THE PREACHER IN STUDY AND PRAYER*

By H. CAMDEN LACEY, Pastor, Hollywood, California

In his immortal allegory, "Pilgrim's Progress," John Bunyan has listed no fewer than seven separate types of Christian ministers. They are: Evangelist, Interpreter, Greatheart; and then the four shepherds on the Delectable Mountains—Knowledge, Experience, Watchful, and Sincere. Three of these ministerial characteristics seem to emphasize the student half of the preacher's life: Knowledge, Interpreter, Evangelist; and the other four stress the prayer side of his ministry: Watchful, Experience, Greatheart, and Sincere. All, however, are summed up in one graphic picture shown to Christian as he is about to start on his journey to Zion, a picture, he is told, of "the only man whom the Lord of the place hath authorized to be his guide to the celestial city." And here it is:

"Christian saw the picture of a very grave person hang up against the wall, and this was the fashion of it: he had eyes lifted up to heaven; the best of books was in his hand; the law of truth was written upon his lips; the world was behind his back; he stood as if he pleaded with men; and a crown of gold did hang over his head."

May God grant that every minister and Bible worker and laborer in any branch of the Lord's sacred cause may be just like that. Notice the seven distinct elements herein portrayed of the Christian worker and his ministry: (1) Gravity.—He was a "very grave person." (2) Prayerfulness.—His eyes were lifted up to heaven. (3) Studiousness.—The best of books, the Bible, was in his hands. (4) Orthodoxy.—Soundness in the faith. The law of truth was upon his lips. (5) Consecration.—The world was behind his back. (6) Passion for Souls.—He was pleading with men in an effort to save them. (7) Respect for the Recompense of the Reward.—A crown of gold hung over his head.

My topic emphasizes the second and third of these spiritual qualifications, the importance of which is readily seen.

* Presented at Pacific Union Institute.

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The Ministry

The Value of a Belief

We have been gratified recently to receive a new group of enrollment cards for the Ministerial Reading Course from Western and Midwestern (North American) conferences where enterprising Book and Bible House secretaries sent out a supplemental invitation to workers who had not previously enrolled, some being financially unable to enroll earlier in the year. The registration for 1937 materially surpasses all previous enrollments, and the satisfaction expressed over the choices is very definite and general. There is still abundant time to enroll. Just send in your name and address to the Ministerial Association at the General Conference, if resident in America, or to your division association secretary, if resident overseas. If you have completed your course, your credit card awaits your request for it.

The secretary of the General Conference Radio Commission is sending out twice a month a little two-page sheet, Radio Exchange. Any reader of the MINISTRY who may be on the air soon, may receive this little sheet regularly by writing a paragraph on the importance of radio preaching as a means of giving our message, and sending it to the Secretary of the Radio Commission, General Conference, Takoma Park, Washington, D.C.

Sorrowing words are these from a Baptist minister concerning his denomination, appearing in their leading church organ, the Watchman-Examiner, March 18. May they never become applicable in our own work.

"Many devices are used in the churches, and in the meantime the work at home and abroad is languishing. Mission offerings are dwindling, mission fields are being abandoned by us, while Catholics and others are occupying them. Many missionaries are being recalled. Has not the work been taken out of the hands of the Holy Spirit? Much functioning in the churches is evidently outside the government of the Holy Spirit. It is tragic to see increasing numbers working hard in church activities who are walking far from Christ. If all the activity in the churches were of the Spirit, the work of evangelization would not be retarded as we see it today. Our supreme danger is the substitution of human energy for the power of God. In revival campaigns we are in grave danger of unconsciously making personal magnetism, eloquent speech, and enthusiasm, substitutes for the power of the Spirit. . . . Christ would have us cleave a straight course through all this piled-up obstruction by a simple returning to the Holy Spirit; in gospel preaching. Skin-deep, may-made Christianity will never win the victory over the present drifting. The tremendous strides of the early churches gave ample evidence of the Holy Spirit in the lives of God's people."

We may seem to harp upon the boldly sacrilegious and really blasphemous statements that frequently appear in the Modernist press. We reprint these because the second injunction in our divine commission demands acquaintance with the facts underlying Heaven's charge that spiritual Babylon is tragically fallen, away from the very foundations of the gospel. Thus in a Christian Century editorial "Question Box" (March 3) we read the following in answer to the inquiry, "What is the value of a belief in the virgin birth, the crucifixion, and the resurrection of Jesus?"

"You have linked together three subjects which differ widely in their historical basis and their religious significance. They cannot be treated as the same factual character or the same values for the religious life. The virgin birth of Jesus is one of the early beliefs of the church which found record in two of the Gospels, the first and the third, although in different forms. It is accepted by many sections of the church as an actual event, and is incorporated in the venerable creeds of the Christian movement. The considerations which have led many modern scholars to question the truth of the tradition are these, among others: No mention is made of it in the earliest of the Gospels, Mark, which was for a time, and in various localities, the sole record of the life of Jesus; it is not mentioned by Paul, the earliest Christian witness, nor in any other portion of the New Testament. For these reasons it could not have been regarded as an essential of Christian belief."

The American Temperance Society of Seventh-day Adventists issues a four-page "Temperance Bulletin" each quarter, which is sent free to every pastor and conference worker for publicity use. This bulletin contains up-to-date facts and statistics, as well as valuable testimonials from eminent physicians and surgeons, on the evil effects of alcohol. The material it contains is valuable in the cause of general temperance education and for circulation in territory at the time wet-and-dry elections are being held. Those who wish to secure quantities may purchase them from the American Temperance Society, General Conference S.D.A., Takoma Park, Washington, D.C., at $5 a thousand or 60 cents a hundred.

"Sex Crime Wave Alarms U.S." is the major discussion in the April 10 Literary Digest, "Topics of the Day." The subtitle reads, "Police Grope for Method to Stem Rising Tide of Perversion." The growth of "uncontrollable impulses," with the resultant fiendish offenses, as was foretold in 2 Timothy 3, is causing the gravest concern to the police in hundreds of American cities. According to the Federal Bureau of Investigation of the Department of Justice (the G-men):

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I. ISSUANCE OF EARLIEST TESTIMONIES*

By W. C. WHITE, D. E. ROBINSON, and A. L. WHITE, "Elmshaven"

In former articles, we have presented the story of Mrs. E. G. White's work in writing and publishing the important instruction found in the "Conflict of the Ages" series. In continuing the story of her writings, we shall speak of her endeavors to deliver to individuals and to the church, messages that were given to counsel, guide, or reprove, and to encourage the traveler on the Christian pathway.

Very early in her work, messages were given to Mrs. White, rebuking various phases of fanaticism and error that threatened the welfare of the disappointed, distracted believers who were seeking to find light amid the darkness. Views were also given to her which either confirmed conclusions reached by early believers through earnest searching of the Scriptures, or pointed out erroneous conclusions and false interpretations of Scripture. Directions were also given regarding the establishing and enlarging of the work, thus making possible the laying of strong foundations for the future.

As the cause broadened and progressed, and the field in which there were Sabbathkeepers was extended, it became increasingly difficult to reach the scattered members of the "little flock" with the messages given for the remnant church. Oral testimonies were borne by Mrs. White to the small companies of believers as she traveled from place to place. Many testimonies were written out and sent to the leaders or to individuals to whom they were originally addressed.

First "Testimony" in Tract Form

The moving of the Review office and the printing press from Rochester, New York, to Battle Creek, Michigan, in the fall of 1855, marked the beginning of an important era in the work of Sabbathkeeping Adventists. In November, a number of leading brethren gathered in Battle Creek to consider the advancement of the work. They saw many encouraging features to cheer their hearts, but they were deeply burdened because of the manifest loss of spiritual zeal among the believers.

The report of the conference states that Monday, November 19, was spent—

"In prayer, and remarks, and confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straightforward course taken by those who first embraced it. Strong desires were expressed and fervent prayers were offered to Heaven for the return of the spirit of consecration, sacrifice, and holiness once enjoyed by the remnant."—Review and Herald, Dec. 4, 1855.

At this time, while the hearts of the leading brethren were burdened in behalf of the church...
body, and were seeking Heaven for a revival of power, the Lord chose to send them an answer in a very signal manner. At the close of the meeting a vision was given to Ellen White, regarding which she afterward wrote:

“November 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me, and I was taken off in vision, and saw that the Spirit of the Lord has been dying away from the church.”

This vision plainly pointed out some of the reasons for the sad conditions in the church which had urged the brethren to this season of prayer. The vision was written out, and the question arose as to how it should be made available to the believers who were addressed. Six leading men who were present when the vision was given expressed their conviction in the following words:

“We, the undersigned, being eyewitnesses when the above vision was given, deem it highly necessary that it should be published, for the benefit of the church, on account of the important truths and warnings which it contains [italics ours].

“Testimony for the church” [No. 1, 1855], p. 8.

The following Sabbath evening, this important testimony was read to the members of the Battle Creek church, and it was unanimously voted by those present that it should be published and thus be made available to the entire body of believers. The matter was set in type, and together with some other testimony matter, was printed on the hand press and bound up as the first “Testimony,” in the form of a sixteen-page tract. The following topics were covered: “Thy Brother’s Keeper,” “Time to Begin the Sabbath,” “Opposers of the Truth,” “Parental Responsibility,” “Faith in God,” “The Messenger Party,” “Prepare to Meet the Lord.”

Only a few hundred copies were printed, and these were distributed without charge. Many copies were sent out by mail, and Mrs. White inserted the following notice in the Review:

“I have sent out (postpaid) to brethren in different States about 150 copies of 'Testimony for the Church.' It can be had by addressing me at Battle Creek, Mich. I shall be happy to hear from those who may receive it. Those who would encourage the circulation of such matter can do so by assisting in its publication.”—Review and Herald, Dec. 18, 1855.

Little did any one realize, at that time, that this small pamphlet was the first of a series of “Testimonies for the Church,” which would, in the course of fifty-five years, amount to nearly five thousand pages.

Second “Testimony” in Tract Form

The next spring, in connection with the Annual Conference held in Battle Creek, matters of most solemn importance for the church were again revealed to Ellen White. A few months later, a second sixteen-page tract entitled “Testimony for the Church,” containing the record of this memorable vision, was published and sent out. On the last page may be found this interesting explanatory note, signed by two of the leading men in the Battle Creek church:

“To the Saints Scattered Abroad

“The foregoing testimony was given in the presence of about one hundred brethren and sisters assembled in the house of prayer, on whose minds it apparently made a deep impression. It has since been read before the church at Battle Creek, who gave their unanimous vote in favor of its publication for the benefit of the saints scattered abroad.

“(Signed) Cyrenius Smith J. P. Kellogg.”

“Testimony for the Church” [No. 2, 1856 ed.].

The matter in this pamphlet first appeared in print as one article. It was later divided into three chapters bearing the titles: “The Two Ways,” “Conformity to the World,” “Wives of Ministers.”

There appeared in the Review a note similar to that which appeared after the distribution of the first “Testimony for the Church,” nine months before, stating that it was sent out without charge, and was “free to all.”

