THE POWER WE NEED*

By J. L. McELHANY, President, General Conference

Just what were they to understand and to know?—"But ye shall receive power." What was the source of that power?—"After that the Holy Ghost is come upon you." The work Jesus came to do was a spiritual one. He came to this world to engage in the work of saving men for the kingdom of God. The thing we need to realize today is that to us has been committed that same work—a spiritual work. It can be done only with spiritual power. This awaits our demand and reception.

More than once Jesus referred to the outpouring of the Holy Spirit. When He spoke of the outpouring of the Holy Spirit, He spoke of power. Is it not comforting to know that the Lord Himself has provided power for the great work to which we have been called? How helpless we should be if we had to undertake the work before us in our own strength! I am persuaded that many times we do undertake too much in our own strength. What we need today is to be endued with power.

Satisfied With So Little

The thing that causes me much concern is the fact that we are satisfied with so little when we might have so much. Unlimited power is at our command—all the power that the Lord Himself offers to us through the enduement of the Holy Spirit! Yet we are satisfied with but a pittance of what we might have. I believe, brethren, that this is a matter which ought to engage our most earnest thought. If we could compare our attainments and our possession of power with our real need of power, it would stagger us to see how far short we fall.

(Continued on page 18)
A SERIES of pamphlets designed for free dis-
tribution among high-school, college, and uni-
versity students has been issued by the "Truth
Distribution among high-school, college, and uni-
versity students has been issued by the "Truth
MINISTRY, is available in leaflet form as "Mis-
sionary Volunteer Leaflet, No. 47," at cost.

Our workers will be pleased to learn that the
statement of "Principles and Standards in the
Use of Motion Pictures," adopted by the Spring
Meeting of the General Conference Committee
(March 9-11, 1937), and appearing in the May
MINISTRY, is available in leaflet form as "Mission-
ary Volunteer Leaflet, No. 47," at cost.

Every worker in this movement making an
attempt to marshal the facts of church and
secular history in the interpretation of proph-
ecy, should possess and study the exceptionally
comprehensive church-history chart developed
by Dr. F. A. Schilling of Walla Walla College
and of the Seventh-day Adventist Theological
Seminary. It gives one of the finest bird’s-eye
views, showing the fundamental relation of
part to part and the progression of the cen-
turies, that is available today. It can be ob-
tained direct from the designer, by addressing
him at Walla Walla College, College Place,
Washington.

A series of pamphlets designed for free distri-
bution among high-school, college, and un-
iversity students has been issued by the "Truth
for Students" movement, with headquarters in
Corvallis, Oregon. It is a noble conception and
a worthy undertaking, seeking to present "the
other side of the question" on evolution and
kindred fallacies entrenched in popular educa-
tional circles. The titles in this series are:
"The Wonder of the Book," "Science and the
Bible," "The Theories of Evolution and the
Facts of Human Antiquity," and "Evolution
the Root of Atheism." President H. J.
Klooster, of Emmanuel Missionary College,
whom we asked to read and report on them,
writes: "On the whole they are very good; I
believe that if they are read by our own men,
with a bit of discrimination, they would be
decidedly helpful."

An assortment of films on various subjects
is distributed within the United States by sev-
eral Federal agencies, for only the cost of trans-
portation to and from Washington, D.C. The
Department of Agriculture has the largest
collection of pictures, which cover livestock
subjects, crops and crop diseases, wild ani-
mais and birds, insect pests, country life, high-
ways, farm management, forestry, and meteor-
ology. The United States Navy also dis-
tributes a series of films. The Bureau of
Reclamation has seventeen films for public use,
ranging from "Apple Time on Yakima Project"
and "Settlement on Federal Reclamation Proj-
ects." The National Park Service has motion
pictures in color showing the wonders of the
parks. The Bureau of Mines issues films cov-
cering water power, engineering, mining, manu-
facturing, and first aid, and the United States
Public Health Service has films on hygiene
and health topics. Those desiring a tabulated
list of all these films may secure it by writing
to the United States Office of Education, Wash-
ington, D.C.

"GAMBLING in the churches" is the title of a
vigorous arraignment castigating this degen-
erating practice of the popular churches as a
method for getting church money (Christian
Century, June 3). After her investigation, Mar-
guerite H. Bro writes:

"You have grown accustomed to finding gambling
devices in churches. You never blink an eye at
the good old grab bag, nor at money prizes for bridge.
You scarcely notice treasure hunts and guessing
games. You’ve seen all sort of things raffled, from
registered setter dog guaranteed to have at least five
puppies two weeks from date to a cut-glass bottle
of water from Lake Galilee. You’ve been offered
chances on a house and lot, a pearl tiara, and a barrel
of clothespins."

And after listing a dozen arguments set forth
as excuses, she quotes this final one:

"What else will our church do? We’ve tried
everything and it seems as if this is the only way
we can get the money."

"And for this last argument, you have at least
a second-degree sympathy. It is the reason most
frequently advanced by earnest, honest, responsible,
fanzy-minded church members.

“Gambling is moving into the churches because It
is conditioned by and approved by the larger soci-
y of which the church is a part.

“Gambling is religiously unsound, because it dis-
sipates the integrity of Christian character."

The concluding paragraph reads thus, with
its significant allusion to the money changers
in Christ’s days:

"The acceptance of gambling devices among the
approved folkways of Protestant churches may well
(Continued on page 22)
I. Tactful Initial Contacts

WHEN I was a young man, I did not care for religion. I had been brought up in a strongly Catholic family, but because of what I had seen and heard, I had lost faith in my church. My elder brother was a priest, and my second brother was a student in a seminary preparing himself for the priesthood. But I became an unbeliever, and attended church only to please my mother. She knew that I was not a believer; yet she never approached me about my faith.

One day, while going about in the streets, I was suddenly stopped by an elderly man who, without any word of introduction, accosted me with the following question: “Young man, are you saved?” I certainly was not accustomed to such questions. In my church these questions were never asked, and, after all, was I not an unbeliever? But the question needed to be answered. A young man of my character was not to be embarrassed by such questions, so at once I became a good Catholic again, and replied: “I surely *hope* to be saved!”

The good old man smiled kindly, as one accustomed to receiving similar answers, and very calmly said: “I did not ask if you *hope* to be saved, but if you are today *sure* of your salvation!” That “today” was another embarrassing thing. My brain was not used to thinking that way. Then, the same as now, Catholics were taught to believe in the power of mass, in the power of good works, in the power of paid prayers, in the power of pilgrimages, etc., as a means of salvation. How could I be sure that I would accomplish enough such good works to lead me to heaven? How could I be sure that I would be able to store up enough money to be used for masses, prayers, etc., after the departure of my soul from this earth?

