as America will remain in any sense a Christian country, the indications are that it will very presently become a Roman Catholic country like France, with a huge agnostic opposition, upon whom the real burden of our intellectual virility will rest."

I appeal to my fellow workers in the advent movement to arouse and sound an alarm from shore to shore. "The work is years behind. While men have slept, Satan has stolen a march upon us."—"Testimonies," Vol. IX, p. 29.

"Satan sees that his time is short. He has set all his agencies at work that man may be deceived, deluded."—"Testimonies," Vol. IX, p. 29.

The time is near when we shall see Revelation 13:15-17 and 17:12-17 fulfilled. Shall we not as God's messengers to a deluded world do our part in warning it of the oncoming tempest and of the end of all things earthly?
PREACHING OUR DISTINCTIVE MESSAGE—NO. 2

By J. W. KENT, Evangelist, New South Wales, Australia

Second Angel's Message

_Babylon Is Fallen_

A refusal to accept the first angel’s message leads to a fall, spiritually, and to confusion of spiritual teaching. Men begin to unvel theories of their own, and to substitute them for the teachings of the Scriptures. In this way the real meaning of the Word is perverted. Here is the place to call attention to our lapsed state as a Christian world. This must be done tactfully, but it can be done fully and very helpfully. Arresting advertising titles can be used here. A careful presentation of this section will prepare the way for the next, the third angel’s message.

Third Angel’s Message

This calls upon us to establish definitely in the minds of the people the identity of the “beast.” Here is the place where we deal with the Roman Church, and the time when it became the “beast” of Apocalyptic prophecy. I believe that God calls upon this people in the very facts of the message to complete that which He began through men back in the Reformation times.

We need a treatment of the subject such as the Saviour would give if He were to fill our pulpits—not a scourging, but a revelation. This goes with the advent message. That is proved by 2 Thessalonians 2:3: The advent will not take place “except there come a falling away first, and that man of sin be revealed.” How can that man of sin be revealed if we, as Adventist preachers, shun the task assigned? The message calls upon us to take up the task. We should do it intelligently and in the fear of God. This message calls upon us to deal with the closing period and features of the Roman Church. With this in mind, such scriptures as Revelation 17 and Revelation 13:3 call for close and careful investigation. We should not apply these scriptures haphazardly to the entire career of the Papacy. They have a specific message for our time.

_The Mark of the Beast_

This should be presented in antithesis to the mark or seal of God, the Sabbath, and the full teaching of the Bible thereon should be given.

_The Wine of the Wrath of God_

Hereunder we consider the plagues.
prophesy, and keep those things which are written therein: for the time is at hand." Rev. 1:3. Sister White says: "When we as a people understand what the book means to us, there will be seen among us a great revival."—"Testimonies to Ministers," p. 113.

I believe that. It has been demonstrated many times in my ministry. I have gone to places to conduct a mission where the church has been in poor shape, spiritually. There has come new life to that church, not only through the accession of new members to its roll, but also through a new experience from God which has entered the hearts of old believers through hearing again the great message of Revelation 14. Brethren, let us go right to the heart of things, and preach the message committed to our charge.

CONTROLLING ENTIRE ISSUE OF NEWSPAPER

By A. A. LEISKE, Evangelist, Missouri Conference

INTRODUCTORY NOTE.—Our commission is to go to "every creature." After a series of outstanding Bible lectures has been given in a community, there are those who say they did not know that the evangelist was conducting such a series. Because of limited funds, we rarely advertise our services to "every creature" in an entire community. There is a way in which this can be done without cost, if it is handled properly. The servant of the Lord tells us: "Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes."—"Testimonies," Vol. IX, p. 109. One of these "extraordinary efforts" may well include obtaining control of an entire special edition of a local newspaper. This has been tried to advantage in many places, especially in rural communities, and has been successfully used at times in the Missouri Conference, reaching the entire population of the local community.—E. L. BRANSON, President, Missouri Conference.

ONE of the first requisites in securing an entire issue of a newspaper is that the evangelist become a friend of the editor, the town officials, and others who can help him. Perhaps one of the best ways to meet the editor is by presenting letters of introduction from officials, such as State or national senators and representatives, city mayors, county officials, or editors of other newspapers in States where the evangelist has previously labored. It is better still for the evangelist to have one or two such officials accompany him to the office of the editor to give him a personal introduction. Such preliminaries help to establish confidence in the minds of local authorities that the evangelist and his associates are dependable.

Before making an attempt to gain complete jurisdiction over one or more issues of the newspaper, the evangelist should have spent at least four weeks in the town, conducting meetings. Such a length of time is required to make necessary contacts with local officials, and to gain a thorough acquaintance with the locality, and with the operating policy of the local newspaper.

After the evangelist has arranged to take over an entire issue of the paper, he ascertains the cost, and then assures the editor that he will assume full responsibility for financing the issue. Every newspaper editor has a government permit which allows him to send out without additional charge three sample copies of his paper, making a complete city and county distribution. The evangelist may obtain the right of this "sample permit," thereby mailing his issue free to every home in the county.

An important step is the arrangement for advertising. One of the evangelistic company, together with a member of the publication staff, interviews the businessmen of the town. One of the strong talking points is that ordinarily the paper enters but a fraction of the homes of the county, but this particular issue will enter every home, thereby increasing the number of people reached, without additional cost to the advertiser. The evangelist may even offer his services in helping write the ads for those businessmen who are somewhat reluctant to contribute. It is well to suggest to the prospective advertiser that he make some mention in his "ad" of the campaign conducted by the evangelist, by way of boosting the lectures.

The principal features of the issue of the newspaper which the evangelist uses will probably be the regular local news, editorials covering prominent men of the city, the advertising, cuts of the entire evangelistic company, and a general sketch of the work which the evangelist is attempting to carry forward in the city. In addition to this, statements from the mayor, editors of other papers, and officials from other sections where the evangelist has labored, will help the evangelistic program. It might not be out of place to state that a sermon on the Sabbath question would hardly be appropriate in this issue of the paper. It should also be kept in mind that the title of the paper, with the stamp "Sample Copy," must appear on the front page.

DIVINE worship involves conscious entry into the presence of the living God. It should lift us out of ourselves into the presence of the Eternal. Remembrance of this would alter the emphasis of some Sabbath services, wherein this seems to have been forgotten. There is need of reform just here.
THE MINISTER’S SPEAKING VOICE
A Study of Vocal Defects and Offenses

I. HABITUAL HIGH PITCH

By CHARLES E. WENIGER, Professor of Speech, Pacific Union College

After observing college students’ voices in speech classes for seventeen years, and the voices of graduate students in my speech classes in the Advanced Bible School for three consecutive summers, I have concluded that one of the chief voice difficulties among our preachers and teachers is a high-pitched, strident tone. Out of one advanced public-speaking class of seventeen experienced workers, nine men were so handicapped. The number of ministers who are ruining their voices as a result of an abused vocal tract, is deplorable. This condition bears careful study.

A high-pitched voice is usually the symptom of a general body condition. Indeed, most speech difficulties are symptoms rather than diseases, and should be treated as such. We should follow the good old sanitarium method, and remove the cause of the general health deficiency rather than merely attempt to cure the symptom.

Hypertension the Cause

The immediate cause of such an unpleasant speaking voice is usually hypertension of the nerves. The speaker is continually “on the go.” He is so busy doing a multitude of things, perfectly laudable in themselves, that he has no time for rest. As a consequence, he has forgotten how to relax. In no part of the body do nerve strain and general body weariness show more quickly than in the vocal mechanism. Consequently the speaker’s nervous tension immediately shows in his voice: the throat grows tense, and the voice rises in pitch. And of course the higher the voice goes, the tighter the tension becomes. A vicious circle is thus created, which ultimately becomes habitual, and the speaker becomes a slave to a high-pitched, strident voice. Such a voice not only reacts on the speaker in making him more high strung, but it has an equally undesirable effect on the hearer.