Ten Appear in Pamphlet Form

Following this modest beginning there appeared at varying intervals additional numbers of “Testimonies for the Church.” Ten were sent forth between the years 1855 and 1864. These were all published in pamphlet form with paper covers, and at first, were sent out free. Later on, as larger pamphlets were issued, they were sold at ten or fifteen cents a copy. The pamphlets were numbered consecutively as they appeared, and these numbers have been carried through into our present nine-volume series of “Testimonies for the Church.”

The readers of the Review saw the notice of each number as it came from the press, and many sent in their orders for the pamphlets. Of course, not all accepted the “Testimonies.” Some rejected and opposed them. But as the messages were generally accepted, important reforms were brought into the church and great advancement was made.

In these early numbers of “Testimonies for the Church” there appeared only articles of a general character. The subjects dealt with pertained to the welfare of all the believers. But in addition to these general messages, Mrs. White was entrusted with many personal testimonies for individuals. These she must deliver either orally or in writing.

Many of the personal testimonies which were written out and sent to the individuals addressed dealt with dangers and problems which confronted others in similar circumstances. It soon became evident that the instruction found in many of these would also be of great benefit to the church members generally, and it was decided to include them in the published “Testimonies.” Of this, Mrs. White wrote:

“Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. . . . “I know of no better way to present my views of general dangers and errors, and the duty of all who love God and keep His commandments, than by giving these testimonies. Perhaps there is no more direct

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FREEDOM ON THE AIR

By W. E. HOWELL, Secretary, Radio Commission, General Conference

EVER since its founding day, the United States of America has stood for democratic human freedom. It still stands for freedom of speech, freedom of the press, and, to a large degree, freedom on the air. Radio stations are still privately owned, and are privately controlled within certain limitations necessarily imposed by the Federal Communications Commission, in order to keep the channels clear for successful operation.

A fair sample of government and church control of the air in countries having a state church is cited in a recent exchange:

"In Great Britian, the official B.B.C. [British Broadcasting Company] gives about five per cent of program time to religion, either as services or as talks on religious subjects. There is a full-time director of religious broadcasting, who is a clergyman of the Church of England. He is assisted by a Central Religious Advisory Board, which contains representatives of the Anglican, Baptist, Congregational, Methodist, Presbyterian, and Roman Catholic churches. The official policy is to give facilities only to ministers of churches 'that are in the main stream of the Christian tradition.' Emphasis is on points that unite rather than on those that divide."—Zion's Herald, Sept. 30, 1936.

In countries where dictators rule, use of the air is throttled down to the will of the ruler in much the same way as is the press. And now rumblings of limitation and control of the air in free America are heard. Stout arguments are advanced by certain doctrinaires showing why the Federal Government should own these public vehicles of news and entertainment and education. Apart from such advocacy, there are trends in the direction of control that spell limitation on the air in a very definite way.

Among these trends is the increase in the number of "companies" and "systems" coming into being, each controlling a circuit of stations and operating on certain fixed policies that limit its service to certain classes of broadcasting. In the official guide prepared for the use of radio agencies for May, I count twenty-two systems and networks in the United States. Nine of these are State organizations, with some others in the making. This federation of stations into groups, tends to make it more difficult to get on the stations with a religious program. Some of them decline to accept any religious broadcasting at all.

Even more menacing to the freedom of the air, religiously speaking, is the national organization mentioned in my article in the March Ministry, "The Bible Foundation." This body is seeking to arrogate to itself the censorship and control of all religious programs by securing the cooperation of all radio stations in not accepting any religious program unless the script has been written or approved by its board of ecclesiastics and educators. Since my previous mention of this organization, a publicity bureau for promoting its plan has been announced in the press.

In the face of this menacing situation, we are warranted in drawing a few important conclusions in regard to radio preaching.

Utilize While Available

What we are going to do on the air, we ought to do without delay, while the freedom of the air is still available. For ten years and more the use of the radio has been open to us, but we have taken little advantage of this marvelous invention to help speed the giving of our message. True, we have a preacher here and there who has been on the air up to six years, and possibly more. It is true, also, that we now have in America more than sixty preachers broadcasting over seventy-four stations as high as one hundred twenty-six times a week. This is a good beginning, to be sure. And these figures show an increase of about fifty per cent in the past year. But what are these among 625 stations and the multiplied millions yet to be warned? The Lord has provided in the radio an unprecedented means of reaching the ears of the people, but He leaves to us the responsibility of making use of this medium. Surely we should awake to this important responsibility before the machinations of men shut us off the air.

Discretions in Utterances

When we are on the air, we should be "as wise as serpents" in the matter and spirit of our broadcasting, lest indiscreet speaking cut us off. Most of the station contracts, especially those of large wattage, specify that nothing controversial in matters of religion, racial prejudice, or nationalism, is to be permitted in the broadcasts. In the desire to speak out boldly and plainly the great truths of our message, some have been cut off the air in the midst of a series. Some have not been cut off, but get no responses because of prejudice
aroused by too plain speaking. One successful broadcaster had his theater contract canceled on account of Romanist protest and threat of boycott to the manager, because he presented the mark of the beast.

What then? Shall we hide our colors and cringe before opposition? Not at all. But we must remember that we are at the mercy of radio owners; and rather than cut ourselves off entirely, we should present only noncontroversial subjects, and depend on the mails and hall meetings later to present our testing truths. Station owners have the right to lay down their own policies. They regard the good will of the public their principal stock in trade, and they will not tolerate anything which puts that in jeopardy.

In one instance, a radio preacher was telling a mission story that involved medical practice among some aborigines by one who was not a physician. The medical fraternity of that city entered protest to the station manager, and it took several telegrams and air-mail letters to save the broadcaster from being cut off a 20,000 watt station. Thus to avoid burning over the ground and closing the way for other Adventist preachers, our broadcasters should exercise the greatest of care at all times in what they say over the air.

Capitalize Smaller Stations

A third conclusion comes as a corollary to the two foregoing suggestions. For a number of reasons it is best to employ the smaller stations for radio preaching. These are not so rigid in their rulings, and greater freedom of the air can be enjoyed. The radio audience is within easy reach of the preacher. When the interest ripens sufficiently, he can call his audience to a hall for personal contact. He can also reach listeners for special visits any time the interest seems to call for a visit. The expense is less, and the audience within the station area is relatively larger. It is a community enterprise, and appeals more to the local pride of the hearers.

Coming back to our theme, freedom of the air is something greatly to be prized while it lasts. It should not be estimated lightly in our plans for a greater evangelism. Its supreme importance as a means of reaching the ears of the conservative, the proud, the prejudiced, the intellectuals, the isolated, the shut-in, and other thousands who may never come out to a hall or tent unless they are first interested through the radio, should bulk heavily in our budgetary and aggressive plans for completing the preaching of the gospel in all the world.

Let us arise and be doing on the air while its freedom is vouchsafed to us a little longer. Let the conference president stir up his preachers of good voice and address, to qualify in the art and science of radio preaching. Let the radio preachers stir up the president and his committee to make more liberal allowance for the support of local broadcasting. Let our workers and committee members tune in on our radio preachers enough to keep their own souls aglow with the possibilities in broadcasting and to mend their judgment when radio problems are discussed. Let all our church members pray and give, and cooperate with every radio preacher within their reach.

**STATUS OF REFORM-CALENDAR ISSUE**

By C. S. LONGACRE, General Conference Religious Liberty Department

The calendar-revision question has taken on new life since the International Labor Council succeeded in getting the ear of the League of Nations. On January 18, 1937, the League of Nations took definite action to submit the twelve-month equal-quarter blank-day plan to the various national governments throughout the world. The advocates of this proposed calendar reform scheme are carrying on a vigorous campaign to induce the national governments to recommend favorably the adoption of the aforesaid plan.

The General Conference during its Spring Council session gave prayerful study to this grave issue, and inaugurated a counter campaign to offset the propaganda and to enlighten the public in this important matter. A world-wide campaign was then initiated, and the General Conference drew up a statement and an appeal which is being sent to the leaders of the various religious denominations in the United States. Our own church leaders in the various countries have been requested to send a similar statement and appeal to the church authorities of different faiths in their respective lands.

Our local presidents in many conferences in this country are also sending similar appeals, adapted to local churches, for the different denominations in their territory, and are requesting the pastors and their churches in the United States to send protests to the Honorable Cordell Hull, Secretary of State, Washington, D.C. The League of Nations has sent the proposed calendar scheme to Secretary Hull, with the request that he submit it to our government for approval or rejection; therefore appeals and protests should be addressed to him.

The following is the appeal which was adopted at the Spring Council by the General Conference and which is going out to leaders of the various religious bodies:

A STATEMENT REGARDING THE PROPOSED CALENDAR REVISION AND AN APPEAL TO ALL RELIGIOUS BODIES THROUGHOUT THE WORLD

Proposers of a change in the present Gregorian Calendar seek to make a perpetual calendar of twelve months with equal quarters, which necessitates the use of the “blank day” principle, thus disarranging
the order of days in the weekly cycle of Holy Scripture, setting aside the definite historical basis of days consecrated, and replacing them with a more convenient calendar.

In 1931, revised-calendar propositions were brought before the League of Nations at Geneva. After due consideration, the religious bodies were given an opportunity to adopt the new calendar, but they rejected it, saying that the historic weekly days were too important to be tampered with.

However, in 1937, the General Conference of Seventh-day Adventists, under the leadership of J. L. McElhany, issued a statement recognizing the importance of the historic weekly cycle and called for the retention of the seven-day week.

**OUR APPEAL**

In view of the manifold implications of the proposed calendar change, with its "blank-day" principle that destroys the continuity of the days of the weekly cycle as established by God in the beginning, we appeal to the religious conviction of all faiths to enter protest.

For alleged advantage in commercial accounting and business, why should ruthless hands be laid upon what has been regarded as sacred to religious worship and observance for generations? We protest not only for ourselves, but the divine record that the Creator "blessed the Sabbath day and hallowed it," but protest in behalf of all who believe that any fixed day of the historic weekly cycle is sacred.

In a time when secularism and materialism are working powerfully to draw mankind away from thought of a living God to whom we have allegiance, we protest against this calendar proposal as a plan that, in effect, would set aside the authority of the Creator, and put human authority in its place.

We appeal to the religious bodies of all faiths to consider this matter and to register their protest against any change in the historic weekly cycle with the proper officials of their government who will have the handling of the request that the secretary-general of the League of Nations was instructed to submit to the various national governments.

For the General Conference Committee of Seventh-day Adventists, J. L. McElhany, Chairman, and E. D. Dick, Secretary.

Washington, D.C., U.S.A.
March 11, 1937.

It would be most helpful if each pastor would take up this matter in his own church and send in a protest against the blank-day principle in the calendar reform, the same as we are requesting the pastors of other denominations to do. All this will greatly help in influencing the Secretary of State to give an adverse report on the calendar issue so far as the blank-day principle is concerned. This is the only way he has of determining how the public, and the churches in particular, feel about the matter.