The old man saw my trouble in searching for an adequate answer, and instead of trying to take advantage of my weakness, he came to my rescue by changing the subject. “Have you ever read the Bible?” he asked.

My answer was a prompt, “No!”

Why not?” he queried.

“Because it is forbidden in my church to read that book. In order to read it, a lay member must have special permission from the priest, or even from the bishop, and such permission is not easily obtained.”

“I will not discuss with you,” he said, “the question of any church’s right to prohibit the reading of the Bible, but I will ask you one more question, the last one for this time. If such a book, a Bible, were in your possession, would you read it?”

“Perhaps,” was my reply. My interlocutor understood the meaning of that “perhaps.” He asked for my address, and two days later I received a Bible as a present from my unknown friend.

That was the beginning of my conversion to the reformed faith—the faith that places salvation in the blood of Calvary, and not in human works for the forgiveness of sins. The expression, so common among the Catholic laity, “I *hope* to gain heaven” has no more been uttered by my lips. Through the Book, I learned that heaven was open to me. I learned the expression, “I *hope* to gain heaven” as the fruits of my salvation, not as a way or means for obtaining salvation.

As time passed, I learned that the man who stopped me in the street was a colporteur employed by a Bible society, and that he was a member of a Protestant church. He did not argue with me. He did his best not to attack what I presented to him as my belief or the teachings of my church. The plan he followed was to give a Bible to me—a young man he merely met on the street—with the hope that I would read it.

Two or three years later, I became acquainted with Seventh-day Adventists. When for the first time I went to the small Sabbath school held in one of the rooms of an evangelist’s home, I was not a little surprised to see that elderly Protestant colporteur there also. Like Nicodemus of old, he was secretly visiting with those who kept the commandments of God and the faith of Jesus.

Thirty-five years have passed since then. For many years the old colporteur has been resting in his grave. But I feel thankful to God and to him that he aroused my interest in the Word of God, in such a wise manner, and with so smiling a face.

I believe in approaching Catholics the way that faithful colporteur approached me. Strong arguments are good, but not for the opening of the way into hearts. Surgeons put their
trust in their surgical instruments, for they know their usefulness, their indispensability. But they know also that it is not necessary to show them to the trembling patient who is to be saved by their use. In the Bible there are strong truths against Catholics. These passages could be quoted against them; but we must be wise and tactful in their use.

II. Public Work for Catholics

Thirty years ago I was sent as a missionary to a Catholic country. It was my first missionary experience. I was the only Adventist in the big city in which I started my work. I had to plan alone with God for my missionary efforts. Although I had much determination and enthusiasm along with my twenty years, I trembled before the herculean task. But they know also that it is not necessary to change my methods in evangelistic effort. One of them told me he would never stand for help and for the conversion of those who had come to the lecture. Realizing that a discussion was unwise at the time, I merely replied, "I must try." Before long, my colleagues saw that I had more people attending my lectures than they had, and that I had more souls to baptize at the end of my efforts. That was the proof of a better way. Now eighty per cent of our workers are following the newer method, with better results.

When we invite people to a lecture, I feel that we must be fair to our visitors and not turn the lecture into a mixture of singing and prayer. We should consider Jesus not only as our Saviour, but also as the Master Evangelist. In none of the Gospels do I find Jesus having a song service and a public prayer before "opening His mouth" to preach His sermons. I find Him going apart with His disciples for rest and prayer; I see Him alone in the garden of Mount Olivet, engaged in a most stirring moment of prayer; I see Him in the upper room in Jerusalem singing with His disciples. But I ask, where and when did He do thus in public teaching?

I believe we must be Jews with the Jews, and Greeks with the Greeks, in order to save them. And we must also adapt our methods to the Catholic background and way of thinking in order to help bring Catholics nearer to the Saviour they love, but know so little.

(The to continued)

THE QUERY CORNER

Sundry Ministerial Problems

Funeral Fees

Is it in keeping with denominational practice for ministers to render a bill for conducting a funeral service, or to accept a donation for such service?

The answer to this question may be found in an action adopted by the Autumn Council held at Louisville, Kentucky, in 1935, reading as follows:

WHEREAS, There seems to be a lack of understanding and uniformity among our workers regarding the acceptance of contributions for conducting funerals. We recommend, 1. That in accordance with our time-honored custom, our ministers make no charge for conducting funeral services.

2. That the conference pay the expense incurred by workers for conducting funerals, and that any contribution received toward the expense be turned over to the conference.

3. That our people be advised to call upon their local pastor, district worker, or conference president to conduct funerals, and if any other worker be called, that those making such request pay the worker's traveling expenses.

4. That when our people call for a minister in another conference to conduct a funeral, before responding to such a call the worker get permission from his local conference officers.

The foregoing action is in perfect harmony with the general practice of our ministry from the beginning of our denominational history. The minister receives his support from the tithe paid by our people. This is given in consideration for the services he renders the cause in all lines. It therefore seems quite inappropriate for a minister to render a bill for services at such a time is in harmony with the practice carried on in Babylon, from which we are called out.

E. E. ANDREWS, General Conference Field Secretary.

* * *

Wise is he who refuses to become embroiled in petty squabbles which accomplish nothing.
SUCCESSFUL PASTORAL WORK*

By B. F. WILLIAMS. Pastor. Flint, Michigan

THE pastor is a shepherd, and as such, his first work is to feed and care for the flock of God, "taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." He must constantly study how he can care for his flock so that the largest results may be obtained. In doing this, his charge is to "preach the Word." If he substitutes dry husks of philosophy for live kernels of truth; if he leads the flock of God to the broken cisterns of human reasoning rather than to the fountain of living waters, they will suffer spiritual malnutrition and weakness, spiritual declension and death.

As a pastor, or shepherd, he is to feed the people and give them such watchful care as shall keep them fit for their appointed service of "the work of ministering, unto the building up of the body of Christ." Eph. 4:12, A.R.V. The high calling and sacred work of the pastor-evangelist is clearly set forth by Paul in verses 8 and 11 of this same chapter, as he names the gifts which the ascended Christ gave His church and the purpose for which He gave them. "He gave some ... to be pastors ... for the perfecting of the saints." The position of those who have thus been called requires nothing short of a holy life, a sanctified ambition, and a desire to "please Him who hath chosen him."