It has been observed in the schoolroom that there is a distinct correlation between the teacher’s voice use and the attention of the class. Many an inattentive, restless class is the result of a teacher’s high, raspy voice. Many a disciplinary situation has been solved by the teacher’s carefully and gradually modulating her voice to a restful key. Experiments reveal that even in their handwriting students react to the teacher’s tone—the higher and more strident the directing voice during a penmanship drill, the heavier the students’ handwriting; the quieter and more carefully modulated the teacher’s voice, the finer and more even the pen strokes of the pupils. A congregation is but an enlarged schoolroom, with the minister acting as teacher and the worshipers as his pupils. Let him observe the relation between the modulation of his voice and the attention of his hearers, and apply the rules of tone control.

A Relaxative Exercise

If a high-pitched voice has become habitual, the speaker should master the art of relaxation. Have you noticed how a cat dozes in the sun, body limp and restful? Pick up one paw, and you will hardly feel a bone in it. Every muscle is totally relaxed. But let the cat see a bird. Watch him stretch and yawn and dip his back. And then, in a flash he is a concentrated ball of action. Learn to emulate the cat, and let relaxation precede action.

Take this exercise: Sit comfortably erect in a straight chair, feet flat on the floor, hands idle in the lap. Feel complete mental relaxation. Dismiss all cares and worries from the mind. Beginning with the extremities, deliberately feel complete physical relaxation. Wiggle fingers and toes and let them lie limp and heavy. Remove tenseness from all leg and arm joints, and allow the muscles to relax and hang loose and flabby. Communicate the same feeling to the hips, back, abdomen, chest, and shoulders.

Now relax the facial mask. Let the eyelids drop loosely as curtains over the eyes; let the muscles of the forehead, cheeks, nose, and jaw sag; allow the nostrils to dilate and relax; let the lower jaw drop easily from its socket and the tongue lie loosely in the partly open mouth. Extend this head relaxation to the neck, and allow the head to drop forward until the chin touches the chest. Then gently and slowly rotate the head on the loose neck, first to the right shoulder, then back, then to the left shoulder, then forward to the first position, chin again resting on the chest. Do this to a count of (chest) 1—2—3, (right) 1—2—3, (back) 1—2—3, (left) 1—2—3, (chest) 1—2—3. Be sure to allow the jaw to sag, with the mouth open, throughout the exercise.

Next, gradually raise the head to an erect position, and yawn, imagining that you are
swallowing your chin—your mouth still open. Let your breath come out in a deep, slightly audible sigh. Observe that you have an utterly relaxed, wide-open throat, as when you respond to the doctor's command to say, "Ah!" If this exercise is faithfully performed, there can be no tension of the voice mechanism.

**Applying the Exercise**

How can you apply this relaxative exercise? Try it several times a day (morning, noon, and night), whenever the sense of nervous tension creeps over you. It can be used, if necessary, while standing; or you can adapt it to a recumbent position while lying in bed, and you will be astonished at its power to induce sleep. If occasion demands it, you can even mentally produce a general feeling of relaxation, with lips only slightly and imperceptibly open, inducing an internal feeling of a yawn with resultant open throat and relaxed voice mechanism. Now couple with this relaxed condition, habitual abdominal breathing for tone support, and you cannot fail to speak in a full, rounded, properly pitched tone—to your own satisfaction and to the pleasure of your congregation.

When you grow used to it, you can secure results by this method in a moment, by exercising it between consultations, while parking at the curb before your next pastoral call, just before going into a trying committee meeting, or upon entering the pulpit for the morning service. Teachers, in times of disciplinary tension, will find the method useful if they will pause for a brief period and have the whole class relax with them.

In addition to general relaxation as an aid to the speaking voice, here is a specific remedy: Go to the piano and speak a simple sentence into it, between consultations, while parking at the curb before your next pastoral call, just before going into a trying committee meeting, or upon entering the pulpit for the morning service. Teachers, in times of disciplinary tension, will find the method useful if they will pause for a brief period and have the whole class relax with them.

Now hold this pitch level in mind as a sort of mental reference point. Find the prevailing pitch of your ordinary voice and strike the corresponding key on the instrument. Now repeat the sentence on the next lower key, striking the key as you speak the words. Continue to play down the scale, speaking on each key level, until you reach a general pitch level that is pleasing to your own ear and agreeable to the ear of a trusted, candid critic.

Now hold this pitch level in mind as a sort of mean between the extremes of your voice range, and continually try to let your voice play around it. Whenever you feel high pitch gaining control, consciously think down to the lower level, and direct your voice accordingly. Try also reading selections of dignified poetry and prose with conscious attention to a lower pitch level.

To summarize: If the minister who suffers from a high, strident voice, causing his hearers to suffer with him, will (1) cultivate a general spirit of relaxation and (2) consciously modulate his voice, he will go far in building a voice that is ever "soft, gentle, and low," an excellent thing in a preacher.

*(To be continued)*
WHY I BELIEVE IN THE SPIRIT OF PROPHECY

By J. A. BURDEN, Veteran Sanitarium Manager

It was my highly esteemed privilege to be closely associated with Mrs. E. G. White in connection with the establishment and development of our sanitariums and medical missionary work throughout the United States and Australia, from the year 1886 until the time of her death in 1915. During all these years I was a diligent student of the messages which have been given by the Spirit of prophecy, for instruction, counsel, and warning concerning the various phases of the medical work. Scores of these messages came to me before they appeared in print, many of them being of personal or institutional application, and I had opportunity to observe their influence and results, according to the manner in which they were accepted or rejected.

This inspired instruction has been all-embracing. It has touched methods, plans, and policies for conducting sanitariums, restaurants, health-food factories, treatment rooms, and training schools for nurses, medical evangelists, and missionary physicians. It has outlined guiding principles in health reform and rational treatment of disease, and given warnings concerning false methods. It has set forth heavenly principles to guide in the social, moral, and religious association of workers and guests in our sanitariums, pointing out in detail the safety line and the danger line of conduct in institutional life. Nowhere else have I found such safe, sound, wholesome instruction for the conduct of life in the varied relationships which our institutional work involves, as is set forth in these messages.

It has been my privilege to witness the fulfillment of many of the predictions in these messages. I have watched with profound interest the development of strong, noble characters in our young men and women as they have obeyed these messages which have been given through the Spirit of prophecy. Messages have been sent to me describing property to be secured for sanitarium and medical work—property which I had never seen and of which I did not know the location, but which later came to my attention a thousand miles distant. Four years after receiving the messages, a property was brought to my attention which I recognized as fulfilling every condition and specification pointed out to me, with one exception, and that was the price. Within a very short time after we discovered the property, it dropped in price to the extent of $75,000, thus meeting the necessities of our situation. In the crisis connected with this experience, I was instructed to move forward at once. This meant that I must obligate myself to the extent of $40,000, when I did not have a dollar in sight, and did not know where to look for money. But the positive instruction to move forward came to me, and I was assured that as I did so, the Lord would open the way before me, and that money would come from unexpected sources. These predictions were fulfilled as marvelously as though the heavens had opened and the money had dropped down, $5,000 at a time. I saw strong men, who were questioning the whole transaction and urging that it be canceled, subdue to tears as the money came in by mail from persons thousands of miles distant, entirely unexpected, but just at the time needed to meet our obligations.