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**The Ever-Living Word**

**BY ROBERT HARE**

**IMPERSONOUS BOOK, defying all the ages,**
**And careful of the tyrant’s scorn or rage,**
**While trampling might, with all its terror, down,**
**And careless of the tyrant’s scorn or rage,**
**It still lives on above the world of fashion,**
**A hallowed guide to youth and age.**

**DIVINITY enthroned in mortal breathing,**
Though challenged by the sharpest teeth of time,
It still speaks on, while tempests round are seething,
Majestic, holy, and sublime.

**UNDUMMYED by the critic’s sneer or passion,**
Believing every promise carries through,
**Above its page we clasp our hands in gladness,**
Having every promise carried through,
Believing every promise carries through,
Still decked with an immortal crown.

**IT STILL SPEAKS ON, while tempests round are seething,**
Majestic, holy, and sublime.

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The government of Portugal, in its report to the League of Nations, stated the opposition of its leading astronomers. The Director of the Astronomical Observatory of Lisbon, as follows: "It is very inadvisable to interrupt by means of blank days the continuity of the whole cycle—the only guarantee in the past, present, and future of an efficient control of chronological facts.

This proposed calendar did not originate with the League of Nations and is not being advocated by it, but by a group of calendar reformers who have been actively campaigning for a number of years.
ONE of the most alarming facts that we face as a denomination is the large number of apostasies we have in comparison with our baptisms. For example, in the Southern Union for the year 1936 there were added by baptism and profession of faith 1,329 members, but our net gain for the year was only 417. Apostasies for this one year numbered 585, and nearly 200 were dropped as missing members. How to hold our converts is surely a matter worthy of our most serious consideration. Of all the problems we face, perhaps this one is the most serious.

In offering suggestions as to how we may lessen the number of losses by apostasy, a number of helpful plans might be mentioned. Personally, I believe the first and most vital need in this connection is for the minister who baptizes the convert to know, as far as is humanly possible, that the individual who accepts the third angel's message is truly converted.

True Conversion

In speaking of working for souls in new fields, the servant of the Lord says:

“There is the greatest need of the work in new fields starting right, bearing the impress of the divine. Many in these new fields will be in danger of accepting the truth, or assenting to it, who have not a genuine conversion of heart. When tested by storm and tempest, it will be found that their house is not built upon a rock, but upon sliding sand.”—“Testimonies,” Vol. IV, p. 321.

O my brother minister, should we not critically examine ourselves, our preaching, our method of working, and the way in which we prepare our candidates for baptism? For may it not be true that many whom we call converts have never been truly and thoroughly converted? When we see our converts falling away, let us not be too quick to blame others, for too often the real cause for their fall goes back to the foundation work of their experience, for which we ourselves are responsible.

Could we only read hearts, what a sad picture many of our congregations would present!

“Today a large part of those who compose our congregations are dead in trespasses and sins. They come and go like a door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not put them in practice. Therefore they are less and less sensible of the preciousness of truth. The stirring testimonies of reproof and warning do not arouse them to repentance. The sweetest melodies that come from God through human lips,—justification by faith, the righteousness of Christ,—do not call from them a response of love and gratitude. Though the heavenly Merchantman displays before them the richest jewels of faith and love, though He invites them to buy of Him ‘gold tried in the fire,’ and ‘white raiment,’ that they may be clothed, and ‘eyesalve’ that they may see, they steel their hearts against Him, and fail to exchange their lukewarmness for love and zeal. While making a profession, they deny the power of godliness. If they continue in this state, God will reject them. They are unfitting themselves to be members of His family.”—Id., Vol. VI, p. 426.

In the above quotation, “dead in trespasses and sins” and “lukewarmness” are synonymous terms, and to think that a large part of our church members are in this condition of heart is appalling. Again we are reminded that their condition today may be due to the fact that they were not converted to begin with, for again we read in “Testimonies,” Volume V, page 218:

“Many have accepted the theory of the truth, who have had no true conversion. I know whereof I speak. There are few who feel true sorrow for sin; who have deep, pungent convictions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock and be broken.”

Fellow workers, is it not largely this class of converts that we fail to hold? Ask a fellow believer how he came into the advent faith, and the usual reply is, “I accepted the truth under Elder So-and-so.” The danger is, according to the Spirit of prophecy, that he only “accepted the theory of the truth,” and has experienced “no true conversion.” I cannot but fear that some of us as preachers and Bible workers may be responsible for just this class of converts. Are not we who are declaring the truth responsible to some extent as to whether the one who receives the message builds on the Rock, or on sliding sand? We are, according to the following statement:

“Now as in Christ’s day the work of God’s kingdom lies not with those who are clamoring for recognition and support by earthly rulers and human laws, but with those who are declaring to the people in His name those spiritual...”

* Presented at Southern Union Institute.
truths that will work in the receivers the experience of Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." —"The Desire of Ages," p. 510.

Ministering brethren, we are builders of the kingdom only as we present our truths in such a spiritual way that the receivers shall build on the Rock and enjoy the same experience as the apostle Paul. Surely the fact cannot be overemphasized that where members are brought in right, they have a good chance of staying right.

Training of Converts

After conversion and baptism, there comes an immediate responsibility on the part of the minister and the leadership of the church to train the new believer in service for the Master. The first ambition of a soul who has found the Saviour is to communicate the good tidings to those who are yet in darkness. The Bible speaks of the "first love" and the "first and indifferent and sooner or later losing their early apostles. We are told:

"We would do well to follow the example of the apostle Paul. Surely the fact cannot be overemphasized that where members are brought in right, they have a good chance of staying right.

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done." —"Testimonies," Vol. IX, p. 116.

"The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. . . . It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course, that the church can be prevented from becoming fruitless and dead." —"Christian Service," p. 62.

The answer to the question, "How can we check our losses?" is clear. "The greatest help than can be given our people is to teach them to work for God." —"Testimonies," Vol. VII, p. 19.

The answer to the question, "Why are there so many losing their bearings and apostatizing?" is also clear:

"The churches are withering up because they have failed to use their talents in diffusing light. "The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died?" —Id., Vol. VI, p. 431.

"Many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. . . . All through our ranks individual talent has been sadly neglected. . . . Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents." —Review and Herald, July 9, 1895.

No one will deny that our preachers are hard workers. I dare say that the ministers of no other denomination are carrying forward as strenuous a program as are Seventh-day Adventist ministers; but may it not be possible for us to spend our time in putting over campaigns, in raising goals, in holding evangelistic efforts, and in personal visitation, and still neglect the training and education of the individual talent in our churches? Yes, generally speak-

(Continued on page 23)
THE GOSPEL MUSICIAN
His Responsibility and Opportunity

THE CHOIR CONDUCTOR

By H. A. MILLER, Instructor in Music, Southe rn Junior College

To picture a choir conductor who is ideal in training and personality is an easier task than to find one who meets these ideals. A few suggestions are offered, however, which may be helpful in promoting in choir leaders a distinct consciousness of certain qualifications that contribute to success. These remarks are not intended for those who are already successful directors, but are offered to those who wish to overcome their weaknesses and improve their technique.

Other things being equal, he is best equipped who has the broadest knowledge of music. The more he understands the piano, the more substantial is his position on musical questions. No other instrument gives such a complete grasp of music; none is so comprehensive and inclusive. It alone gives the director a thorough understanding of the elements of music, rhythm, harmony, and melody. It would well repay an ambitious choir leader to study the piano, that he might broaden his views and acquire at least a working knowledge of the things he needs to know in order to direct a choir successfully.

Without a thorough grounding in rhythm and note reading, a director stumbles along blindfolded. He should not be satisfied to rest his success upon his native ability, without exerting himself to do his best. If he recognizes the opportunity which is his, to perform an effective bit of missionary service that touches every churchgoer, he will not rest on his oars, but will diligently apply himself to mastering the work in hand. To recognize the exalted duty that is his is also to recognize the necessity of making sufficient preparation for that duty. Knowledge breeds assurance; assurance begets confidence; confidence gives birth to those obedient children necessary to every successful choir—Interest, Industry, Endeavor, Enthusiasm, and Attendance.

The weight of choir success is in the hands of the conductor. He must know the grade of music that is best adapted to the ability of his singers. The general tendency of the amateur musician is to undertake music that is too difficult. He forgets that one's ability is not measured by the difficulty of the music so much as by the manner in which it is handled. The true artist does not think of the skill he can display in singing a song, but he makes it his ideal to give the song his most artistic expression, whether the music is simple or difficult. It should be the highest aim of the director to draw the deepest religious expression from his choir.

It is, of course, necessary for the director to have a knowledge of the voice. There is more to good choir renditions than singing accurate tones in good rhythm and harmony. There come the questions of breathing and diction. Good diction must not be considered of secondary importance. Without it the song becomes a mere vocal display, in which the congregation hears only beautiful music, stripped of the message of the song. What is more tantalizing than to get a word here and there, and be forced to complete the broken thought as best one can?

Choir members will value their choir experience if you have something to offer them besides an indefinite grind of the same thing over and over again, with but scant instruction on how to improve it. If you wish to kill interest in your choir, the surest way is to say habitually, "Now let us try it over again, and improve it this time,"—without informing them as to where and how to improve. They are ready to accept your suggestions, but if you have none to offer, you should soon discover some way of changing the procedure. It is astonishing how patient a group of singers will be when an ideal is held before them, with tangible ways and means suggested for reaching it. Unless there is something radically wrong with the conductor's comments or the choice of the music in hand, the singers will cooperate in reaching the goal.

There is much that an alert conductor can do to improve his conducting. Help can often be gained by contacting the director of some other church choir in the vicinity. Request to be permitted to attend one of his rehearsals. Explain that you admire his work and musicianship, and wish to get some points on successful choir rehearsals. You will almost always find a ready response. With pencil and paper, note the approach that is made to new material; the choice of the music in hand, the singers will cooperate in reaching the goal. There is much that an alert conductor can do to improve his conducting. Help can often be gained by contacting the director of some other church choir in the vicinity. Request to be permitted to attend one of his rehearsals. Explain that you admire his work and musicianship, and wish to get some points on successful choir rehearsals. You will almost always find a ready response. With pencil and paper, note the approach that is made to new material; the choice of the music in hand, the singers will cooperate in reaching the goal. There is much that an alert conductor can do to improve his conducting.

(Continued on page 22)
ITH the Papacy springing back steadily to resurgent life and power, and growing increasingly aware of our every statement and move, and with Protestantism stretching her hands across the separating gulf toward strange but ominous support of Rome's sign of ecclesiastical power and authority, we must march forward unitedly as a band of coordinated workers, as pertains to declarations bearing upon this situation and its approaching climax. We must not break rank according to independent judgment or personal inclination.

Individual starring or bravado may gratify the urge to assume the heroic role. It may seem to the participant greatly to honor, champion, or publicize truth. But if such publicism causes confusion in the ranks, if it brings difficulty to one's comrades, or gives the massing foe the coveted opportunity of attacking the entire phalanx, then instead of being a praiseworthy achievement, it becomes an unwise venture and a mistaken move.