The main business of the pastor is not the preparation and delivery of sermons, so much as it is the development of every member into a soul winner. Dr. J. E. Conant in his work, "Every Member Evangelism," states it thus: "The pastorate is not a religious lectureship; it is a spiritual generalship."

And the Spirit of prophecy expresses the thought as follows:

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. ... Especially should those who are newly come to the faith be educated to become laborers together with God."—"Testimonies." Vol. IX, p. 82.

"If pastors would give more attention to getting and keeping their flock actively engaged at work, they would accomplish more good, have more time for study and religious visiting, and also avoid many causes of friction."—"Gospel Workers." p. 198.

Were this counsel scrupulously followed by the pastors in our churches, there would be fewer religio-cannibalistic feasts where the members "bite and devour one another" and are "consumed one of another."

Organizing and Districting

A pastor has many and various duties. He has evangelistic efforts to conduct, financial goals to reach, campaigns to promote and foster, sermons to prepare and deliver, Bible studies to give. There are interested persons to contact and sick people to be visited, couples to be married, funerals to conduct, lay forces to train and organize. If he tries to do all this work alone, much will be left undone. His work is divinely designated as "overseeing." "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers." Speaking of the pastor as an overseer, M. T. Lamb, in his book, "Won by One" says:

"What is the business of an overseer in a shop where a hundred men are employed? Manifestly not to do the work of that shop. The men are employed for that purpose. Manifestly, too, his business is not to call his men together once a week and deliver to them a carefully prepared address on their duties to their employers, and then dismiss them to their homes until he can prepare another address. ... No, no, each one of these hundred men is employed to do an honest day's work. He is to find a place for each one, and look after his work, to help the new beginners, and so have general charge of the work of that shop. ... God gave some pastors (overseers), all for one grand purpose, 'for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.'"

This type of work requires organization. Such organization—districting of the field, and training for service—is purely pastoral work. Jesus systematically divided the world field into four districts and commanded the disciples to bear the message simultaneously to Jerusalem, Judea, Samaria, and the uttermost part of the earth. Thus, He gave us a divine program by which every lesser field, even down to the smallest church, is to be systematized for the work of witnessing. To accomplish this in city churches, I have found the following plan helpful:

Secure a good city map and mount it on wallboard. On this map, place colored map cards

* Presented at Lake Union Institute.
tacks indicating the home of each church member and the location of interested persons. This map serves as a convenient reference in pastoral visiting and in organizing and districting the church in the respective campaigns. With the map before you and the homes thus indicated, divide the city into districts and number each district. The members are automatically enrolled in the district in which they live.

Next, select a leader and a woman visitor for each district. Great care should be exercised in the selection of these assistants to the pastor. Choose only true Christians—persons who will visit and pray in the homes of the people. Select "gospelmongers," and not "gossips," for this work. Regarding the type of work to be conducted by our sisters, the Spirit of prophecy has thus spoken:

"The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power which will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—"Testimonies," Vol. VI, pp. 117, 118.

God has endorsed this cooperative method of labor in which pastor and people work hand in hand. The training of members to do this work is purely pastoral work. However, all the preaching, lecturing, and talking one can do will never accomplish it alone. The best way for the pastor to develop and train these district leaders and woman visitors is to go right out into the homes of our people with them. Start them out as a successful field secretary trains and starts his colporteurs. The hours you spend working with and training these humble men and women will be well repaid a hundredfold. They will share your responsibility. "And it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee." Ex. 18:22.

Problems of Finance

Among their many duties, the pastors in most churches must see that the funds are forthcoming to reach the financial goals and maintain the local church expense. In raising these funds, the pastor may choose one of two ways. He may enter the sacred desk from Sabbath to Sabbath as the denomination's official dollar mark, clothed in sacramental garments, fully prepared to plead, or he may adopt a more dignified and equitable plan which will automatically dispense with these unpleasant Sabbath appeals. I prefer the latter method. I like the budget apportionment plan for the raising of all local funds. The full year's expenses are anticipated and budgeted. All members, old and young, share the responsibility, not equally, but in keeping with their respective circumstances and ability. The amount to be contributed monthly is set over against each name, and each contribution is credited to the individual's account. This is in keeping with the instruction the Lord has given to "let all share the expense." Personally, I like the idea of placing a letter in the hands of each member monthly. In this letter is an acknowledgment of the exact amount the individual has contributed to date, and also the balance due, if any, at that time. Thus the recipient is kept familiar with all phases of the church work and program whether he is present or absent from the services.

I have followed this plan in several churches and for the past six years have not found it necessary to make a single special appeal upon the Sabbath for church expense or church-school funds. This plan was adopted in a certain church two years ago. At that time the church was in debt and was fast running behind. The church school teacher had to borrow money to pay for her room and board, because she had not received her salary. The church had no fuel ahead for the winter, and the janitor had not been paid. But the year 1936 closed with all bills paid and a balance of local funds in the treasury exceeding $200. Every item of local expense showed a balance: church expense, church school, Sabbath school, home missionary, Dorcas, and needy poor. And during the entire year, no special appeals were made upon the Sabbath.

Herculean Demands

It is clear that the pastor's work not only demands consecration and devotion, but also industry and endurance. Speaking of industry, Herrick Johnson says: "A loitering, lazy minister is one of the saddest of anomalies; and his wasted hours and opportunities will make a terrible arraignment when accounts come to be settled."

Dr. Edward DeWitt Jones, addressing the Metropolitan Church Federation in St. Louis, outlined the demands on the ideal modern pastor thus: "The preacher of today needs the courage of a lion, the skin of a hippopotamus, the endurance of a camel, the sagacity of an elephant, the patience of a donkey, and as many lives as a cat."

Very naturally the embryonic pastor in the seminar exclaims with the apostle Paul: "Who is sufficient for these things?" None need despair or become discouraged, for in response to this question, the word of God has declared: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3:5.

"SUBURBAN preaching" is preaching which makes its home in the fringes and outskirts of Christian truth, rather than in the center and the citadel, according to Prof. George Jackson.
THE TENSION IN PALESTINE*

By CLAUDE CONARD, General Conference Auditor

Broken train windows, bullet holes in railroad coaches, cars derailed, shooting, wounding, killing, bomb throwing—such were the scenes that greeted me on my recent trip to Palestine and gave me a vivid realization of the bitter feeling existing between the Jews and the Arabs. The Arab population has occupied the Holy Land for a millennium and a half, and they resent the entrance of Jewish immigrants who are pouring into the country by thousands every year. This is a feud which has continued ever since the time of Ishmael and Isaac; and the Arab, with a feeling that every man's hand is against him, fears that he is losing ground against the greed and craftiness of his younger brother.