I might cite scores of similar experiences, showing how God has fulfilled His promises. I would have to deny many of the actual facts and experiences of my life were I to deny the demonstrated proof of the genuineness of these messages which have been given through the Spirit of prophecy.

Great movements have small beginnings, as is evidenced by the growth of the Baptist Publication Society. In 1824, a small group met in Washington, D.C., to organize the Baptist General Tract Society. At the end of fifteen years, the society had created 162 tracts, of which 3,560,000 copies had been distributed. In one hundred years, according to the Watchman-Examiner of July 30, the society published the issues to the total of 1,355,511,498. The number in pages seems infinite when we read 49,246,094,216. In this time its business transactions reached the total of $33,365,347, and its missionary expenditures totaled $7,540,387.
A STRANGE situation presents itself in Presbyterian ranks, with a public controversy on between twelve Presbyterian church papers. That being possible under their form of organization and their concept of a church organ, the significant point is that it is another internecine clash between Fundamentalism and Modernism, which issue is rocking all the leading denominations. Dr. Edmund B. Chaffee, Modernist, and editor of the Presbyterian Tribune, with twelve other Presbyterian churchmen, contesting Catholic Cardinal Hayes's use of Scripture in his famous anti-birth-control sermon, made the following amazing statement:

"The longest argument in the cardinal's sermon and the one upon which he ultimately bases his case, is found in the statement that birth control is contrary to the commandment of the Deity. This is true if by the Deity we mean the God that is found in ancient myth and legend. This is not true, however, if by the Deity we mean the god who is revealed in the endless sweep of evolution and whose majestic message is being slowly translated into the accents of the human tongue. The lower down we go in the scale of evolution, the less intelligible is the commandment of the Deity. This is so still more true if by the Deity we mean the God, in the presence of presbytery, that he be ordained Presbyterian minister, he declared before the eleven ministers that this is Fundamentalism's constitutional question regarding the Scriptures. They take the words, 'only infallible rule of faith and practice,' to mean that the Bible infallibly guides to saving faith and right practice, not to mean that every statement in it regarding astronomy or geology or history is factually accurate. They think that by mentioning the Old and New Testaments to be the word of God, the only infallible rule of faith and practice, they are not inconsistent with their assent to the church's constitutional question regarding the Scriptures. They believe the Scriptures of the Old and New Testaments to be the word of God, as interpreted by Scripture, and the experience available in our own time."

This drew the fire of the Fundamentalist Presbyterians, with an uncomfortable series of analytical questions, the full significance of which should not be lost upon us. Be it remembered that this is Fundamentalism's analysis of Modernism's bold and anti-Christian platform. Note it:

"At the beginning of Doctor Chaffee's career as an ordained Presbyterian minister, he declared before God, in the presence of presbytery, that he believed the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice. Now he writes the above statement. Quite seriously and with entire friendliness we ask Doctor Chaffee: How, sir, do you reconcile these two statements?"

"We believe this very practical item of public testimony from a Presbyterian minister brings out in rather striking way some of the great fissures which divide our whole church from end to end. Is the God of Sinai 'a Deity of myth and legend?' Is God revealed in 'the endless sweep of evolution,' and not in the Old Testament? Is revelation something that is being slowly translated by science into the accents of the human tongue as contrasted with the 'Thus saith the Lord of Hosts?' Does man have to 'give sight and intelligence to what in nature is a blind and groping impulse,' and thus be god to the 'god of endless evolution,' otherwise impotent, incoherent, and ignorant? Is the Roman Catholic cardinal to be humored in his choice of 'accepting the literal interpretation of Old Testament statements as infallible doctrine,' while he must permit his emancipated correspondents, if we choose, to base their faith and practice on 'the knowledge and the experience available in our own time?'"

Rebuttal by the Editorial Council of twenty, of the Modernist Tribune, complains in a very revealing way against the Fundamentalist attack as follows:

"Doctor Chaffee is attacked because the letter of the thirteen ministers asserts that every statement in the Old Testament must be regarded as final and infallible doctrine. The issue here presented is that of Scriptural inerrancy. The Presbyterian Church there are hundreds of ministers who receive the Bible, Old Testament and New, as containing the revelation of God culminating in Christ; who regard the Bible as inspired by God; who preach from the Bible and teach its truth; who find in the Bible their spiritual home, who would be lost for their own lives and for their ministry without the Bible; and who yet do not consider themselves obliged to accept every statement in the Bible as 'without error.' Their secret of their views. They hold that their views are not inconsistent with the views of the church's constitutional question regarding the Scriptures. They take the words, 'only infallible rule of faith and practice,' to mean that the Bible infallibly guides to saving faith and right practice, not to mean that every statement in it regarding astronomy or geology or history is factually accurate. They think that by mentioning the Old and New Testaments to be the word of God, the only infallible rule of faith and practice, they are not inconsistent with their assent to the church's constitutional question regarding the Scriptures. They believe the Scriptures of the Old and New Testaments to be the word of God, as interpreted by Scripture, and the experience available in our own time."

Thus we have before us another current illustration of the sad issues that wrack the Presbyterian Church. (Continued on page 22)
MUSIC is as much a part of our inner life as the golden juice is part of the orange. It is a natural utterance of a deep-seated emotion and feeling too deep for words. David gave evidence of understanding this mysterious means of expression when he said, “I will open my dark saying upon the harp.” Ps. 49:4.

There are thought streams that cut their channels far below the surface of the persons we seem to be. The soul reaches out to these hidden springs of the inner life, for the draft that cools parched lips and satisfies burning thirst. Surface streams will never steal the preference humanity holds for the fountain.

As we recognize the vital contact between the inner life and music, how can we doubt that “the mountains and the hills shall break forth...into singing, and all the trees of the field shall clap their hands”? Isa. 55:12. When we experience the plea, “Create in me a clean heart, O God; and renew a right spirit within me,” then we find that “He brought me up also out of a pit of noise [margin]... And He hath put a new song in my mouth, even praise unto our God.” Ps. 51:10; 40:2, 3.

A flood of praise will cover our whole experience when the “fountains of the deep” are broken up. A heart of flesh for a heart of stone brings a train of exalted thoughts to take the place of selfish desires. It should not be how much glory and praise I can gather for myself, but what degree of honor and praise I can direct to Him to whom all honor and praise are due. “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” 1 Cor. 13:1.

The farther we get from the world, the more our ways will be questioned. Our music as well as our doctrines will be criticized. If we would be separate and apart from the world, we must give serious study to higher standards of artistic expression and to a far more careful selection of music. We must put the message first, with a seriousness not surpassed by that of the ministry.

Music is a servant, and to do its most effective work it must remain in this field. The artistic standard of the world is a false one for church service, because by that standard the message becomes secondary. As the difficulties of the score increase, praises to the performer multiply. The more the congregation is impressed with the beauty of the voice and the music, the longer it will remember the singer. But the message must come first; it is of primary importance. Not the singer, but the song! Not the preacher, but the message! Hide behind the message; don’t let the message be obscured behind you.

Such a wholehearted, consuming passion to give the gospel in all its beauty, through song, backed by wholly consecrated lives, will enable God to bless our music in the saving of souls for His kingdom. The performance should not steal the glory from the message, but the message, with its deep-sinking, convicting truth, should eclipse the music and make it almost forgotten in the sweeping power of its service.

Have Thine Own Way, Lord

Arranged by Irving A. Steinel

Has Hope Publishing Company, 01
Everywhere the Biblical record testifies to the importance of God’s message. Men have been burned alive, all for a message. They laid down their lives, but the message went on. Of what value is a man without a message? The message makes the man. It also makes a people. Then why not emphasize the message in our songs? Too much of the music we use lacks the definite denominational touch, because the theme of the words is usually molded to match the church service of any belief.