In these tense days, no individual worker has a moral right to jeopardize his many brethren through unwise or premature statements, especially when they are issued contrary to the expressed counsel of the appointed leadership. No man, moreover, has moral justification in committing the denomination, or his brethren, to a position upon which there is honest, known difference of opinion concerning the validity or conclusiveness of some argument employed or some evidence cited.

This is particularly true when the Spirit of prophecy is absolutely silent thereupon. Who is to say that a particular item or interpretation is vital when it is not so much as mentioned in all the diffuse writings of the gift?

This is peculiarly true of statements issued in printed form, such being much more serious than oral expressions because of the extent of their circulation, their permanence, and their inevitable repercussions. Editors have a particularly grave responsibility at this point, possessing in a journal speaking for the denomination—and which they edit as a trust—no right to project their purely personal views on points upon which the denomination has not spoken, or upon details of interpretation over which there is known division of views which has not been reconciled. Commensurate with their prominence and position, the same responsibility extends, of course, to contributors. We have been duly warned that in the time of trial approaching, we shall have to face all our statements. But the tragedy is that the denomination will have to face many gratuitous utterances made by independent voices—some of them willfully independent.

There are recognized principles clearly governing coordinated effort in an army that are likewise mandatory in the army of the Lord—principles regarding unity, loyalty, obedience, restraint—all governing independent action. Ours is not a guerrilla warfare each man on his own and for himself. We are interdependent. We march in rank. We fight under orders. We can successfully meet attack only in unison. Restraint and obedience, as well as courage and daring, are therefore required of the ministry of the advent movement. And frequently those in command, with their full—or at least fuller—knowledge of the situation on all fronts, are in a position to direct halts, advances, or flanking movements, that naturally would not be fully understood by all in the fighting lines. In the very nature of the circumstances, we must trust and support the wisdom and judgment of those whom the church has chosen and appointed to such leadership. We cannot, of right, weaken their hands without assuming grave responsibility.

A people apart, and soon to be despised and hated as a Mordecai in the gate of modern religious apostasy, we must stand together or we shall fall separately. We must restrain impetuous desires and recognize our accepted organization, order, and discipline, heeding and following, as good soldiers of the cross, the guidance of our appointed leaders, and abiding by the ethics that govern in a body constituted like ours. We must submerge our individual "rights" for the greater rights of the cause as a whole. Such is a reasonable expectation.

Moreover, speaking even selfishly, apart from the violation of the principle of coordinated effort, to make an utterance that cannot and will not be supported by one's fellow workers, is both unwise and costly to the one who indulges. The moral support of one's associates in service is worth having and retaining; nay, it is indispensable, but it is inevitably lessened and sometimes forfeited by independent and harmful action. We are to press together, and so much the more as we see the last great crisis approaching.
CONFIRMING THE FOUNDATIONS
Historical, Theological, and Scientific Research

THE MISFORTUNE OF ADVERSE CRITICISM—No. 1
By F. C. GILBERT, General Conference Field Secretary

UNBELIEF in the reliability of Old Testament records has resulted in the overthrow of the faith of many a promising disciple of the Master. Although the vast majority of the Jewish race failed to accept Jesus as the Saviour at His first advent, their rejection of Him as Messiah was not due to a lack of belief in the integrity of the writings of Moses and the prophets. In fact, the scholars of Israel professed unbounded faith in the Pentateuch and in the writings of the prophets. There are no ancient records extant of unbelief in the early history of the Hebrew nation or of the testimony recorded in the Pentateuch, the authorship of which has for millenniums been ascribed to Moses.

One reason why the faith of the ancients in those early records never faltered was because the leaders of Israel knew by experience and contact the truth of what occurred in and before their day. Joshua spent about twoscore years in Egypt. He was familiar with the experiences of Moses and Aaron, who repeatedly, at the command of God, visited the residence of the ruling Pharaoh. This warrior general was acquainted with the location of the Egyptian monarch’s palace. He was Moses’ bodyguard from the time of the Exodus until he was appointed successor to the wilderness prophet. Ex. 17:9-13; Num. 27:13-22. He spent the entire forty years of wandering in the wilderness with Moses. He and Caleb were among the spies who investigated the land of Canaan. Num. 13:6, 8; 26:63-65. The writings of the Pentateuch were familiar to him. He had opportunity of knowing whether the record of the journeyings of the Israelites from Egypt to the borders of Jordan was authoritative. Num. 33:1-49.

Attacks of Modern Critics

The first command given to Joshua upon his assuming the generalship of the armies of the Hebrews, after the death of Moses was to follow in detail the writings of Moses. Joshua 1:1-8. His success depended upon his following absolutely what had been written by his predecessor. Deut. 31:9-14, 19, 22-27. Other future leaders of Israel were to heed carefully the instruction given in the Pentateuch, if they expected to be successful in their administration. Deut. 17:14, 15, 18, 19. Repeatedly we find in the book of Judges references to the experiences of Israel following their liberation from Egyptian servitude. Judges 1:20; 2:1-5, 12, 20-22; 3:4; 6:8-10, 13; 10:10-12; 11:12-27.

THE MATCHLESS G
A Personal Tribute to
By L. K. DICKSON, President, A

THE fruitage of the work of Mrs E. G. White cannot be adequately estimated in words. Its influence and guidance have been the chosen instrument in God’s hand to motivate the onward march of the third angel’s message in the advent movement. Its timely counsel has many times changed the course of the church away from the perilous pathway of error and defective human judgment, into the channel of truth and wisdom.

In my own personal experience the writings of the Spirit of prophecy have wonderfully helped me to keep more perfectly the proper balance between the enablings of divine energy and the outlay of human effort. That inner recuperation which has come through these divinely inspired works has built within me spiritual faith and courage in times of seeming defeat. Through these writings helpful reappraisal of my own life and labor has often come to me amid the surfeit of these restless, pushing, materialistic days, and has removed much distortion from my scale of values.

Speeding along in the work as we do, at a factory-made pace, we are often prevented from sensing the hidden significance and realities of the present hour. To be sure, this rushing stream of life turns the water wheels. But when we wish to catch the reflection of the sky, we must stop beside quiet pools, such as the Bible and the wonderful writings of Sister White, and in their calm depths see heaven mirrored. Hours spent with these books have provided precious periods of meditation such
upon the altar of Hebrew hearts. Neither prophet nor messenger of God through the centuries of the monarchical rule permitted the flame of faith in the inspired testimony of the Pentateuch to become dim or to be extinguished. The prime minister of Babylon and of Medo-Persia in the days of Nebuchadnezzar and Darius unalteringly accepted the writings of the Pentateuch as coming from Moses. Dan. 9:11-13. Even to the time of the close of the canon of Old Testament Scripture, not the sound of a note of doubt or interrogation regarding the certainty of the Pentateuch may be found. Dan. 9:8-15; Mal. 4:4. The writers of Sacred Scripture, from the days of Joshua to the times of Malachi, covering a period upward of a thousand years, voice the same unaltering testimony to the accuracy, the integrity, and the inerrancy of the writings of Moses.

Not till the seventeenth century of the Christian Era do we face the starting point of adverse or destructive criticism of the Old Testament. Spinoza, the Dutch philosopher and scientist, 1632-77, is said to have been the father of modern adverse criticism of the Bible. He advocated a philosophy of reasoning out Scripture rather than accepting it by faith as the inspired Word of God. From Spinoza’s day till the present, there have followed philosophers and Biblical critics who have insisted that the records of the Bible must be tested the same as other human writings. Acceptance or rejection of the writings depended upon the findings of these self-made authorities. Where a record in Scripture did not harmonize with the testimony of a secular authority, the proof of accuracy went against the Scripture. Many a religious mariner traveling toward the harbor of the heavenly Canaan has made shipwreck of faith because he steered his craft by the uncharted course of an adverse, critical pilot. Had such a one followed the course mapped out by the Word of God, he would have been saved.

Royal Residence of Pharaohs

In Volume V of The Journal of Egyptian Archaeology,* in the issues of April, July, and October, 1918, there appeared a series of six articles on “The Delta Residence of the Raameseses.” Those articles were written by Alan H. Gardner to prove that the royal residence of the Pharaohs for many centuries was located at a town called “Pi-Ramesse.” According to Mr. Gardner, a great mistake was made by the author of the book of Exodus in not making clear the difference between the Raameses built for Pharaoh by the Israelites when they were in Egypt and the royal residence at Pi-Ramesse. He says:

“It would have been strange if the early Egyptologists, always on the alert to catch at any straw of evidence bearing upon the problems of the Exodus, had failed to identify this town with the store-city of Raamases built for Pharaoh, together with Pithom by the oppressed and enslaved Israelites. (Ex. 1:11). In point of fact the temptation proved too strong; and the consequent fusion into one of the two possible distinct places denoted respectively by the Hebrew and Egyptian names have ever since gravely complicated the topographical and historical questions arising with regard to each.

“Quite apart from the question as to whether the identification is correct, it was unjustifiable, from the standpoint of right methods, to start with such a false assumption: so far as the data permitted, the position of the two towns ought to have been determined separately; the results thus obtained might then have been combined, if it still seemed likely that Pi-Ramesse and Raamases were identical.”—Vol. V, part 2, p. 177, April, 1918.

The writer of those articles should have borne in mind that Moses was fully conversant with the location of the royal residence of the Pharaohs at the time when he made such frequent contacts with the Egyptian monarch. Had

Moses thought it necessary to note the names of these two royal places,—if they were two distinct towns,—he would doubtless have recorded it. The present information secured for locating Pi-Ramesse as the royal residence of the Ramesides are "the Egyptian inscriptions and papyri." It is true the monuments and papyri offer a certain amount of valuable information, but the writer of the book of Exodus was present when he recorded the location of the royal residence as it then existed. Moses was in a far better position to describe the seat of the Pharaoh's palace at that time than any one thirty-five centuries later can possibly be, with such meager and disturbed sources of information, as are relied upon by the critics.

For a number of years prior to the writing of this Gardner series of articles, different opinions had been offered respecting the relation of the two places. The scholarly H. Brugsch, author of several valuable archaeological works, claimed that Pi-Ramesse and Ramesses were one and the same place. Other eminent archaeologists held the same view. These scholars maintained that Ramesses could not have been distant from Goshen. The Scripture says that when the Israelites left Egypt they started from Rameses. Ex. 12:37. The royal residence could not have been very far distant from Raamases, for the record states:

"And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt;..." and he called for Moses and Aaron by night, and said, Else up, and get you forth from among my people. . . . "And the Egyptians were urgent upon the people, that they might send them out of the land in haste," Ex. 12:30-33.

Nevertheless Professor Gardner says in regard to Brugsch's view:

"Reluctant as I am to disparage the work of a great scholar who has contributed more greatly to the progress of Egyptology than almost any of the successors of Champollion, yet it seems necessary to utter a word of warn about the procedure and style of Brugsch's geographical writings."—Id., p. 138, note 2.