Since April 19, 1936, the Arabs have been on strike. Their stores and shops have been closed; building has practically ceased; food supplies have been cut off or their entrance hindered; labor has largely stopped; and strike committees throughout the land are raising funds to support those who are refusing to work. When one visits the hitherto busy streets of old Jerusalem now, he finds the iron shutters closely drawn and business at a standstill, and sees very few people. Now a person can walk along the streets freely and rapidly without fear of jostling the load from the head of a woman carrier, without being squeezed against the wall by a laden donkey, or running into a wandering goat. The streets are almost deserted, and except in the Jewish section, all stores are closed. Many of the Arabs have posted signs on the front of their shops which sarcastically read: "For Rent. For information, inquire of the British High Commissioner." Only a bake shop or a pharmacy here and there remains open. Occasionally a fruit vendor with a basket of grapes or a few figs may be seen squattting by the path, or a boy with a few bottles of lemon juice. But an overturned basket of fruit or a cartload of crushed watermelon frequently testified to the resentment of even this small violation of the rules of the strike. The strike has all but killed the tourist trade of Palestine this season, a factor which means much in the economic life of the people. Hotels, restaurants, and bathing beaches are practically deserted, and very few research parties come through to study the excavations, et cetera.

Many of the Jewish stores are open, but are getting only a fraction of their former business. Policemen or British guards are in evidence to protect these Jewish shops. On the roads sentinels challenge and search occasional passers-by, especially those of Arab descent. All of the public buildings, such as the post office and the telephone exchange, are heavily guarded.

Traffic is slow and dangerous, as Arab bands constantly molest road and rail thoroughfares. The British government has a mandate over the land, and is endeavoring to keep the main cross-country routes open. Military escorts are sent over the principal automobile roads each day and always accompany the trains. Army airplanes circle overhead.

A description of my visit to the Dead Sea will illustrate the perils and delays of travel and the precautions taken. The buses were not running in the direction of Jericho, and it was with difficulty that we secured a taxicab. Considerable hauling was carried on, back and forth, from a potash plant on the northern shore of the sea, and we finally arranged to go with the military convoy that accompanied the trucks each day. Leading our caravan was a military car in which were eight or ten British soldiers with army rifles and a machine gun mounted above the driver. Next came private cars and several large trucks belonging to the potash company, carrying supplies and workers down, and bringing back heavy loads of potash. Following these, the last truck also carried soldiers, so that we were guarded by soldiers at the front and at the rear. Two airplanes circled over us as we proceeded and returned. Before we passed dangerous points, the military commander would bring all the trucks and machines close together. One bridge had been dynamited, so we had to drive through a gully at the side, and in a number of places the road had been torn up. At various places we saw groups of soldiers on the hills doing scout duty or destroying stone barricades that had been erected by marauding Arab bands for places of attack.

* Written at the Ministry's request while the author was on a world auditing tour for the General Conference in the late summer of 1936, and portraying situations as he found them in Palestine at that time. Some of these conditions, such as the Arab strike, closed shops, rigid curfew, and military regulations, do not exist today. The tension has eased, trade and traffic have almost resumed normalcy, and on the surface conditions have quieted. The underlying currents of resentment and distrust are still present, however, and we as workers should be conversant with the situation.
On a later trip into Galilee, when we inquired for taxicab and boat service, invariably the first question asked was whether or not we were Jews. When we gave a negative reply, the Arabs were willing to do almost anything to help us on our way. Returning from the Sea of Galilee to Haifa along the main road through Nazareth, our group of buses and trucks was led by a military car containing half a dozen armed soldiers and a mounted machine gun. Near the end of the procession was another carload of soldiers, and bringing up the rear came a radio truck which could signal for help in case of attack. The same day, another bus, while passing through Nazareth, found it necessary to go to a garage for repairs. As the Jewish driver was waiting for the work to be done, he was stoned, but managed to escape, and the bus was seriously damaged. We noticed that some of the buses in Haifa had heavy iron screening around them to protect passengers from flying bricks and stones.

The Jews' Wailing Wall is abandoned, and the holy places are not frequented. In the Church of the Holy Sepulcher, aside from the Moslem guard at the entrance, half a dozen novice priests near the door, and two or three Greek attendants inside, the place was deserted. No tourists were about, no noisy guides. We went where we wished and did as we pleased, with no one to take heed what we did.

Almost every night, shooting could be heard in some section about Jerusalem. Portable barbed-wire entanglements are placed across many of the roads leading into the cities. Soldiers were everywhere—on foot, on the trains, in the stations, on the roads, in the country, at all gates and passages. All night long one can hear them racing along the streets and roads in automobiles and trucks. Usually when a British soldier is stationed on sentinel duty, he has an Arab guard or policeman with him, and possibly a Jewish policeman, as he is at a disadvantage in not knowing the language of the people. The Arabic and Jewish policemen are being paid an extra allowance by the government during these unsettled times.

In Jerusalem and most of the other cities and villages, a strict curfew law has been imposed, and all civilians are required to be off the streets from 7 P.M. to 4:30 or 5 A.M. Infringements of this, without permits, are punishable by fines and imprisonment.

(To be continued)

THE ASSOCIATION FORUM
A Round Table on Methods and Problems

(This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial, theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or of the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Those having contributions of value are invited to avail themselves of this Forum provision.)

The Question Box

EDITOR, THE MINISTRY:

There is a tendency on the part of some of our ministers to give what they might think are smart, spontaneous answers to questions asked the same night, rather than to give a serious Scriptural answer. I do not believe it is necessary to answer questions the same night they are turned in, in order to have a successful question-and-answer service.

Years ago I followed the plan of taking the offering at the close of the lecture, inviting the people at that time to put their questions in the collection basket. I would then proceed to answer the questions the same night. In some meetings, however, we found that we had an average of from thirty-five to fifty questions a night, and I saw that this took too much time.

My plan now is to devote from ten to fifteen minutes to answering questions during the time allotted for the song service before the beginning of the sermon. The question-and-answer service has always been an important feature in my meetings, and has been very helpful in maintaining a deep interest and in keeping the people coming from night to night. I do not believe we should throw a large public meeting open to oral questions. Some of our opponents who attend our services are watching for just such a chance to start an argument against the truth. These opponents could throw more dust into the air in five minutes, if they had such an opportunity, than a preacher could settle in a whole series of sermons. However, in the smaller Community Bible School where you have only from twelve to twenty people in an informal gathering in a private home, an oral question service at the close of the study would be very helpful, and ought to be a part of the program.