An inferior voice with a soul-stirring message is far superior to a soul-stirring voice with an inferior message. It is not the plate, but the food; not the cup, but the water. An editor of a prominent music magazine was camping one summer in the Blue Ridge Mountains of Virginia. Sunday morning came. He left his tent and sought the nearest mountain church. In a seat near the door he listened to the service. A young woman arose to sing a solo. Little did she realize whose ears would hear her voice that morning. The distinguished visitor, commenting editorially in his magazine, described her singing as unaffected and convincing, the

(Continued on page 23)
while the committee is collecting hymns suitable for such a hymnal. The plan is not to get out a hymnal that contains only new songs and tunes, but to bring to our churches a valuable collection of hymns and music of a deeply spiritual nature, selected from our own books and from other sources as well. There are many good devotional hymns in our large hymnal, as well as in “Christ in Song,” but many of them are rarely sung in our churches. The cheaper kind of music, which is unsuitable for worship, is often selected. Music for worship should be spiritual and reverent, in both words and music. Spiritual music contains something that makes a great appeal to the spiritual nature; it stirs the noblest in a man as nothing else can.

Since music consumes almost as much time in some of our larger churches as the sermon itself, it is important that we have the best music that can be provided for our people to sing. It prepares the congregation for prayer, fosters a spirit of worship, and seems to bring all into a closer relationship to the Lord. Where the music is wisely chosen in harmony with the service, it brings the audience into full accord with the sermon.

We can hardly realize the extent of the influence that music has upon people. There is scarcely a faculty of mind or body that music does not affect. It kindles the imagination and arouses the feelings. One writer has said: “If you will let me write the songs that a nation sings, I care not who makes the laws.” Unfortunately, the leaders in our churches often fail in their selection of devotional hymns, frequently choosing something not conducive to divine worship, something that does not belong to the house of God. Compare some of our songs with the psalms that Israel used to sing, or with the deeply spiritual hymns that can be found in our songbooks.

In the preparation of the new hymnal, it is suggested that only suitable words and music be selected, so that any hymn in the book can be safely chosen for the Sabbath school or church service. Of course, even a good hymn is not suitable for every occasion. The leader must select from a large collection such hymns as best meet the need of the hour. The 600 or 700 pages allotted will be ample to supply all the needs of the church, save for the kindergarten and primary divisions of the Sabbath school. There will be Sabbath school hymns, young people’s hymns, evangelistic hymns, and church hymns.

At best it will be two years or more after authorization by the Autumn Council before such a hymnal can be ready. In the meantime, the committee is collecting hymns and tunes for the new book. Many of our evangelists and teachers, especially professors of music, will have suitable selections to offer. All such are urged to send music and words to I. H. Evans, in care of the General Conference of S.D.A., Takoma Park, Washington, D.C. Please state the author and publisher, if possible. If material which you send must be returned, please state that fact when you send it. It is hoped that those who have original words and music will contribute their effort and labor without cost to the General Conference. We request all who are interested to give immediate attention to this matter.

THE MINISTER’S BOOKS
Reading Course and Reviews


This pamphlet has recently come to our attention. The writer, professor of Old Testament in Westminster Theological Seminary, Philadelphia, deals very plainly and from the conservative standpoint with the teaching of the so-called Scofield Bible.

One extract from this pamphlet will indicate its general scope and the issue involved in it: “Dispensationalism shares with higher criticism its fundamental error. It is divisive and holds a doctrine of Scripture which tends to be and is in many respects as destructive of that high view of Scripture which its advocates assert as it is disastrous to some of the doctrines most precious to the hearts of those that hold it. In a word, despite all their differences, higher criticism and dispensationalism are in this one respect strikingly similar. Higher criticism divides Scripture up into documents which differ from or contradict one another. Dispensationalism divides the Bible up into dispensations which differ from or even contradict one another; and so radical is this difference as viewed by the extremist that the Christian of today who accepts the dispensational view finds his Bible (the part directly intended for him) shrunken to the compass of the Imprisonment Epistles.

“The divisive tendency inherent in dispensationalism appears clearly in the definition of ‘dispensation’ as given, for example, in the widely used Scofield Bible: ‘A dispensation is a period of time during which man is tested in respect to obedience to some specific revelation of the will of God.’ Seven such dispensations are distinguished in Scripture.’ [From the Scofield Bible, p. 5, note 4.]

“Dispensationalists differ as to the number and extent of these dispensations. The seven recognized in the Scofield Bible are: Innocency, Conscience, Human Government, Promise, Law, Grace, Kingdom. And since during each dispensation man is ‘tested in respect of some specific revelation of the will of God,’ the tendency is to confuse, or concentrate each of these specific features in its own proper period, and to set each period definitely and distinctly over against and even at odds with the others.”—Page 5.

Having read this pamphlet carefully, we can cordially commend it. W. W. Prescott.
THE BETTER WORKMAN
Improvement in Method and Technique

THE ALCOHOL PROBLEM—NO. 5
By JULIUS GILBERT WHITE, Madison College, Tennessee

The Physiological Effects of Alcohol

There is a wide difference of opinion regarding the nature, extent, and seriousness of the injuries inflicted upon the body by alcohol. A rather general opinion prevails that large amounts are exceedingly dangerous, but that small amounts leave no serious or permanent injury.

It is manifestly impossible to discuss this subject in a way to satisfy both the total abstainer and the moderate drinker. Every writer, then, must determine for himself what course he will pursue, and this will be governed by his object. Some men write to defend the use of small amounts of alcohol; others write to make converts to total abstinence.

To get our bearings, so that we may proceed in the safest manner possible, we submit the following points:

1. All agree that alcohol is a narcotic.
2. All agree that it is a poison.
3. All agree that its power to narcotize and poison the body is greater than its value as a food, and that it is not necessary to the body.

A popular slogan is “Safety first!” If this simple, sensible rule were to be applied to the question of alcohol, its use as a beverage would be abandoned, regardless of the so-called pleasure many profess to derive from it.

How Much Poison Is Poison?

By the simplest process of reasoning one would conclude that a poison is poison in any amount; that the injury inflicted would be in proportion to the amount used; and that the reason some investigators contend that small amounts of alcohol do no harm, is that the injury has not progressed to the point where it is thought to be serious, it being a matter of degree. The same principle applies to intoxication. “When is a man drunk?” is a moot question. Roy Albion King has said, “If narcosis begins the moment an atom of alcohol reaches the gray matter, after that, drunkenness is all a matter of degree. The question then is not, ‘When is he drunk?’ but, ‘How drunk is he?’”

Therefore, in choosing authorities from whom to quote and draw conclusions I will give more heed to writers who believe in the abstinence plan of “safety first” than to those who take unnecessary risks, like seeing how close one can drive to the edge of the precipice without going over.

Experiments With Life

Before consideration is given to the pathology produced by alcohol in the body, a few scientific experiments may be noted:

Cress seeds sprinkled with water containing one per cent of alcohol would not sprout; that small amount destroyed the life in the seeds.

A jellyfish placed in one part alcohol to a thousand of water died in five minutes.

A goldfish placed in 3 per cent alcohol died in twelve minutes.

Water fleas perished when one part of alcohol was added to four thousand of water.

Many experiments of like import might be related, but these will suffice. One authority has said, “Alcohol kills everything that lives and preserves everything that is dead.”