(The to be continued)

THE QUERY CORNER
Sundry Ministerial Problems

The Roman Week

Did the Romans operate an eight-day or a nine-day week up to the time of Theodosius? And did the Greeks operate on a ten-day week?

There is no evidence that the Romans observed an eight-day or nine-day weekly cycle, or that the Greeks followed one of ten days. In fact, these nations observed no weekly cycle whatsoever. The time unit which they recognized was the lunar year and its division into twelve months as regulated by the phases of the moon. These months varied in length from twenty-nine to thirty days. This lunar year with its monthly divisions came into being largely under the influence of the agriculture needs, seasons, and festivals. Both peoples at an early date also endeavored to harmonize the lunar year with the solar cycle, but there was no week. It is true that these months were divided for the sake of convenience into certain subdivisions. The Romans divided them into three parts, but these parts did not have the significance of weeks, and varied according to the phases of the moon.

A fixed week did not become an established institution among the Greeks and the Romans until the Christian religion became the official religion of the empire. Of course, the acceptance of the Hebrew week throughout the Christian church had been prepared for by the gradual concentration of the civic life of the pagan Greeks and Romans upon the patronage of the celestial bodies which are most prominent to the observation and which were by them regarded as deities. These most prominent bodies were, of course, the sun, the moon, and the five planets known at that time. Certain days were regarded as sacred to these stellar deities. But among the Greeks and the Romans there was no such planetary weekly cycle definitely fixed until the Christian church established its weekly cycle.

Those who wish to inquire into these facts more fully will find ready reference material in Hastings' Encyclopedia of Religion and Ethics, in articles on the week or on the calendars of the nations under discussion. An excellent work of recent date is that of F. H. Colson, entitled, "The Week," Cambridge, 1926, which gathers the essential available facts on the subject. However, the reader will not find it satisfactory on the subject of the Sabbath institution in the expanding church of the Roman imperial period.

F. A. SCHILLING, Dean, School of Theology, Walla Walla College.
II. THE "MINISTERIAL TONE"

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

A LMOST as offensive to the hearer as a habitually high-pitched voice is the "ministerial tone"—a perpetual pathos, monotonously employed by many speakers from the beginning to the end of the public service, and even carried into private life by some. You know what I mean. It is a sort of pathetic drawl affected by the preacher, usually unwittingly, in his earnestness to impress the truths of the sacred Word upon his congregation. Some have dubbed it a "holy drawl," others call it "solemncholy."

Those guilty of this tone usually announce a Sabbath school picnic or a meeting of the Dorcas Society in the same sepulchral tone in which they describe the most touching scenes in the passion of Christ. Recently a minister, in whose congregation I sat, closed his sermon with an impassioned word picture, and then in the same tone of voice, trembling with what now seemed an insincere quaver, went on to say, "Let us turn to Number —-," and announced the closing hymn. Such tendencies remind me of the dear old lady who wept whenever she heard that blessed word, Mesopotamia. "It sounds so solemnlike," she said, although she had no idea of its meaning.

Speakers should guard against the "ministerial tone." For every thought and mood there are appropriate means of expression. Life is not always on the same dead level of pathos. Pulpit discussions touch joy and sorrow, satisfaction and yearning, triumphant ecstasy and deep contrition. And for every sincerely felt emotion, there is a specific vocal response.

What is the cause of this extended pseudo-pathos? Perhaps the preacher has a mistaken conception of what constitutes sincere expression. Perhaps he attempts to put on from the outside that which can properly come only from within. Perhaps he is not vitally thinking during delivery, and his voice mechanism does not respond to the play and counterplay of his own thoughts and emotions. Further solution to this problem is included in the discussion which follows on vocal monotony, inasmuch as the two vocal offenses frequently go hand in hand and may be treated by similar means.

Monotony of Tone

Many preachers need also to wrestle with and defeat the habitually monotonous tone. They drone on, allowing the voice to use only three of four tone levels, whereas they might employ an octave or an octave and a half of range in normal speaking. Their sentences ever fall into similar cadence. Their varied thoughts are poured into identical molds, every sentence sounding like every other sentence, and ending with the same monotonous dropping or rising of the voice, as the habit may be. A foreigner in the audience might conclude that the speaker was merely repeating the same stolid thought over and over again.

Thoughts are not often mere repetitions of themselves. Therefore the expression of thought should not be a succession of monotonies. Truth needs to be presented with all the freshness of a new discovery. Vital thinking, both in preparation and at the moment of delivery, will free us from the thraldom of monotonous voice and insincere expression, and cause us to deliver our message as if touched by a live coal from off the altar. Of the Master, Mrs. White tells us that His "language was pure, refined, and clear as a running stream. His voice was as music to those who had listened to the monotonous tones of the rabbis."—"The Desire of Ages," p. 253.

And again in the Review and Herald of January 7, 1890, we read:

"The truth came from His lips clothed in new and interesting representations that gave it the freshness of a new revelation. His voice was never pitched to an unnatural key, and His words came with an earnestness and assurance appropriate to their importance and the momentous consequences involved in their reception or rejection."

Professor Winans, on page 31 of his "Public Speaking," has made two comprehensive suggestions on delivery. In order to have a vital delivery, he says, you must have: (1) Full realization of the content of your words as you utter them, and (2) a lively sense of communication. Obedience to these two mandates overcomes the speaker's tendency merely to say words, and produces utter sincerity of expression.

The first law requires the speaker to visualize every idea presented, at the moment of delivery. Rolling hills told about must be seen with the mind's eye, a cool breeze mentioned must be imaginatively felt, the emotion of love must be recalled, the meaning of faith must be realized. One of the rhetoricians has admira-
bly expressed this need in these quaint words: "When thou readest look steadfastly with the mind at the things which the words symbolize. If there be question of mountains, let them loom before thee; if of the ocean, let its billows roll before thy eyes. This habit will gain to thy voice pliancy and meaning."

The second law requires the preacher to have an eager desire to give his message to his people and to mold his thought according to the immediate audience situation. If he obeys this law, he will talk not at his congregation nor even to them, but he will rather converse with them. His pulpit message will be an enlarged, slightly formalized, dignified conversation, in which his hearers converse with him by their facial expression of interest or apathy, by their quiet or hearty "Amen," and in other ways.

"That makes preaching a hard task," I hear some one say. I agree. For a man of God to stand before his congregation during the worship hour actively realizing the full meaning of every word he utters, preserving from the beginning to the end of his discourse a lively sense of communication with his hearers—such means intense effort, effort to the point of mental and physical weariness. Preaching an acceptable sermon is not easier than physical labor. If anything, it is far more wearing, and demands of the minister a much higher physical, mental, and nervous tax. But results justify the exertion. "Woe is unto me, if I preach not the gospel."

**KINDLY CORRECTIVES**

**Better Speech and Conduct**

**Avoid Hard Thrusts**

By N. P. Nielsen, Vice-President for the South American Division

We have a very solemn message to give to the world, and it must be given in the spirit of love and meekness. It must be given to save souls, and not to drive them away from the truth. No harsh words or railing accusation should mar the presentation. The message must be given plainly, yet with kindness and tenderness. The truth must be presented in a way that will appeal to the hearts of the hearers and draw them toward us, rather than given with sharp thrusts that unduly wound and hurt those who belong to other churches, or who differ from us in their views.

Our work is not to condemn, but to save. We are opposed to sin, but we are not opposed to the sinner. We hate the sin, but love the sinner and therefore we desire to help him get rid of his sin. We are opposed to error, because we love the truth. We should love the people who may be in the error, and help them to break loose from the shackles that bind them.

We are a prophetic people, and as such we must present the prophecies clearly and plainly, including the prophecies pertaining to the Papacy. But while we present the prophecies regarding the great system of error as manifested in the Papacy, we must ever remember that there are many honest persons among Catholics who are seeking for light. In our study of the prophecies, we can refer to the Papacy as a system of error, rather than to the Catholic people who are bound down by that system. All sincere and honest-hearted people will desire to leave any system of error, when they recognize it as such. The truth of God received in its simplicity will make us free. Concerning our attitude toward the Catholics as well as others, Sister White has given us wise counsel:

"Let not those who write for our papers make narrow thrusts and allusions that will certainly do harm, and that will hedge up the way, and hinder us from doing the work that we should do in order to reach all classes, the Catholics included. It is our duty to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savour of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury.

"Over and over the message has been given to me, that we are not to say one word, not to publish one sentence, especially by way of personalities,—unless positively essential in vindicating the truth,—that will stir up our enemies against us, and arouse their passions to a white heat." "Gospel Workers," p. 336. "This message must be given; but we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them; and God will work in their behalf." —Id., p. 339.

Catholic people, generally speaking, are a good people, but they have for many years been bound by a system of error and by the traditions of men. They have been enthralled in this system for centuries and have not been able to see clearly. We are opposed to all error, and we refuse to build our faith upon the traditions of men. But we love the Catholic people, and therefore we are anxious to help them get away from the errors that may have bound them captives. The truth will make them free, but not ridicule, nor accusation, nor yet arguments.

People who are blinded by error may be just as sincere as we are. Criticizing them will not win them; ridiculing their belief will not bring them to Christ. Let us help them to get away from error by presenting the truth; but let it be presented in humbleness of heart, in love, and in the spirit of the Master. Let us present the truth which has the power to set captives free. The Saviour said, "Ye shall know the truth, and the truth shall make you free."
THE BETTER WORKMAN
Improvement in Method and Technique

THE ALCOHOL PROBLEM—No. 6

By JULIUS GILBERT WHITE, Madison College, Tennessee

Widespread Injury

As authorities have been quoted concerning the degeneration of the brain and nerve cells, so they might also be quoted concerning all the other organs, but space will permit only a few representative, general statements:

"After drinking large quantities has been the habit for a long time, certain destructive changes are prone to appear in the organs. These are cirrhosis of the liver and fatty liver, chronic gastritis, chronic nephritis, myocarditis, fatty degeneration of the heart, arteriosclerosis, pulmonary emphysema, chronic leptomeningitis, peripheral neuritis, various spinal and cerebral scleroses." 1

"Chronic alcohol poisoning results from habitually taking alcoholic liquors, especially distilled liquors, such as whisky, gin, etc., which contain large percentages of alcohol. Although it may also occasionally result from the habitual use of beers or wines.

"The injurious effects of alcohol are due to the fact that, when taken habitually, it dissolves some of the substances in the functioning cells of the various organs of the body. As a result, many of these cells are destroyed and replaced by connective tissue. The organ thus affected is then unable to perform its work as well as before, and the patient suffers from various symptoms as a result of it.

"The organs usually affected are the stomach, the liver, the blood vessels, the nervous system, and the kidneys.

"When chronic alcoholism affects the stomach, chronic gastritis may result, with digestive disturbances. The effect of the prolonged use of alcohol on the liver produces cirrhosis of the liver, interfering with the circulation in the liver and abdomen, frequently resulting in accumulation of fluid in the abdomen. The latter condition is called ascites.