I have found it necessary in my meetings to state to the audience that oral questions will not be permitted. It would only lead to confusion. For one thing, in a large audience, most people would not be able to hear a ques-

(Continued on page 22)
A GREATER EVANGELISM
A Study of Principle, Practice, and Problem

FROM SPECTATOR TO PARTICIPANT

By F. G. CLIFFORD, Evangelist, Southern Rhodesia, Africa

THE professionals are playing a game of football. A crowd is intently watching. A player rushes down the field with the ball, skillfully evading his opponents, his every movement watched by the multitude. At last he kicks the ball, and another goal is scored amid the thunderous applause of the assembled throng. Probably every man in that crowd earnestly desires to be able to do with that ball what the professional has just done. But, alas, the man in the crowd is untrained. He has had no opportunity to develop his ability. He might have become a professional player, but he remained a mere spectator.

Consider another scene. An evangelist is speaking. The sea of faces before him registers tenseness. Appeal follows appeal, and the souls of men are stirred to action. One person after another indicates his surrender to God. Our lay brethren look on. Many would give all they possess to be able to do such work. But, alas, no one has ever offered to train them. They were not given an opportunity to develop their latent abilities. Those who were capable of training them along this line were not interested or were too busy. This is a true picture that makes our hearts yearn as we contemplate the army of spectators who sit on the sidelines in our churches, and yet who might have become efficient soul winners.

As ministers, we must answer to God for the accumulative talents given to our keeping. There are potential soul winners under our care. One of the most important lessons we as a people can learn from the reformatory movements of the past, is the fact that the flood tide of soul winning and expansion has been marked by the development and labors of large numbers of lay evangelists.


The word of prophecy not only foretold such a development in the inception of the movement, but predicts a similar, though more marked, manifestation, near its close. "The advent movement of 1840-44 was a glorious manifestation of the power of God. . . . and in some countries there was the greatest religious interest which had been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given." —"The Great Controversy," pp. 611, 612. It is the privilege of our ministers and Bible workers who understand the art of soul winning to lead these thousands into that large field of action.

The reformatory movements of the past produced wonderful fruitage in the early years, through the active cooperation of ministry and laity in soul winning—the ministry leading, guiding, and helping; the laity following, sustaining, participating, cooperating, developing. But we cannot ignore the fact that too frequently a change has marked the growth of such movements. Professionalism, with its hands of death, has taken hold of the reins. The ministry has become absorbed in caring for the flock. A program of deadly routine is carried on by the pastor. The official evangelist has been developed and placed on a pedestal as the successful soul winner. Thousands have become mere spectators, looking on while the professionals do the work.

The spirit and principles that have wrought in the mighty movements of the past must control and animate this people more definitely as we near the last great opportunity for soul winning. As evangelical, soul-saving preachers, we must multiply ourselves manyfold in the lives of those under our care. We must encourage our brethren to get a vision. Then we must assist them in preparation, yoke up compatible groups for aggressive labor, guide them in securing suitable meeting places, give counsel concerning the advertising, supply sugges- (Continued on page 19)
Content of Health Evangelism

By KATHRYN JENSEN, R.N.,
General Conference Medical Department

In advertising the health phase of an evangelistic series of meetings, caution should be exercised in the matter of exaggeration of facts. In mentioning the health worker or the institution represented, it is well to avoid the use of such descriptive terms as "wonderful," "noted," "an authority," et cetera. This is especially important in securing a respectful hearing from the professional classes. Honesty should characterize all our advertising. The titles of subjects to be presented should not tend toward the spectacular, although every legitimate ethical effort should be made to gain the attention of the intelligent public.

In "Ministry of Healing," page 127, there are specifically enumerated eight true remedies for disease, which, if applied in time, will serve as effectual health builders: pure air, sunlight, abstemiousness, rest, exercise, proper diet, water, trust in divine power. Scores of health demonstrations can be developed from this comprehensive outline by the nurse or medical evangelist who knows his subject, and understands how to interpret this knowledge into the language of the people.

Take, for instance, the first on the list, pure air. Tuberculosis invades every community. Since pure air and nourishing food play such an important part in the conquering of this disease, demonstrations on this, the first of God's true remedies, will be of interest everywhere. X-ray plates showing arrested stages of tuberculosis can be used to advantage. Any method of visual education tends to effectiveness in a health talk. An interesting topic, when presented in a scientific but simple manner, is, "Why Foods Containing Calcium Are Effective in Preventing Tuberculosis."

The subject, "Sunlight and Health," offers a still greater opportunity for enlargement. When the value of the sun's rays is fully understood, these words of Malachi take on a new significance: "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings." Other titles which might be suggested are: "How to Take Sun Treatment in the Home," "Why Babies Get Rickets," "Sunlight and Teeth," etc.

Selection of titles should be adapted to meet the different groups of individuals to be reached. For example, if the mothers are to be reached, "How Can You Tell If Your Baby Has Rickets?" might make a stronger appeal than simply, "Why Babies Get Rickets." Again, "Why Teeth Decay Even When Brushed Daily," might awaken greater curiosity on the part of the public than simply, "Sunlight and Teeth."

In the field of dietetics and hydrotherapy there is source material for an indefinite number of twenty-minute talks with demonstrations. Care should be taken to avoid indefinite subjects. Scientific facts should not be dealt with so technically as to go beyond the comprehension of the people, thus failing to make a practical application of the lesson taught. The best-prepared teachers avoid the use of terms which cannot be understood by their hearers. A prominent educator once made this significant statement: "I am ashamed if I use one word that the humblest mother in my audience cannot understand."

Take the subject of vitamins, to which extensive reference is made today on the public platform and in print. It is true that people have often heard the term, and many have a vague idea of its meaning. But even those who are well informed rarely associate what they have learned about vitamins with the prosaic matter of selecting their daily food. This may be because the instruction received has not been such as to be readily applied to daily food necessities.

In public-health talks and food lectures, scientific facts should be clothed in simple language, accompanied by specific application. For example, instead of giving an elaborate lecture on "Vitamin A," perhaps even including a demonstration of some foods which contain this important vitamin, it would be far better to connect the same demonstration with a talk on, "Why Eat Yellow Foods?" A talk of this nature should clearly emphasize the fact that all foods, in both the animal and vegetable kingdom, are rich in "Vitamin A" if they are yellow foods, or are of the related colors, red and green. It gives better balance when undue emphasis is not placed on one good food to the neglect of other foods equally valuable in maintaining health.