The Human Body

The reader will recall that we have already explained that the ultimate unit of the body is the single cell, and that alcohol as a solvent, dehydrant, poison, and narcotic does a deadly work upon this cell. We must look to this cell, not alone for the psychological effects as already noted, but for the physiological effects as well. These are to be set forth now. In both cases the first organ to be considered is the brain and the accompanying nervous system.

The Brain and Nerves

“After drinking large quantities has been the habit for a long time, certain destructive changes are prone to appear in the organs. These are . . . various spinal and cerebral scleroses . . . In the brain cells the chromatin network is replaced by fine granules or lost in the cytoplasm.”

“According to their effect upon the brain cells, drugs may be divided into three classes; second, those that chemically destroy the brain cells, as alcohol and iodoform.”

Another writer says there is “a diminution of the number of cells. Their disintegration is indicated by their imperfect staining and irregular outline. An increase of the tiny supporting cells, which take the place of the real nerve cells, and are perhaps of no value as regards mental action.”

Horsley and Sturge tell of the degeneration of the spinal ganglion cells: “As the cells degenerate, shrink, and disappear, their place is taken, to a considerable extent, by the supporting connective tissue, which has no direct functional value.”

Concerning nerves, we read: “The diseased cell (Continued on page 22)
Streamline Tabernacle Blueprints

By O. L. Denslow, Pastor, South Bend, Indiana

[In the October, 1935, MINISTRY appeared an illustrated description of the streamline tabernacle used by Evangelist O. L. Denslow. We recently invited him to place the blueprints on deposit with the Ministerial Association at headquarters, for the inspection of workers who wished to examine them with a view to the possible building of similar structures. These are now available, and can be borrowed upon application. In lodging these specifications with us, Brother Denslow wrote, upon our request, the following paragraphs concerning the advantages of such a tabernacle and its resale value, which is a material factor.—Editor.]

T HE round-top tabernacle which I used here in South Bend is, I believe, most suitable where a moderate-sized building is desired, one that will seat from five hundred to a thousand people. Ours was forty feet wide and eighty-six feet long, and would seat five hundred people.

The construction of the building is so different from an ordinary building that from the very beginning of its erection it attracts unusual attention. More than ordinary interest was shown in ours, and on the opening night it was packed to the limit. The front was given a modern appearance, and this added to the attractiveness. Inside there are no unsightly pillars, posts, or bracing to obstruct the view. The people surely enjoy this feature, too, because from every seat there is a clear view of the platform and the speakers.

The cost of the building is very reasonable. Ours cost in round numbers $1,300. After using it two years and moving it once, we were able to sell it for $1,000. Long before we were through with it, several inquired if the building was for sale, showing that this type of structure has a good resale value. I do not hesitate to recommend this plan to any one wanting a small, inexpensive tabernacle.

Radio and Tract Combination

By C. J. Ritchie, Home Missionary Secretary, Northern California Conference

O N E of the most challenging features of our radio work is the difficulty of developing an interest to a point where people are brought into the truth by hearing the message over the air. Although correspondence has in a measure been successful in this follow-up work, it would seem that a better plan, involving personal contact, is necessary for larger results.

The program in one of the conferences on the Pacific Coast might contain a suggestion for others engaged in radio evangelistic endeavor. For many months Elder C. S. Prout conducted a series of excellent broadcasts. He received many letters of appreciation and numerous contributions for the support of his work. However, he felt that much more could be done to interest people in these radio programs by the church members living within range of his station.

The members of the surrounding churches were supplied with radio announcements. On one side of these announcements, information was given concerning the station, with its frequency, the speaker, and the music. On the other side a special offer as outlined below was made, together with the date and time schedule for the presentation of the various topics:

<table>
<thead>
<tr>
<th>DATE</th>
<th>TIME</th>
<th>TOPIC</th>
</tr>
</thead>
<tbody>
<tr>
<td>November 23</td>
<td>1:00 p.m.</td>
<td>An Age of Miracles</td>
</tr>
<tr>
<td>November 24</td>
<td>9:00 a.m.</td>
<td>Humanity Needs a New Deal</td>
</tr>
<tr>
<td>November 30</td>
<td>1:00 p.m.</td>
<td>Armageddon Threatens the World</td>
</tr>
<tr>
<td>December 1</td>
<td>9:00 a.m.</td>
<td>Comfort—A Universal Kingdom</td>
</tr>
<tr>
<td>December 7</td>
<td>1:00 p.m.</td>
<td>When God's Kingdom Comes</td>
</tr>
<tr>
<td>December 8</td>
<td>9:00 a.m.</td>
<td>The Millennium—When? How?</td>
</tr>
<tr>
<td>December 14</td>
<td>1:00 p.m.</td>
<td>How Can a Sinner Find God?</td>
</tr>
<tr>
<td>December 15</td>
<td>9:00 a.m.</td>
<td>Why the Lawlessness of Our Age?</td>
</tr>
<tr>
<td>December 21</td>
<td>1:00 p.m.</td>
<td>The Christian Sabbath</td>
</tr>
<tr>
<td>December 22</td>
<td>9:00 a.m.</td>
<td>Who Made Sunday a Sabbath?</td>
</tr>
<tr>
<td>December 28</td>
<td>1:00 p.m.</td>
<td>What Happens at Christmas?</td>
</tr>
<tr>
<td>December 29</td>
<td>9:00 a.m.</td>
<td>A Better World Is Coming</td>
</tr>
</tbody>
</table>

Tune in, and then get the study in permanent form.

The home missionary department launched the program by asking the membership of the churches to go out with these handbills. As they were distributed, attention was drawn not only to the special series of radio sermons, but also to the offer of the Home Bible Study League to provide studies on the topics presented by the evangelist. After the presentation of the first radio sermon of the series, the members went out with the first tract bearing a title identical with that of the evangelist's sermon. Once again the attention of the community was called to the fact that a leading evangelist was on the air, and that this literature contained a study on the subject of his previous discourse; and so on through the series.

Between 50,000 and 60,000 tracts were distributed within the range of the broadcasting station, and many interested people were found. The evangelist had the pleasure of baptizing at least six as a result of his radio work, and many (Continued on page 22)
A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

QUALIFICATIONS FOR TRUE LEADERSHIP—NO. 2

By TAYLOR G. BUNCH, Pastor, Battle Creek, Michigan

A NOTHER test of one's ability to lead is found in his attitude toward his predecessor. We are all builders of a great spiritual temple that has been under construction for many centuries, and will not be completed till the gospel work is finished. Therefore it is inevitable that we enter into the labors and build on the foundations of those who have worked before us. Our success depends very largely upon the achievements of our predecessors, and therefore it is a sign of smallness of character to criticize them and their work. Paul reproved the Corinthians because they were divided over leaders and their abilities. He called them "babes," and said they were "carnal" because they failed to recognize that he and Apollos were workers together with God in the same work.

The person who tries to build himself up by tearing down, through criticism, the work of his predecessor, demonstrates his own unfitness for leadership. He may even make a spectacular showing, but he does not build wisely and permanently unless he works in cooperation with the builders of the past and in preparation for the builders of the future. A mushroom growth that dies or dwindles when a person leaves office, is evidence of failure.

A wise leader will always build for the future. The test of his ability as a leader is the permanency of his work. Will it endure and prosper after he is gone or has ceased to direct? The ambition of a real leader is to see the work build up and prosper, regardless of who gets the credit. He therefore rejoices in the success of his successor, knowing that he himself contributed to it by building permanently. It is not so much what a person does while in office that counts, but what he leaves to his successor. He who esteems others better than himself will gladly and cheerfully surrender a position to the one elected to succeed him, and then render all the assistance possible to make the work continue to succeed. The person who is critical and envious of the work of his successor in office, is too small to be entrusted with a position of leadership.