"Arteriosclerosis, or hardening of the arteries, with symptoms of disturbance in the special senses. Alcohol causes definite damage to the heart, kidneys, blood vessels, and organs of digestion, especially the stomach and liver." 2

"In its April, 1932, issue the Journal dos Clinicos of Rio de Janeiro published a paper by Dr J. Moreira Fonseca, in which the author reviews the literature on the action of alcohol on the endocrine glands, and his own research on the suprarenals in the cirrhosis of Laennec. Acute alcoholism stimulates the thyroid to the point of producing exophthalmic goiter, and chronic alcoholism diminishes hyperthyroidism (Penda). It produces hypofunction of the hypophysis (Schmiergeld) and deficiency of the suprarenals during grave infections (Giovinii), as well as cirrhosis. Steatosis of alcoholic origin plays a part in the reaction of the endocrine glands, the histology of which is much disturbed, particularly the testes. The descendants of alcoholic individuals, on account of the diminished functional activity of the glands of internal secretion, suffers from infantilism, myxedema, and so on. Alcoholism is consequently a real cause of endocrine disturbances." 3

When we understand that the various glands are the life activators, it is easily understood that anything which adversely affects them is directly opposed to life processes.

"It is quite otherwise in chronic alcoholism. Here we have to do with changes in the drunker's tissues, which may be of a permanent character, and which at all events persist long after the alcohol has been entirely removed from the system; and these changes are not limited to the nervous centers, but may affect in one way or another most of the organs of the body.

"It is also generally recognized that chronic alcoholism is an important cause of disease in other organs, that it contributes, for instance, to the development of Bright's disease of the kidneys, that it helps to bring about the degeneration of the blood vessels which leads to apoplexy, and that it tends to promote fatty degeneration of the heart, as well as being a very important cause of fatty deposit on the surface of that organ. All these diseased conditions, however, are met with also very often in persons who never take alcohol: they may be brought about by many deleterious agencies, operating singly or in combination; alcoholism is merely one of these agencies." 4

"Alcohol, a consistently depressing, habit-forming drug, causes characteristic, easily recognized disease of the brain, nerves, and special senses. Alcohol causes definite damage to the heart, kidneys, blood vessels, and organs of digestion, especially the stomach and liver." 5
the flow of pepsin, lessens the action of the gastric juice on the food, and so hampers the process of digestion. When it is realized that every organ, cell, and function depends upon the digestion of food so it may become available for their use, this becomes a very serious matter. In many cases the stomach is irritated by the alcohol; and with some, alcohol is said to be a contributing cause of ulcers.

Liver.—This gland performs at least eight functions. Among these, it stores glycogen, derived from carbohydrates of food; secretes bile; and detoxicates poisons. Alcohol hinders all of these processes, in addition to doing damage to the gland itself.

Heart.—When the efficiency of the heart is lessened by alcohol, its ability to push the blood through the circulatory system is decreased. Inasmuch as the blood is the double transportation system to all parts of the body, carrying all the supplies and returning with the waste, hindering its circulation is a most serious matter.

Red Blood Corpuscles.—The red corpuscles carry the oxygen from the lungs to all the cells, and bring back the carbon dioxide. As a narcotic, alcohol lessens their activity and so hampers all these processes. As a poison, it injures their structure and again hinders their work. When serious damage is inflicted to these corpuscles, the person has anemia. Because they cannot carry sufficient oxygen, the production of heat and energy is lessened.

White Corpuscles.—The white corpuscles destroy invading bacteria, and so help to maintain a state of immunity in the body. Alcohol as a narcotic stupefies them so that their activity is retarded or stopped according to the amount of alcohol in the blood. This action of alcohol doubles the danger of pneumonia, and hampers the body in fighting any infection.

Kidneys.—The kidneys remove the wastes from the blood. When they are damaged, their cells cannot select these wastes, and they accumulate in the blood. This damage is known as Bright's disease, and the accumulation of wastes is uremic poisoning.

The general effects of alcohol in the body are well summed up in the following short statement:

"The toxicology of alcohol includes acute alcoholism (i.e., intoxication), chronic alcoholism, delirium tremens, and all the countless pathological changes—extending to every tissue but the bones, and especially marked in the nervous system—which alcohol produces." 4

The inherent instinct of self-preservation, the natural desire to live and enjoy the activities of life to the fullest extent, directs one to abstain from the use of those things which tend to destroy life. But this instinct cannot operate unless people know what alcohol does to the mind and body. This calls for education, which is the great need of the hour. This information can become a stronger protective barrier within than all the influences without, and thus be the surest safeguard to people of all ages and stations. To increase the qualifications of the reader to carry on this educational work is the purpose of these articles.

(To be continued)

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4 Haven Emerson, M.D., in Life and Health, September, 1927.
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MINISTERIAL SEMINAR
Glimpses of Ministerial Training

China Training Institute

Here at the China Training Institute we are giving special attention to the training of young men for the ministry. This year there were fifty who took our special Ministerial Training Course. This is a three-year course, and we are graduating our first class this year. In order properly to organize the students' field work, we started what we call a Ministerial Project Mission, with a constitution and regular officers, as in a mission organization. We are at present operating fifteen such soul-winning projects. These vary in size and nature from Bible readings given in the homes, to city hall meetings. We believe in practicing the principle, "Learn to do by doing."

In studying how the third-year class, graduating this spring, might gain more experience under supervision, we arrived at the idea of using our New Year's vacation of ten days for that purpose. We made out plans and schedules, and then approached the students concerning it. They all agreed to give up their New Year's vacation. We made hay of our New Year's vacation of ten days for that purpose. We made out plans and schedules, and then approached the students concerning it. They all agreed to give up their New Year's vacation. Five efforts for that purpose. We made out plans and schedules, and then approached the students concerning it. They all agreed to give up their New Year's vacation. Five efforts were organized in two cities. Four were held in Nanking, the capital of the nation, and one in Chinkiang, and we had a most successful and interesting experience.

The students presented the leading points of our message with power. As a result, more than thirty people are receiving Bible readings, and it is reported that more than twenty will doubtless fully accept the truth. We are very thankful for the consecration of these students and the gratifying results God has given us for their efforts. They testify that they have received a lifelong inspiration for the ministry and that they are anxious soon to begin their lifework for God in full-time service.

P. E. QUIMBY, Department of Theology, China Training Institute.
Atlantic Union College

THE ministerial seminar at Atlantic Union College meets every Friday evening and has a large attendance. It continues to be popular, as is evidenced by its growing membership. Here we follow the plan of giving opportunity for experience in public presentation of Bible themes. Early in February, three student efforts were begun in the form of Sunday-night meetings held in near-by towns. In each effort two prospective preachers were in charge. They alternated in preaching, and were assisted by several other members of the theological department. It was encouraging to see the enthusiasm manifested by each group. Representative halls were procured at low rentals, and in each effort an encouraging attendance was maintained from week to week.

At the close of the first meeting in one effort, the group was invited to come the following Wednesday evening to the Federated church of the district and present some prophetic subject. Daniel 2 was the subject, given as an illustrated lecture, and the speaker took the opportunity of advertising his meetings before he sat down. At the close of the service, the chairman said, "Surely we have heard something new this evening." In this particular effort much publicity was given by the local paper. The reporter came unsolicited to get details for a write-up on the meetings at the Federated church.

In addition to the three Sunday-night efforts, two other groups held Sabbath services with companies previously interested through similar efforts. One of these groups began a new effort early in March.

An excellent spirit prevailed throughout the college this year, and also an encouraging interest in ministerial training. Twenty-seven were registered in the theological department. We appreciated the support given by the union and local conferences, which made it possible to conduct these efforts, and we hope the results will be seen not only in more efficient training of new workers, but also in the salvation of many who are attending the efforts.

L. H. Hartin, Dean, School of Theology, Atlantic Union College.

Book Reviews


During periods of social uncertainty, like the past few years, students expect a reevaluation of social institutions. The volume under review attempts an evaluation of educational theory and practice as found in leading ancient and modern school systems. The author chooses the educational program as proposed and practiced by the Hebrews as the most perfect and only truly successful philosophy of education.

The work is divided into four sections. The first section is entitled, "Educational Justification." It attempts to show by quoting from prominent authorities that education has not met the demands of society. The reasons for the failure are clearly pointed out, and the right way shown, by a brief evaluation of Hebrew education.

Section two is entitled, "Principles of Hebrew Education." It is clearly shown that the underlying philosophy of Hebrew education is contained in the Bible. Methods of teaching and discipline are analyzed in detail. We are led to see that education has to do with the whole person—mental, moral, and physical.

Section three presents the "Practice of Hebrew Education." First, education as conducted in the home is given in detail. This is followed by education as conducted in the schools. The various branches of learning are discussed in considerable detail: nature, science, history, literature, music, art, architecture, philosophy, and vocational education.

The fourth section deals with the influence of Hebrew education. First, there is a presentation of the product of Hebrew education as revealed in the lives of Joseph, Moses, David, Solomon, and others. The author shows that the superiority of Hebrew education has been vindicated many times. Next, the outstanding contributions of the Hebrews are given, and these are followed by a comparison of Hebrew education and modern education. The volume closes with a review of the training of the world's greatest educator, Jesus. It is shown that He was educated according to Biblical principles.

This book should be used in all classes where the principles and the philosophy of education are studied. It should be read by all our Christian workers, especially educators, ministers, young people's workers, and parents.

G. F. Wolfrill, Professor of Secondary Education, Pacific Union College.
**THE RELIGIOUS PRESS**

**Valuable Current Excerpts**

**CHURCH FINANCING.—** If I were a minister, I would not expect to be responsible for raising the financial necessities of the church. I should expect to take full responsibility for that and to handle this part of the church work with the same care, wisdom and efficiency with which they would handle the affairs of their own business. I should expect them to realize that if they looked to me to bring the business end and content and among the people they could not expect me to run the business side of the church. —Wm. Speers, cond. *Presbyterian Banner in Religious Digest*, May.

**NEWSPAPER EVANGELISM.—** Newspaper evangelism, first tried in Japan, is steadily reaching into other countries. In China, the movement is still new, but two Hankow papers have carried daily advertisements about Christianity for some months, and a number of inquiries have been received. In India, a weekly article, inserted in a Haidabad paper, brought inquiries from people of all classes and faiths. An experimental evangelist, who has been on the staff of the missionary journal, is also on the staff in Mohammedan countries; while in Spain the editor of El Popular, a widely read paper, has agreed to publish a Christian article of 1,000 words every Sunday for a year.—*Missionary Review of the World*, reprinted in *Religious Digest*, May.

**EVOLUTION ISSUE.—** Rev. Verdi Alien, pastor of the Beech Grove Baptist church of this city, and his church, attracted national attention by his anti-evolution campaign. It all started when he discovered in some eighth-grade notebooks an essay which purported to show that man was Darwinian in substance. To further aggravate the issue, Van Loon's volume dealing with the ancestry and civilization of the state in its reference books. The old Dayton, Tennessee, dispute was broken out again. School officials say they do not want to do anything to disturb the peace. They give it as a theory. Not only has the pastor aroused his community, but his agitation has been carried to other sections of the state. He hopes to start a general antievolution movement. Van Loon was at first willing to debate the local pastor before a "scientific jury," but later thought it was "too tired" to engage in the fray. Dr. Harry Rimmer of Duluth came to Allen's aid, and said he was willing to debate the issue before any jury. To date the tempest has aroused a lot of argument on the issue that is deeper than many realize.—*Christian Century*, May.