Such talks should preferably be given by persons who have specialized in the study of disease. Even then it may challenge the resources of the most widely informed worker to know how to respond to the numerous questions which will be asked by interested persons. If he does not know, the prepared worker does not hesitate to say, "I cannot tell," or, "I do not know;" while the propagandist, who is not fully prepared to deal with the subject, and is fearful of exposing his ignorance, will glibly give advice in situations which baffle the wisest student of scientific medicine.

Simple visual health instruction, in the spiritual setting of gospel evangelism, and ready acceptance of every invitation to visit in the homes of the people, will give to the consecrated health worker multiplied opportunities to use the "entering wedge," and to make it effective in leading the honest in heart to obey God's law as it operates in the moral as well as in the natural realm.
FIDELITY TO OUR COMMISSION

The decided trend, on the part of some, toward a softening of our witness as concerns the Papacy, would, were it to gain sufficient headway, be fraught with gravest consequences. This masterpiece of perversion is the most powerful factor, next to the truth of God itself, operating among and dominating mankind today, and it has been so back through the centuries. The mighty conflict of the Reformation period was a head-on collision of truth with the mystery of iniquity. If men had soft-pedaled, trimmed, modified, and justified for expediency’s sake then, as some are now prone to do, there would have been no fundamental Reformation, and the death grip of apostate domination would have been irremediably fastened upon humanity. But God ruled, and overruled, otherwise.

Some, drawing their historical information from papal sources, now incline to minimize the past iniquities of the Papacy and gloss over her sinister record, and to belittle the noble achievements of the Reformation, questioning its propriety and depreciating its achievements. But such an attitude is gross error. Such a view is a compromise that obscures and sacrifices principle. It sells out to the adversary, and will bring ruin and retrenchment, should it ever prevail. This is unthinkable. It must not, cannot, be.

This last-day, fundamental gospel movement is in direct and inescapable opposition to such anti-Christian system. There can be no lawful compromise in the face of such clashing principles. There must be no silence in the light of our commissioned warning. There must be a conflict to the bitter end. Yet this tendency of which we write this policy of toning down our divinely commissioned witness concerning the Papacy, of soft-pedaling its character, its grim history, its full identification in prophecy, and its destined conflict with the remnant movement—is seeking to obtrude itself upon the church. The reasons can be discovered. One, in addition to those we would naturally list, and over which we may well ponder, lies in the studied avoidance of certain disputed areas in our prophetic exposition, with a consequent diminishing of certainty that bears its inevitable fruitage.

The divinely commissioned message of the ministry of this last-day gospel movement, symbolized by the angelic heraldry of Revelation 14, was neither chosen nor devised by ourselves. This divine syllabus, as an analysis of the world situation, and a disclosure of the divine remedy, was not conceived by man. It is God’s destined message to humanity for this final hour, devised in the wisdom of God and the councils of eternity, perfectly and adequately to meet the issues of the race in this last hour of human history and religious apostasy.

Anything else or anything less will prove inadequate, and will bring upon the diverter and substituter the inescapable condemnation of God. The clean-cut issues are forgotten, modified, or obscured only at grave peril, and involve the most serious responsibility. God holds us accountable for faithfully and adequately heralding this divinely appointed message. There will be a fearful accounting for those who fail. This we should never forget.

Our commission is twofold, having a positive and a negative aspect. It comprises and combines both an appeal and a warning. It offers salvation, and warns rejecters of destruction. The issues and involvements of this commission are the gravest in the annals of mankind. We are to proclaim anew the everlasting, changeless, and unchanged provisions of the full gospel, which have been perverted, obscured, and distorted through the course of the centuries, chiefly by that great apostate power, posing as a church, which is the subject of minute prophetic description both by Old and New Testament prophets.

We are to restore completely the original apostolic gospel message. We are to go back far beyond the Reformation return, which was but partial, for it soon became sadly bedimmed and arrested. We are to restore the original gospel message and faith, and to expose the great instrument of apostasy, her devices, and her achievements. Silence here means unfaithfulness to Heaven’s trust. We should study anew our great commission.

L. E. F.

We need more than human reasoning in our discussions and decisions, for what mere reasoning establishes, reasoning can destroy. We must have the authoritative and ultimate Word of Scripture, buttressed and enforced by the appointed Spirit of truth. Only thus can there be finality and permanence.
Preacher's Study and Prayer

(Concluded)

By H. Camden Lacey, Pastor, Hollywood, California

In Bunyan's picture of the only true Christian minister, the "very grave person," not only had "his eyes lifted up to heaven," but also "the best of books in his hand." On this point of studying faithfully and thoroughly the Word of God which we are to preach to others, we find some impressive statements:

"It is a sin to be neglectful of the study of the Word while attempting to teach it to others."—"Gospel Workers," p. 99.

"Some who enter the ministry do not feel the burden of the work. They have false ideas of the qualifications of a minister. They think that it requires little close study of the sciences or of the Word of God in order to gain a fitness for the ministry. . . . By blundering along in the awkward manner that they do, they sin against God. . . . Some think that an education or a thorough knowledge of the Scriptures is of little consequence, if only a man has the Spirit. But God never sends His Spirit to sanction ignorance."—Ibid., pp. 105, 106.

The very highest standards are set in the Testimonies for the attainment of the gospel minister. Under the heading, "Laborers Should Improve Themselves," we are told:

"They [the ministers] should bend their minds to the acquisition of knowledge in connection with their labor, so that they may be "workmen that need not be ashamed." They can master one branch of science after another, while they are engaged in the work of preaching the truth, if they will wisely employ their time. Golden moments are thrown away in unimportant conversation, in indolence, or in doing those things which are of little consequence, that ought to be used every day in useful employments that will fit us more nearly to approach the high standard."—"Testimonies to Ministers," pp. 193, 194.

Observe that we are here counseled to "master one science after another." Really, are we doing that? What sciences have we mastered during our ministry—physiology, physics, astronomy, psychology, botany, chemistry, geology? And what about history, which Sister White seems often to have included under her general term, "the sciences;" or branches of knowledge? How can any of us be efficient expositors of the more sure word of prophecy unless we are familiar with the histories of Egypt, Assyria, Babylon, Tyre, Persia, Greece, pagan Rome, the ten kingdoms, and the Papacy? What about Jewish history, and church history? Can we honestly say that we are master of any line of learning? Isn't it time that we diligently seek such a mastery?