Paul declared that "a bishop . . . must be blameless. . . . Moreover he must have a good report of them which are without." 1 Tim. 3:2-7. This should also be true of all officers, teachers, and musicians. It is necessary that we avoid the very appearance of evil, so as not to bring a reproach upon the church because of gossip. This is such a suspicious and talebearing age that a leader must be exceedingly careful of his language and conduct. Satan is on the alert to make the most of the mistakes of leaders, because their example has a powerful influence for good or evil. To Timothy, Paul wrote: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

"It is of the utmost importance that leaders set a right example. If they follow lax, loose principles, their example is quoted by those who are doing wrong as a vindication of their course. The whole synagogue of Satan is watching for defects in the lives of God's representatives, and the most is made of every defect."—"Testimonies to Ministers," p. 188.

Loyalty is also demanded of a leader. First of all he should be loyal to Christ, the supreme Head of the church. This will include loyalty to and cooperation with his human superiors in office. A true leader will be honest in dealing with God in every way, including tithes and offerings. A person who withholds any part of the tithe is a robber, and is disqualified for holding any office or doing any public work. The same is true if he is dishonest in dealing with his fellow men and careless in meeting his financial obligations.

An officer in the church must also be an example in Sabbath observance, in healthful living, in shunning worldly pleasures, and in dress, which is an index to the character. Exhibitions of pride as manifested in unnatural make-up, beads, bracelets, and rings, including the wedding ring, can do only harm in the example of a leader. In the Seventh-day Adventist denomination these are tests of leadership, and unless a person is in agreement with them and is willing to live by them, he should not accept an office of any kind in the church.

Our standards are high, but they are none too high. In fact, we are divinely commissioned to "lift up a standard" and "cast up the highway" in order to prepare "the way of the people" for the coming of the Lord. The leaders and the people of the advent movement have not reached the true standard of living until they reach the goal of perfection by growing up to "the measure of the stature of the fullness of Christ." May God make us leaders in deed and in truth, so that the church as a whole may be raised to a higher spiritual plane, and thus become "fair as the moon, clear as the sun, and terrible as an army with banners."
THE "TIMES OF REFRESHING" OF ACTS 3:19

By W. E. HOWELL, Washington, D.C.

The remarkable passage in Peter's sermon recorded in Acts 3:19, 20, is worthy of careful study. It is often used in our teaching to help locate the time when our sins will be blotted out of the books in heaven. For this important reason we should know well what this scripture really says.

The passage occurs in the appeal made by Peter to the people for repentance and conversion, on the occasion when the lame man was healed at the temple gate. The incentive given for repentance is "that your sins may be blotted out." The original here reads literally, "Repent and be converted unto the blotting out of your sins." The language itself does not give the impression that the blotting out of sins immediately follows repentance and conversion, but rather that it is conditioned on repentance, and that it is something to look forward to as an ultimate fruit of repentance.

The next clause reads in the Authorized Version, "when the times of refreshing shall come;" in the Revised Version, "that so there may come seasons of refreshing." Which rendering is more accurate turns on the force of the conjunction hopoos, which introduces the clause, and on that of the subjunctive form of the verb that follows. Does hopoos signify time or purpose? We may learn its force best by two means, the significance and definition of the word itself, and its use throughout the New Testament, particularly in Luke.

As to the word itself, grammarians will readily recognize hopoos as compounded of hos (which) and poos (somehow), thus forming with the subjunctive a relative clause of purpose, but in practical use developing into a conjunction denoting purpose. Grammatical and lexical authorities give hopoos uniformly a purpose or sequential force—to the end that—when used with the subjunctive.

The use and rendering of hopoos throughout the New Testament is briefly indicated as follows:

1. 46 times rendered "that" or "so that" in a clause of purpose.
2. 4 times rendered "to" in an infinitive denoting purpose.
3. 4 times rendered "how" in a final clause, in three of which the sense is retained if rendered "in order that."
4. 1 time rendered "because" in a final clause in which purpose is clearly indicated.

In all these 56 instances hopoos is followed by the subjunctive form of the verb, with the single exception of Luke 24:20, where the indicative is used and hopoos rendered "how." In four of these instances, and in Acts 3:20 in particular, hopoos is accompanied by "an," a particle tending to emphasize the force of the subjunctive, that is, to express a purpose or end desired or expected, but not yet fulfilled.

Another important point should be noted here, in the use of hopoos. It introduces two clauses, both in the subjunctive form: so that times of refreshing may come, and (so that) He may send Jesus. Here is a double result looked forward to as an accomplishment and sequence to the blotting out of sins—a refreshing, or revival, and the coming of Jesus, the one as much as the other.

Meaning of Refreshing

In the light of these considerations, the passage may be rendered thus: "Repent and be converted unto the blotting out of your sins, so that seasons of refreshing may come, and (so that) He may send Jesus."

How, then, shall we understand and apply the meaning of this remarkable sentence, covering, as it does, three events: (1) Repentance of a kind and degree that results in the blotting out of sins; (2) seasons of refreshing; and (3) the coming of Jesus? That Peter is here referring to the second coming of Jesus is made clear in verse 21, where he says the work of Jesus is in heaven "until the times of restitution of all things, which God hath spoken . . . since the world began." The time of restitution is the time of His second coming. To clear the way for that coming, two things closely related must take place,—the blotting out of sins and seasons of refreshing. Back of these lies the fundamental necessity of repentance and conversion.

The word "refreshing" is of much interest. It is not used elsewhere in the New Testament except in its verb form by Paul in writing to Timothy that Onesiphorus had "oft refreshed" him. Its literal meaning is renewing, or reviving, or restoring, in spirit. Repentance and conversion always bring refreshing or reviving of spirit as an immediate result.

Like other blessings of the gospel, however, there are special seasons when the Holy Spirit ministers grace more abundantly. Such a season is assured us in the Scriptures at the time
of "the latter rain" of spiritual refreshment, in a fullness comparable to and surpassing "the former rain" at Pentecost. Such an outpouring of the Spirit on the people of God on earth is timed to correspond to the final work of blotting out of sins in the heavenly court, but the refreshment does not reach its climax till it culminates in the joy that comes when the flat goes forth at the close of the investigative judgment, "He that is holy, let him be holy still," and the shout pierces the skies, "Lo, this is our God; we have waited for Him, and He will save us.

The Time Idea

The question will naturally arise, Would it do any violence to the meaning of verses 19 and 20 to throw the time idea into the last two clauses? The answer may be given that while the technical construction of the passage does not allow these two clauses to be construed as temporal, yet there could hardly be any conflict with the strict meaning of the clauses if the time idea were admitted, provided the time idea is carried through both clauses. This would apply alike to the refreshing and the coming of Jesus as occurring in connection with and subsequent to the blotting out of sins. It would then read: "Repent and be converted, looking forward to and in connection with the blotting out of your sins; for in the time of blotting out your sins because of repentance there will come seasons of refreshing and God will send Jesus again."

Spirit of Prophecy Testimony

Consistent with the teaching of this scripture are various applications and comments based on this passage in the Spirit of prophecy. In "Early Writings," page 71, the time of "refreshing" is applied to the "latter rain," in preparation to stand in the day of the Lord. On page 86, "latter rain" and "refreshing from the presence of the Lord," are used synonymously, as giving power to the loud voice of the third angel.

On page 271, the words of the angel are quoted, making identical and simultaneous "the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel." (See also "Testimonies," Vol. I, p. 133.)