**RELIGIOUS OPPONENT.—** A phenomenon of our day is the open and rabid opposition to religion that has broken forth the world over since the Great War. The Intelligence-Leader outlines the plans made for the Society of the Gods and Freethinkers: "The movement has made the destruction of all religion, the glorification of man, the establishment of the State's own reference book. The old Dayton, Tennessee, dispute was broken out again. School officials say they do not want to do anything to disturb the peace. They give it as a theory. Not only has the pastor aroused his community, but his agitation has been carried to other sections of the state. He hopes to start a general antievolution movement. Van Loon was at first willing to debate the local pastor before a "scientific jury," but later thought it was "too tired" to engage in the fray. Dr. Harry Rimmer of Duluth came to Allen's aid, and said he was willing to debate the issue before any jury. To date the tempest has aroused a lot of argument on the issue that is deeper than many realize.—*Christian Century*, May.

**WAR DISILLUSIONMENT.—** I am disillusioned as to the relation of the church to war. Twelve years ago, I felt that there was nothing for the church to do except to support the war program unquestioningly. Today, I am convinced that the church must distance itself from the whole business somehow. Granted that the causes for which individual men were fighting (or thought they were fighting) were high and holy, I see that the war was involved in what was at bottom a sordid economic struggle and that, in any case, the war method is always an expedient method, a means of gaining the end. I am no longer willing to live in the moral fog that comes from trying to reconcile war and the church. I am not going to be intimidated by the spirit of the age or to be hurried, I am going to try to be clear-thinking. —R. M. Coevert, in *Religious Digest*, April.

**REAR ATTACKS.—** The Ancient Native Religions are no longer the only opposers of the Christian faith in non-Christian lands. Both Christianity and the Oriental religions are suffering from rear attacks by new or newer aggressive enemies. In a survey under the caption, "A Missionary Report as of January 1, 1937," in the *Missionary Review of the World*, Dr. Robert R. Speer quoted from Yenching University, in Peking, as saying with respect to changing conditions among religions in the Orient: "While Christianity is by far the most powerful of these religions from one side, these religions are suffering a great deal in the rear from a group of new enemies, who have advanced so far that we cannot for all practical purposes, Christianity must ignore the incapacitated older religions and think of its frontier work in terms of the new enemies with these same new forces: scientific agnosticism, materialistic determinism, political fascism, and moral and social propaganda against religion, and the godless International's goal. It is planning world day is the open and rabid opposition to religion that has broken forth the world over since the Great War. The Babylon in the chapter which follows is the political, commercial, economic combination, controlling everything in the land, and enlisting church weddings and funeral service in its propaganda. —*Watchman-Examiner* (Abbie), May.

**MODERN BABYLON.—** There is to be a great international exposition in Paris during 1937. The French government has sponsored the exposition and the Babylon, the great mystery, is one of the themes presented. The Babylon of Mesopotamia, with the supposed site of the great tower of Babel stood over four thousand years ago, will reappear in this exposition. It is planned to make a curiosity. But our Christless and godless civilization, with its God-defiance and God-opposing schemes, is the Babylon of the end of our age. According to the Book of Revelation the final Babylon has a twofold aspect. The Babylon, the great mystery, the mother of harlots and abominations on the earth, is the Babylon of the end of our age. The Babylon in the chapter which follows is the political, commercial, economic combination, controlling everything in the land and enlisting church weddings and funeral service in its propaganda. —*Our Hope (Fund.)*, April.

**ENDLESS PUNISHMENT.—** In a monthly published on the Pacific Coast, we read the following statement: "Endless punishment is not accepted and proclaimed as it was among those who absolutely adhere to the foundation truths of the gospel, the conviction prevails that "any may express themselves fully, that the doctrine in its old, legal, mechanical, sensational form of opposition is not true. In its creedal form, it is not believed by the people. The impression prevails and conviction deepens that the doctrine needs revision and restatement." —*Our Hope (Fund.)*, April.

**BIBLICAL RESEARCH.—** With excavators digging up quantities of original documents on stone or clay tablets, which were written in the days of the Babylonian Empire and of the United States have been confiscated, clergymen have been thinned out and the church has been left to its own devices. The people were eager to debate the local pastor before a "scientific jury," but later thought it was "too tired" to engage in the fray. Dr. Harry Rimmer of Duluth came to Allen's aid, and said he was willing to debate the issue before any jury. To date the tempest has aroused a lot of argument on the issue that is deeper than many realize.—*Christian Century*, May.

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DIFFERENT HORNS.—[Question] A teacher of prophecy has confided that the little horn in Daniel seven and the prophecy who held a Bible conference with us main out of one of the divisions of the Greco-Macedonian Empire. Its political revival will bring into prominence the ten horns or kingdoms over which the little horn in the chapter which follows rises. The text of the seventh and eighth chapters of Daniel should convince him that these two horns cannot be confused. The little horn is found between the ten horns on the fourth beast. That fourth great and terrible beast is the symbol of the Roman Empire. Its political revival will bring into prominence the ten horns or kingdoms over which the little horn in the thirteenth chapter of Revelation, and is the coming great dictator of the politics of Europe, and not the personal antichrist. As to the little horn of the eighth chapter in Daniel, its fulfillment in the past was in Antiochus Epiphanes, the cruel invader of Palestine in the second century before our era, whose power spanned the time of the end, and will do a greater work of wickedness in Israel’s land than Antiochus ever did.—Our Hope, March 24.

OLDEST ORGAN.—The exact time an organ was first used for religious purposes in a church is not known, but according to Julianus, a Spanish bishop who lived around 450 A.D., organs were in common use in the churches of Spain at that time. An organ, believed to be the oldest in existence, has been found in the ruins of a building at Aquincum, a former Roman settlement, but now a suburb of Budapest. An inscription on a tablet attached to the framework states the organ was built in 228 A.D.—Religious Digest, April 8.

LAWLESSNESS UNDIMINISHED.—Predictions were made that with the return of some kind of a prosperity, the lawless would be few. While the organs were in common use in the churches of Spain at that time... An organ, believed to be the oldest in existence, has been found in the ruins of a building at Aquincum, a former Roman settlement, but now a suburb of Budapest. An inscription on a tablet attached to the framework states the organ was built in 228 A.D.—Religious Digest, April 8.

LAWLESSNESS RAMPANT.—Careful writers have requested many times that we look around us and face the fact that we are the most lawless people in the civilized world. Whether so sweeping a statement is literally true or not, we are not underestimating the situation if we are convinced that we, as a whole, have little respect for the law of the land and for those appointed to administer it. Strictness of law is next to the President, the most dominating figure in our national character. Nobody takes anything seriously if it does not conform to his notions of right and wrong. It permeates every department. Why not violate law, or even a principle, if one can “get away with it”? It is very often the case that a violation of law, or even a principle, if one can “get away with it”, spreads rapidly. All sorts, even children and youth, are striking against anything or anybody who does not happen to please.—The Presbyterian, April 8.

DRYING UP?—Is religion drying up? It is safe to say this much, that in its organized form and among the professions it is doing so. In Catholic, Catholic, and Protestant expressions has lost in recent years much of its vitality and assurance. Something is wrong. Can we forget our cheap pride, our conceited incompetence, our pathetic reliance upon our own little ideas, long enough to worship and cry, “All things come of Thee, O Lord”? Yes, we need above everything else in this day of the exaltation of man, of the worship of things, of the evaluation of goods in terms of size and value, instead of whether, or by what means, or for what end... the hearer of the eternal God. We must go back to life, our own poor faltering life of sin and ignorance, and its terrible results, and it matters not of the Persister Love who alone can save us and guide us into all light and truth.—Zion’s Herald (A.E.), February 3.

CHURCH UNION.—We do not question the sincerity of the exponents of church union. We admire their zeal and genuine interest in human welfare. But there are some questions that we must ask before we can acquiesce. What price are we asked to pay for a united Protestantism? Are we asked to compromise our convictions on such New Testament teachings as the virgin birth of Christ, His vicarious death, His bodily resurrection, and His promised return? If not, then a union with those who deny the things that we believe to be vital, would be a union in name only. If we are expected to compromise these convictions, then the price of union is too great. We are in favor of a united church, but it must be a union based on the doctrines of the New Testament, and not upon a sociological platform.—A. B. Crossman, in Watchman-Examiner (Baptist), March 25.

PLEASURE BENT.—The director of the New York Public Library says that in 1933 there were fewer users of the public reading rooms and fewer borrowers of books for outside use than in 1933. The newspapers are endeavoring to explain this falling off of the number of books borrowed because the libraries are not able to keep abreast of the times in their purchase of new books. Some explain that the preserved taste is that for ephemeral literature rather than for the substantial books which constitute the major content of all first-class libraries. In our opinion the explanation is to be found in the growing popularity of theaters and motion pictures, and the increasing number of automobiles which crowd our streets and the country roads. There was never an age so bent on amusement and entertainment as the age in which we live. The simple pleasures, entertainments, and comforts of the old-fashioned home are dying out. A great majority of our people are restless and constantly on the go. This certainly can explain, at least in a measure, the decreasing use of books in the libraries.—Watchman-Examiner (Baptist), April 1.

LABOR’S PREEMINENCE.—Labor is on the front page today with a vengeance. Even the sensational events which are taking place in Germany, despite the warning of greater tragedy to follow, cannot divert the American mind from its preoccupation with developments in the home country. The question of an actual or threatened, cover the national map. Courts wrestle with unprecedented problems which have been created by recent developments in labor. The Federal board passes on an employer’s right to hire and fire, at the same time presenting the public a criticism of the same employer’s labor policies. The country waits in suspense while the Supreme Court takes weeks to make up its mind whether a newly emerging right to strike is constitutional. And a labor leader suddenly becomes, next to the President, the most dominating figure in the national press.—Christian Century (Mod.), March 24.
The increase of sex perverts is significant. Psychiatrists urge preventive measures against this "class of crime," which "is growing greatly." The discussion concludes with this paragraph:

"Admitting his inability to suggest a cure or a sure preventive for the rising tide of sex crime, New York's No. 1 policeman pounded his desk and declared that despite this, some solution must be found, added that he looked principally to the alienists and psychiatrists for it."

In a revealing book review in the Modernist Christian Century (March 3), these daring, yet candid sentences portray the actually infidel attitude of liberalism toward the Book of books, while posing withal as Christian!

"Popular controversies of a generation or two ago drove people to the Bible for the authoritative word on the subject. Today very few people quote the Bible to clinch an argument, and those who read it at all do so for other reasons. . . . This seems to be an objective lesson on the Ix we are in about the Bible. No one least of all the up-to-date clergymen, goes to the Bible for final authoritative judgment upon problems. And yet all of us deplore the poverty in our culture from the lack of contemporary knowledge of the Bible. What to do about it is the question. Ob-viously the return of Biblical authoritarianism can hardly be hoped for or desired. And putting the Bible on the same plane of cultural value as the classics seems hardly sufficient."