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THE SPIRIT

By I. H. EVANS, General

VERY soul newly born into the kingdom of God becomes a new creation. His old nature passes away when he experiences the new birth, and a new life begins. A new creature is begotten through the work of the Holy Spirit, and a new life like that of the Master is lived. One of the first fruits of the new life is the first fruit of the Holy Spirit—love. The nature has been changed so that the sinner re-created in Christ Jesus becomes like Christ. The spirit of Christ is love. "God is love." "God so loved the world, that He gave His only-begotten Son."

The very nature of the newborn soul is love, and love is a giving quality. Love gives without measure, without hoping for something in return. It gives because to give is its very nature. Love can never give as much as it desires to give, till it has exhausted all its resources and given itself besides. God gave His Son, and heaven, and eternal life to all who would believe. Christ gave Himself. The true minister gives his all, his service, his strength, his means, because, Christlike, he loves.

"God loveth a cheerful giver," writes Paul through the Holy Spirit. This must be to show us that in God's sight a real giver is one who loves to give. When true love prompts the giving, it is a joy, a pleasure. Giving to those we love is not a tax, nor can it be compulsory. If I am compelled to give, and I give unwillingly, that is not giving in the Bible sense. Instead, it is superior authority compelling the gift, and compulsory giving is robbery. When a child gives up his sweets or something else he cherishes because of threatened punishment, he is not giving. He feels despoiled and unjustly treated. It is a minister giving his offering because he feels compelled to give by church action, he is not blessed. He must give gladly and willingly.

All through the ages the cause of God has been supported by tithes and offerings. From the day Abraham paid a tithe to Melchizedek, of all he had taken from the heathen kings in the plain of Jordan, until now, it has been God's plan that tithes and offerings should sustain His work. Organized giving is not a tax. Tithpaying has never been compulsory among us. It is not a test of church fellowship. A man is free to give or not to give. That is his duty toward God. We cannot by law make a man think proper thoughts. We urge the thinking of pure thoughts rather than of the impure and unclean, but, in spite of that fact, each
OF GIVING

Conference Field Secretary

man thinks as he will. So it is in giving, each makes his own choice. Happy is the worker who chooses both to think right and to do right on all occasions.

With us, the minister leads in all things. His example goes a long way in helping others to choose to do what is right. A sneer, or a remark, such as, "I hate to be taxed," has an ever-widening influence; and many a man, on hearing such a remark, especially if it comes from one who is a leader, neglects doing what would help him spiritually.

Our work has succeeded because of our unity. We are one church or one individual cannot do alone, many churches put together can do with ease. For this reason we pool our donations, and with the total, much is accomplished. Thus in tithes, in annual offerings, in Week of Sacrifice offerings, and in other gifts, an individual could do his duty, but there is not much that this small amount alone could accomplish in spreading the truth. Suppose my Week of Sacrifice offering, less my tithe, is thirty dollars, more or less. That is a small sum. It could do something, but nothing great. However, if a thousand fellow workers would join me in that offering, and each give thirty dollars, there would be thirty thousand dollars. And if five thousand joined in the plan, there would be one hundred fifty thousand dollars for God's work. Thus it is with tithe and all offerings. Unity—all doing the same thing—makes great things possible. But failure to do our individual part makes inroads upon the total results to whatever extent there is such failure.

The spirit of all giving is love. When one gives grudgingly, or of necessity, there is little grace to the world.

The heart must be right with God to make giving a pleasure to the giver, and acceptable to the Lord, the ultimate receiver and final rewarder. To the true Christian, giving is a very part of his life. To him it is meat and drink; it is joy and peace. Every offering, such as the offering of the approaching Week of Sacrifice, is a new privilege, every call a new opportunity; and to plan for these offerings, to deny self to meet these opportunities, is a part of the richest Christian experience.

The true Christian lives to give, not to receive. Every day he prays, "Lord, open my eyes that I may see opportunities to serve, and make my heart willing in the day of Thy power." So let us go on giving and praying, fulfilling God's plan now, as it was fulfilled before our day.

The servant of the Lord continues:

"The men who now stand before the people as representatives of Christ have generally more ability than they have training; but they do not put their faculties to use, making the most of their time and opportunities. Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages (evidently the sacred languages, Greek and Hebrew, the languages in which the Scriptures were originally given). . . . But there has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence. Our ministers will have to render to God an account for the resting of the talents He has given to improve by exercise [a solemn statement worth pondering]. They might have done tenfold more work intelligently had they cared to become intellectual giants."—Id., p. 194.

Here is our standard. We are to become practical masters in science, in history, and especially in Biblical knowledge—intellectual giants! How can we reach that goal? In our evangelistic efforts in Australia, following the great camp meetings in 1895 and 1896, all the workers were counseled by Elder Danells, with the evident approval of Sister White, to spend their mornings generally in private study and prayer, and their afternoons and evenings in visiting interested ones and attending the evening tent lectures. Why could not we as laborers in this equally important section of the world field adopt a similar plan for our intellectual and spiritual improvement?

Listen again to the Spirit of prophecy:

"The minister who ventures to teach the truth, when he has only a smattering knowledge of the word of God, grieves the Holy Spirit."—"Gospel Workers," p. 98.

"Several times each day precious golden moments should be consecrated to prayer and the study of the Scriptures."—Id., Vol. IV, p. 453.

"Every day you should learn something new from the Scriptures."—"Testimonies," Vol. V, p. 266.

Now, finally, consider carefully these two related extracts:

"There are glorious truths to come before the people of God. Privileges and duties which they do not even suspect to be in the Bible, will be laid open before them. As they follow on in the path of humble obedience, doing His will, they will know more and more of the oracles of God."—Id., Vol. VIII, p. 322. "We are in duty bound to draw largely from the treasure house of divine knowledge. God wants us to receive much in order that we may impart much!" He desires us to be channels through which He can impart really of His grace to the world."—Id., Vol. VII, p. 273.

And thus, out of a daily, "filled to overflowing" experience in the rich, spiritual things of God, we shall be able as His own chosen undershepherds to feed His flock in "pastures of tender grass," and to lead them beside the "waters of quietness."
CONFIRMING THE FOUNDATIONS

A vast amount of information was presented by the learned Professor Gardner in his six articles dealing with "The Delta Residence of the Ramessides." He claimed that he had gathered authentic evidence from the monuments and the papyri that Brugsch's view of the route of the exodus and of the location of the fourteenth nome was erroneous, and could not be relied upon. He says:

"It thus appeared that Brugsch, in identifying the fourteenth nome with the Tanites, . . . exactly reversed the truth. Hence Brugsch's error still appears to exercise considerable influence, and since a decision on this point has an important bearing upon the position of Pi-Ramesse, his arguments for identifying the fourteenth nome with the Tanites must receive very careful examination.