A statement in "The Great Controversy," page 485, indicates that the blotting out of sins takes place in the times of refreshing, and on page 611 that the blotting out of sins in the investigative judgment takes place in the times of refreshing.

There is an inseparable relationship between repentance, the blotting out of sins, the investigative judgment, the times of refreshing, and the coming of Jesus. The times of refreshing begin at repentance and culminate in the coming of Jesus. But as really as the Holy Spirit is bestowed at all times when the heart is open to receive it, yet came in unusual measure at Pentecost, so the refreshing that comes at all times on repentance, is to come in a special sense at the culmination of Christ's work of ministry in heaven. As the former outpouring of the Spirit constituted the "early rain," called Pentecost, so the latter outpouring of the Spirit constitutes the "latter rain," otherwise called "times of refreshing," just prior to and in connection with the coming of Jesus. Who could think of a greater cause for spiritual refreshing and spiritual elation, than the blotting out of sins forever, unless it be the coming of Jesus itself? Verily the two things go together and usher in the glorious coming of our Lord.
VALUABLE QUOTATIONS
Extracts From Current Literature

RELIGIOUS TRAINING.—New York City, February 15. Two thousand teachers gathered yesterday afternoon in the auditorium of the New York City Teachers' Association to hear the Rev. Harry Emerson Fosdick deliver an address on which he has been working during the last week. The celebration, which should have occurred last year, was postponed on account of the death of King George V and that of one of the Nizam's sons. The celebration for the Nizam of Hyderabad opened on Saturday of last week.

DEADENING RATIONALISM.—A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holiues of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumptions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who hasfallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.

DEADENING RATIONALISM. — A deadening rationalism has finally reached its paralyzing hand into the very core of the Christian faith. It has opened wide the gates for an inwash of paganism into the belly of holy of holy's of our religion. It has finally wrought havoc with the central theme of the evangelical heritage. Through the adoption of its worldly assumpions and the acceptance of its imperfect ideology, our church finds itself in much the same position as the individual who has fallen a victim of the unrelenting disease. Everybody knows that everyone else is getting ready to fight. Everybody else has made up his mind to spend nineteen billion francs for armaments and that there was not threatening danger of war in the coming year.
year 1921, whereas just a little over half that number were in attendance last year. He further states that a recent survey of 1,000 churches made by the Commission of Church Attendance of the Congregational and Christian Churches showed that only twenty-five per cent of their registered members actually attend church. But the most astounding revelation he makes is that only thirty per cent of the seats in Protestant churches in the United States are being used.

The many changes in the worker personnel of North American conferences, occasioned at the several union sessions, makes it desirable to have a complete checkup on subscription lists to the publishers both your old and your new address, if you are remaining in the same conference. And if you are transferred to another field, arrange to be supplied through your new conference office. It is necessary to give immediate attention to the matter so as to avoid any break in the subscription. Evangelists having Bible workers and interns with them should see that they also receive the Journal. The conferences furnish it to all workers.

Materialism's failure to bring forth a better world and Modernism's confession of its own impotency are frequently declared these days, as shown by a statement appearing in the Christian Advocate of October 15, 1936. We must not fail to catch the significance of this disillusionment, and to press home God's message to a world sinking in sin, together with His program and provision of salvation for the individual in these last times as revealed in the specifications of the threefold message of Revelation 14:

1. The natural sciences have come to recognize themselves as a limited and incomplete approach to truth. They do not have, and never can have, any basic answer to the pressing questions of life.

2. All the self-sufficient programs of our times have failed. Neither science, education, nor social reform can any longer be looked upon as of themselves the open pathway into secure progress, and final universal good. Science and education have not abolished war. Instead, they have made it manifoldly worse than ever it was before.

3. "But, coming nearer home, in America, education has not made men good; prohibition has been found ephemeral, and the League of Nations has failed to curb the predatory greed of militaristic powers. In the midst of plenty, old-fashioned sin has produced an unprecedentedly widespread poverty. Some of our theorists are still speculating about programs that supposedly will put order into the world. But the rank and file of men and women are beginning to recognize that a spiritual new birth is really the pressing need of the times."

The "reworded" ten commandments in Zion's Herald (Methodist) for January 6 include this curious one for the fourth:

"To learn and practice reverence thou shalt lay aside a special day of each week for worship and the development of the spiritual life. That day shall be Sunday, for then the whole Christian world worship-
MINISTRY readers should be made aware of the Roman Catholic campaign to erect in Washington, D.C., through popular subscription, a giant memorial statue of Christ. This campaign is sponsored by Bishop Noll, of Fort Wayne, Indiana, and is publicized through Our Sunday Visitor, which paper is largely given over to the campaign. Fear of communism in its reaction against Catholicism is the motivating impulse, together with curiously strange reasoning regarding American Catholic liberties. The entire back page of the September 27 issue is devoted to the project, and headed, “Help Save Catholic Liberty.” Here is Roman Catholic psychology, argument, and strategy.

We quote, leaving deductions to the reader:

“How long will we, as Catholics, enjoy the liberty that has been bequeathed to us as Americans? With communism sprouting in our States—with communism being taught in many of our schools and universities—with strictly communistic schools thriving in our nation, how long before our bishops, our parish priests, our nuns, our laity, will be shot against our walls because of the faith that is in them?”

“The moment that we, as a people, forget that the United States of America is founded on the ethical principles which Christ laid down—then the moment that we, as Catholics, ignore the menace of pagan savagery confronting us in the form of communism—

“In that moment, we stand to lose our heritage as free American Catholics.

“Americans are asleep to the danger. They fail to see the handwriting on the wall. They are smug in their feeling of safety. They are wide open to communist attack. The American people need a reminder. Catholics and Protestants alike all Americans need a reminder. Catholics and Protestants alike—all American Christians need a permanent symbol of the God-Man who laid down the theory of life upon which this nation has progressed.

“That Man was Jesus Christ, the Son of God. Therefore, it is meet it is just that in the city of Washington, D.C., that a statue be placed. This will be a monumental symbol of the God-Man who laid down the theory of life upon which this nation has progressed.

“That is why Bishop Noll, of Fort Wayne, is sponsoring the erection of an artistic monument to Christ in the city of Washington, D.C. That is why Our Sunday Visitor is dedicating most of its columns to anticommunism, and to the realization of Bishop Noll’s objective.

“High government officials are assisting us in choosing the best site in the city of Washington. The National Commission of Fine Arts is giving us its assistance.”

Apostasy Marches On

(Continued from page 11)

great Protestant bodies. The fundamental issue is indeed “Scriptural inerrancy”—whether the Bible is, or merely contains, the word of God. And this basic issue constitutes one of the great “fissures which divide our whole [Presbyterian] church,” and the other great bodies of Christendom. On this, we as Adventists stand as a Fundamentalist unit. We must indeed know our ground thoroughly, for this is one of the great dividing lines of Christendom, underlying all other issues. And on this and similar departures, we are bound before God to lift our voices in exposure and warning. We are raised up as witnesses to truth and light in a world gone apostate, and plunging on into ever-increasing darkness.

L. E. F.

The Alcohol Problem

(Continued from page 15)

becomes swollen, the nucleus gradually is pushed from the center toward the margin; the spindle-shaped bodies swell up, their outline becomes indistinct, and they gradually lose the power of taking on stains, the processes shrivel and disappear, empty spaces occur in the protoplasm, and finally the cell ceases to stain, and disappears. A cell damaged in this way never recovers, and so far as we know is never replaced.”

“There is a degeneration and ultimate destruction of the nerve cells and their processes.”