Preacher in Study

(Continued from page 1)

Gethsemanelike intercession for his church and for lost souls.

Judged by this criterion, are we "men of prayer"? May God help us to pray, to pray always, and not to faint. Prayer is by far the most important of all our Christian duties. Says the Spirit of prophecy:


"Every morning take time to begin your work. Do not think this wasted time. It is time that will live through eternal ages. By this means success and spiritual victory will be brought in."—"Testimonies," Vol. VII, p. 194.

"Pray three times a day, and like Jacob, be importunate."—Vol. V, p. 161.

"Pray for the spiritual gifts of the soul. It is the secret of spiritual power. No other means of grace can be substituted, and the health of the soul be preserved. . . . God's messengers must tarry long with Him, if they would have success in their work."—"Gospel Workers," pp. 254, 255.

For the daily baptism of the Spirit, every worker should offer his petition to God. . . . Especially should they [Christian workers] pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit."—"Acts of the Apostles," pp. 50, 51.

In the Review and Herald a few years back I found this impressive quotation: "Satan dreads nothing but prayer. He laughs at our toils, mocks at our wisdom, but trembles when we pray."

Speaking of Christ, the servant of the Lord says:

"From hours spent with God He came forth morning by morning to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace that He might impart to others."—"Christ's Object Lessons," p. 159.

"Heaven has no substitute for prayer. If we fail to use this means of grace and spiritual power, we will suffer loss, and the loss will be eternal. Jesus is our example in prayer as in all other matters. Let us all covenant with God that we will make fuller use of "all prayer" in the future. * * *

Choir Conductor

(Continued from page 10)

valuable elements to your stock of conductor necessities. Visit other choirs with the same thought in mind. Talk with the directors after practice; put questions to them that concern you. If necessary, ask the one you think best qualified to give you time in his home on choir leading. It would be well worth your while to pay him for a few such periods.

Success depends upon you, your determination, and a normal amount of musical talent. Be quick to detect weaknesses, both in yourself and in your choir, and set about it diligently. Take your work seriously, and in your choir, and set about it diligently. It would be well worth your while to pay him for a few such periods.

Success depends upon you, your determination, and a normal amount of musical talent. Be quick to detect weaknesses, both in yourself and in your choir, and set about it diligently to correct them. Take your work seriously, and bend every effort to improve. It will be a source of great encouragement to you to find your choir making progress. A spirit of enthusiasm will spread throughout the group, and soon each one will consider it a distinct privilege to be a member.

A musical training, however, is not all that is necessary. A choir leader's character will have direct bearing upon his success. The popular conception that a director is good because he is critical of everything that is done, is entirely wrong. It is possible to be a master of music, without being the master of a sharp, stinging tongue. A helpful, sympathetic, patient spirit will pull a choir out of many a deep hole, but cutting remarks will only excite, and will rarely accomplish their purpose. Smarting remarks separate friends, and leave empty spaces in churches. Manifest all the Christian spirit you can command, and re-
member that kindness draws, but severity scatters.

No leader can afford to be dictatorial to those under his direction. A kindly attitude is next in importance to musical knowledge. It should be the director's studied plan to give his very best to his work, to be in love with his duty. A whole-souled director who speaks from experience born of deep-seated love for his work, will find his choir in turn catching a deeper interest in music. And the combined efforts will make for improved choir renditions.

Checking Our Losses

(Continued from page 9)

ing, here is one of the weakest parts of our ministerial endeavor.

"The church is left to be a weak, dependent, inefficient body. The members of the church are trained to rely upon preaching, and they do little for Christ. . . This condition of weakness must not continue."—"An Appeal," p. 15.

Let us awaken to the fact that just because a person hears a sermon every Sabbath is no evidence that he is not going to fall from grace.

It is an unerring law that "where there is no active labor for others, love vanes, and faith grows dim."—"The Desire of Ages," p. 825.

Again we are reminded by the servant of the Lord: "Every church should be a training school for Christian workers." "Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged."—"Ministry of Healing," p. 149.

In conclusion, note the results when the two essential ways by holding converts,—by thorough conversion and by training for soul-winning service,—are faithfully followed by the ministry:

"When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches."


Issuance of Testimonies

(Continued from page 4)

and forcible way of presenting what the Lord has shown me."—"Testimonies," Vol. V, pp. 658, 659.

As to the Lord's approval of this, she says:

"In a vision given me June 12, 1866, I was shown that which fully justified my course in publishing personal testimonies: 'When the Lord singles out individual cases, and specifies their wrongs, others, who have not been shown in vision, frequently take it for granted that they are right, or nearly so. If one is improved for a special wrong, brethren and sisters should carefully examine themselves to see wherein they have failed, and wherein they have been guilty of the same sin.' "—Id., p. 659.

The work of correcting wrongs and reproving sins was not pleasing to the great enemy of souls, and it is not strange that he should endeavor to prevent the message from reaching the individuals whom he had led into sin. An allusion to this is found in these words:

"You should have had this long ago, but our labors have been so hard that I could not possibly get the time to write. Every place that we visited brought home to me that I had been slow in individual cases, and I have written in meeting, even while my husband was preaching. The vision was given me about two years ago. The enemy hindered me in every way he could to keep souls from having the light which God had given me for them.'"—Id., Vol. I, p. 721.

One gets a glimpse, in a brief statement written a few months later, of the circumstances under which much writing was done:

"Tuesday we journeyed thirty-two miles to St. Charles (Mich.), and stopped for the night with Brother Griggs. Here I wrote fifteen pages of testimony, and attended meeting in the evening. Wednesday morning we decided to return to Tuscola if Brother Andrews would fill the appointment at Amana. To this he agreed. That morning I wrote fifteen pages more, attended a meeting, and spoke one hour, and we rode thirty-three miles with Brother and Sister Griggs to Brother Spooner's in Tuscola. Thursday morning we went to Watrousville, a distance of sixteen miles. I wrote sixteen pages and attended an evening meeting, in which I gave a very pointed testimony to one present. The next morning I wrote twenty pages before breakfast, and returned to Tuscola, and wrote eight pages more."—Id., Vol. II, p. 14.

Thus, many times under unfavorable circumstances, and when heavily pressed with other lines of labor, Mrs. White faithfully delivered the messages orally, by personal correspondence, and by the printed page.

(To be continued)
Standardization.—Standardization may make for a certain kind of efficiency. It may lower costs, and in instances lift standards. But it often kills initiative and deadens personality, producing that stagnating sameness and similarity that is fatal to the widest and most effective appeal. In evangelical publicity lines, one man uses the press almost exclusively, another the inexpensive dodger, another the window card, another the radio, another the sound truck, and still another the billboard poster. One advertises, at the first, only the opening meeting in a full series; another openly announces his extended campaign. And both plans seem to meet with approximately equal success. One begins with one subject or group of subjects; another makes an entirely different approach. There is room for all of these methods. They are adapted, severally, to the ones who use them, and to the diversified tastes of the public we seek to reach. One approach catches the attention of one group; an opposite method will prove just as successful if employed by another man. Let us not stultify initiative, but seek to improve and widen our angles of approach.

Locked!—Who can depict the tragedy of the locked mind! Eyes fixed, ears closed, reasoning powers static, utter comeliance with one's own understanding, oblivious to modifying or negating evidence, serene in the assurance that brethren equally informed, logical and loyal, holding truth dearer than life itself, are all awry in their thinking and wrong in their conclusions. Such, we submit, takes quite a bit of self-confidence, and is perilously akin to the Elijah spirit—"And I, even I only, am left." We should have convictions, and should stand for them. But we should remember that none of us are infallible. There may be material facts which we have not had that are vital to sound conclusions. There may be a flaw in our reasoning that we have not discerned. The sound, sensible, Christian way is to counsel without prejudice with one's brethren in order to find the truth, the whole truth, and to eschew anything and everything that is not truth. Yet this attitude and this practice are so uncommon with some as to be a rarity. The quest for truth, and not the defense of personal opinion, should be the passion of every worker in this cause.

Head!—God designed that we should ever be "the head, and not the tail" in health and scientific truth lines. And we firmly believe it is in harmony with that divine will and purpose that we shall be the leaders and pioneers in scientific research in various lines of investigative endeavor. This would include the field of dietetics, the scientific treatment of disease, and such special fields as geology, zoology, archeology, and related subjects. Instead of trailing along behind and merely reciting the discoveries of other men, we should, with the infallible clues and sure principles enunciated for our guidance through the Spirit of prophecy, be the recognized pioneers in the scientific support of these revealed principles and facts. If we would follow these clues, we would have an advantage others could not possibly have. This matter is serious enough and of sufficient importance to challenge our attention and to arouse us to farsighted action. We should rest our presentations to the public upon these sound, supporting scientific findings.

Consistency!—Some one needs to lift a voice against unwise and unwarranted boasting over our "marvelous growth" through the decades of our history. During the same period, the Mormons—who came into being but shortly before we did—have increased in number nearly three times as rapidly as we have. Curiously enough, such an observation is almost invariably countered by the argument, "But numbers and enlargement are not the test of truth; error is and always will be in the heavy majority. That is why it is propagated so easily." That being true, then should we not be more careful about boasting of our growth and numbers? Let us be consistent. Let us not stress an argument that we virtually deny a moment later when confronted with unfavorable comparisons. We have cause to praise God for our net additions, but our losses leave no room for complacency. Rather, we should resolutely set ourselves to conform to the revealed principles and facts. If we would be the recognized pioneers in the scientific support of these truths, let us present our history. During the same period, the Mormons—who came into being but shortly before we did—have increased in number nearly three times as rapidly as we have. Curiously enough, such an observation is almost invariably countered by the argument, "But numbers and enlargement are not the test of truth; error is and always will be in the heavy majority. That is why it is propagated so easily." That being true, then should we not be more careful about boasting of our growth and numbers? Let us be consistent. Let us not stress an argument that we virtually deny a moment later when confronted with unfavorable comparisons. We have cause to praise God for our net additions, but our losses leave no room for complacency. Rather, we should resolutely set ourselves to change these figures. Carelessness in prebaptismal instruction, lack of sound conversion, failure in proper pastoral aftercare,—these are the causes, either singly or in combination, for our losses. Whatever the cause or causes, they should be sedulously corrected.

Retribution!—In decades past when hell-fire was a vivid reality to the popular Christian world in the days of our grandparents, our spiritual forebears laid great stress upon the final destruction of the wicked, in contrast to the prevalent belief in eternal torment and the literal fires of hell. Now such belief is departing from the earth, and the prevalent view of increasing multitudes is that death ends all, that there is no great last-day retributive fire. We must reaffirm to all mankind the impending destruction of this earth by fire reserved by God in the heart of the earth against that day. We are held accountable for the enunciation of such a warning to mankind. L. E. F.