It is not necessary to multiply citations, or to specify in detail how these degenerative changes will affect the mental powers and the character; any one can make these applications. The brain is the seat of thought and intelligence. The nerves carry all sensory messages to the brain, and the orders of motion from the brain outward. If the efficiency of the nerves decreases, all their functions will be impaired to the same extent.

(To be continued)

BIBLIOGRAPHY


Id., p. 134, 135.

4 Ibid., p. 139.

Radio and Tract Combination

(Continued from page 16)

others were won as a result of the public effort which followed. One whole family of five joined a church nearly seventy-five miles away, and probably there was other good fruitage.

A few moments’ reflection will show the advantages of such a program. The lay forces of the church are brought into operation in announcing the broadcasts. Bringing these subjects to the homes week by week is a regular reminder to the people. The topic is pressed home by a printed presentation of the subject. Interested ones are easily detected in the personal visitation of church members, and thus a closer follow-up work is possible.

The evangelist takes care of those in his immediate vicinity, and the near-by churches follow up those residing in their territories. The fact that our membership is encouraged to distribute systematically a complete series of subjects covering the salient points of the message, adds still another important value to this program.
Music of Our Message
(Continued from page 13)

sweetest and most satisfying he had ever heard. Here was an untrained voice, but not an untrained heart.

Sincerity's breath perfumes the room like a handful of lilies of the valley. Our talented singers are few; but of sincere, wholehearted singers there are many among us whose common voices may perform an uncommon task. The blessing of God on a mediocore voice is worth far more than the buttonholed praise of the world for an accomplished one.

It has not always been the highly trained who have been entrusted with the major responsibility of carrying God's message to the world. Even though they had seeing eyes, their often-blinded hearts unfitted them for it. "The common people heard Him gladly," and upon them He laid the duty of warning the world. Herein lies a secret of power open to us. May our prayer be, not for wonderful singers, but for complete consecration of what we have.

Divine Unity
(Continued from page 9)

some form in our English Bible five times, namely, "confidence," twice (2 Cor. 11:17; Heb. 3:14); "confident," once (2 Cor. 9:4); "substance," once (Heb. 11:1); and "person," once (Heb. 1:3). The root meaning of the Greek word is that which stands under. In the papyri, the word προσώπος (prosopos) occurs with the sense of that which lies under the ownership of property, namely, a title deed. The English translation of Hebrews 1:3 would be nearer the original etymology if it had read that the Son is "the character of His substance," substance being the Latin equivalent of the Greek προσώπος (prosopos). An εἰκών (eikon), or image, has the appearance of the original, but may differ in nature; but the Son of God has the mark, or character, of the very essence of the Divine Being.

As to the relation between God and Christ, we read in "Ministry of Healing," pages 421 and 422:

"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. . . . The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one."

Which Version?
(Continued from page 5)

His Mother from every stain of sin. It was also becoming that He should do so, because He destined this His daughter to crush the head of the infernal serpent, who had seduced man, as we read in Genesis, She shall crush thy head. How, then, could He permit that she should first be the slave of this infernal serpent? Moreover, Mary was also destined to become the advocate of sinners; therefore it was also becoming that God should preserve her from sin, that she might not appear guilty of the same fault as men, for whom she was to intercede."—"Glories of Mary," by St. Alphonsus de Liguori, p. 639. Brooklyn: Redemptorist Fathers, 1931.

3. Also in the Douay Version there are the footnotes to contend with, which are very misleading.

4. In the Douay New Testament the word "penance" is supplied for the word "repentance" in Acts 2:38: "But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ."

From these few points the teacher of the Bible can readily see why it would not be advisable to use the Douay Version in Catholic homes.

Mary E. Walsh,
Bible Teacher, Brooklyn, N.Y.
COMMON!—Funny stories are out of place in the pulpit. Ostensibly told by the speaker to carry his congregation with him, on the contrary they produce the opposite effect—repelling the discerning, and cheapening the teller in the eyes of the audience. Although the thoughtful listener may overlook such episodes, and get help from the rest of the discourse, it is in spite of, and not because of, such buffoonery. Ministers lose immeasurably when they mingle the common with the sacred, and carry into the sacred what belongs to the stage or street. They lose with their fellow worshipers, but most of all with God.

METALLIC!—Guard against stressing the monetary advantages accruing to the conference in securing Seventh-day Adventist physicians for location within the conference territory—how it "pays" the local church and the conference in returned tithes, offerings, and prestige. That has such a cold, calculating, metallic sound and basis. Place yourself in the position of the doctor being invited, and see how it would sound to you. Let us invite them, rather, to come as missionary physicians, to minister to the church in health-education lines, to aid in presenting our health message to the public, to break down prejudices, and thus constitute both an "entering wedge" and an active spiritual force in lay evangelism as well as in professional service. This constitutes an appeal that is sound and winsome.

SIDETRACKED!—It is not true, and it must not be said without challenge, that Seventh-day Adventists dare not go to the bottom of things historically, lest they give up the message when the full facts are known. Citation is often made of men who, delving into the deeps or going to institutions of higher learning, have lost their bearing and repudiated their faith. But to say that is the cause of their downfall is not sound reasoning, for many have likewise become confused and given up their allegiance who have never been inside a university, or taxed their mental powers with study. On the contrary, many who have gone to the very bottom of things have become truer, stancher, more vital Adventists as a result of such research, all of which shows that the outcome really depends, in the ultimate, upon the individual man and his motives. The difficulty with some who go as student learners to the intellectuals of earth, is that they are swept off their feet with subtle sophisms proffered, and distorted presentations. It is the objective, the approach, the spirit, and the content that determine the outcome. There is room and crying necessity for scholarly study and research in this movement. Adventism is not afraid of facts, for facts are the foundation pillars in the temple of faith and truth.

RUNS!—Every one knows the disastrous effects of runs upon banks. When panicky fear grips depositors, many an institution is closed, through withdrawals, which could have continued soundly and successfully if normal confidence had been accorded. And all this is apropos of "runs" on workers. By whispering campaigns and running down a certain evangelist's stock, he may be placed in a position where none will want his service. But what shall be said of those responsible for precipitating such a situation! Treat a worker kindly and candidly, expressing and placing confidence in him, and he will rarely disappoint you. If there are faults, let them be remedied constructively, and not by ruining the man. We need to hold and to use every man of consecrated ability.

CARELESSNESS!—When we cite the names of well-known secular or Biblical characters, battles, books, or places, let us for the sake of the good name of our cause pronounce them with accuracy. Let us take the needed time to verify from dictionary, gazetteer, or encyclopedia. Carelessness in this matter will inevitably lead educated hearers to question the accuracy and trustworthiness of the message we bear; for if we are uninformed or inaccurate in these details which are regarded as indispensable companions today, they will question all our conclusions. Ignorance here is felt in the intellectual world to be inexcusable, and if it is tolerated by the speaker, that is counted good cause for questioning in its entirety his claim to a respectful hearing.

BROWNI!—It is the cultivated spirit of detached aloofness and the cherished attitude of sophisticated superiority that makes the Modernistic intellectual so unimpressed by the really weighty evidences of present truth. The avowed approach of dispassionate dissection and cold analysis, of listing one evidence to offset another factor, and believing nothing to be final, leaves them without certainty in anything. Everything is regarded as relative, with nothing final and really conclusive—no authoritative arbiter for the puzzled intellect, no inerrant Bible, no guiding spirit of prophecy. No wonder such men grope, and continue half-pitying and half-amused at those of us of simple faith who believe in certain infallible truths and witnesses. God pity those who willfully assume this fatal attitude, for they thereby place themselves well-nigh beyond the pale of appeal and of approach through the consummating evidences God has chosen wherewith to convince the human mind.

L. E. F.