"Let us remember that Brugsch, when compiling the Dictionnaire Geographique, had as yet no means of locating . . . the capital of the fourteenth nome; nor, indeed, to have realized the import of Professor Petrie's researches at Nebesheh. . . .

"We must take the Dictionnaire Geographique as the clearest expression of Brugsch's opinions."—Vol. V., part 4, pp. 246, 248.

"This elaborate discussion of the relationship between the two northeastern nomes of the Delta may have seemed irrelevant to the particular question here at issue; in reality it has cut away the ground beneath Brugsch's identification of Pi-Ramesse with Tanis."—Id., p. 290.

"We now realize that Tell Abn Sefeh is not Tanis, as Brugsch supposed."—Id., p. 291.

"If no convincing argument can be based on the testimony of the statue of Teos adduced by Brugsch, and the evidence that he employed can now be made to weigh heavily against him."—Ibid.

"Thus the association of ©Waters-of-Horus© with Pi-Ramesse is defeated by the latter, not as Brugsch supposed with Tanis, but rather with Pelusium or at all events with some town situated near the sea on the Bubastite branch of the Nile. . . ."—Id., p. 292.

"In parting company once and for all with Brugsch and his theory of the identity of Pi-Ramesse and Tanis, let us recall the decisive evidence . . . where Pi-Ramesse is distinct both from Thel and from Tanis. "—Ibid.

"As we have seen, it was Chabas who first voiced the possibility that Pi-Ramesse was Pelusium or in its neighborhood."—Id., p. 297.

"If further arguments can be adduced in favor of our thesis?"—Ibid.

"Pelusium, as has been said already, was situated at the approximate distance of 24 Roman miles from Sile (Thel) and must have lain in the same nome."—Ibid.

"Now as I have shown elsewhere, the scanty data we possess concerning the position of Avaris pointing to the north and consequently we are again led back to the conclusion that Pi-Ramesse stood on the site of the old Avaris, and consequently is none other than Pelusium itself."—Id., p. 301.

"Near the sea and accordingly lay near the mouth of the Bubastite Nile-arm. But the Bubastite Nile-arm debouched in the Pelusiac margin before the sea, and not on the actual site, of Pelusium. . . . There are, however, certain indications which make it by no means impossible that Pi-Ramesse stood on the site of the old Avaris, and consequently is none other than Pelusium itself."—Id., p. 301.

"So far as the Biblical city of Raamses-Rameses is concerned, the plan of this essay has been less to solve the problem than to provide the material for its solution. An estimate of the historical value of the Exodus narrative obviously lies outside the province of the Egyptologist; nor indeed can our quest be so extended as to include an exhaustive revision of the geography of the Exodus route in the light of Egyptian sources. Nevertheless, the conclusions here reached do seem to provide a basis for further deductions. These will be suggested in a tentative way, and it will remain for Biblical students to reject or to confirm them.

"Of the towns deriving their name from the Pharaoh Ramesses, the foregoing investigations have elicited only two which could with any plausibility be claimed as the original of the store-city mentioned in Exodus 1:11. One is the Residence-city at near Pelusium, and the other the ©Waters-of-Horus© named on the highroad from Thel (Sile) to Raphia. The latter has been up to the present without an advocate, and is likely to remain so; it seems to have been a place of no great size or importance, and its name contains in its composition an unusual and characteristic element, 'The-Dwelling.' . . . the omission of which to yield the shortened place-name 'Ramases' is highly improbable. On the other hand, there is no difficulty in identifying the name of the Biblical Ramases with that of the Ramesside Delta Capital. . . . The issue before us may, therefore, be defined: either Ramases-Rameses of the Bible is the residence city of the Ramessides near Pelusium, or else it is a name unknown to the Egyptian monuments, the existence of which is merely postulated."—Id., p. 301.

"All this . . . would be valid argument if the narrative of the sojourning in, and departure from, Egypt were a single homogeneous account, to be regarded as sound historical evidence. It is easy to show, however, that the entire story is clothed in a legendary form and legend has no care for strict topographical exactitude."—Id., p. 305.

"The view of Brugsch that Pithom was near Lake ©Vereeh© hangs together with his whole Exodus theory, some portions of which (the identity of Thel the capital) has been disproved in the present article."—Id., p. 306.

The impression one gathers from the reading of this series of six articles, covering almost sixty pages of exacting reading, is that the Scripture testimony of the residence of the Pharaohs at the treasure city Raamses is not correct, but that the royal residence of the Pharaohs was a town called Pelusium in the Delta, some twenty-four miles from the location suggested in the Exodus record. The evidence presented by the learned doctor suggests that faith in the Scripture testimony of the Exodus has no foundation in fact, that the writer of the second book of the Pentateuch was not dealing with topographical facts, that the departure of the Israelites from Egypt was mythical and legendary, and that the whole experience of the liberation of the Hebrews from Egyptian servitude consisted largely of folklore. This view of the second book of the Pentateuch was accepted by teacher and pupil in the classrooms of institutions of learning, and this theory has been taught for almost a score of years.

(TO BE CONTINUED)
I N 1900, "Testimonies for the Church," No. 34, or Volume VI, which contains a section placing special emphasis upon medical missionary work, had appeared. The content of one chapter is indicated by its title, "Neglect by the Church and the Ministry." It was asserted that medical missionary work was not alone on such proportions that one of the medical workers in that line, but that it "should be a part of the work of every church in our land."—Page 288.

Great changes had just been made in church organization by the formation of union conferences and the addition of many new leaders who must plan and direct progressive moves in local fields. And these new leaders needed counsel and instruction. With the responsibility of fostering the medical missionary work resting upon the executive committees of the newly formed union conferences, aggressive moves were being undertaken in a number of places. Plans were being laid for establishing new sanitariums, health restaurants, food factories, and stores. Medical Missionary Work Emphasized

Especially in the Pacific Union Conference were broad plans being laid for many lines of medical missionary work. On a portion of the "Elmshaven" property, which the St. Helena Health Food Company had purchased, a food factory was erected, and auxiliary food stores were established in a number of Western cities. These were largely self-supporting, and were winning favor with the public.

In Los Angeles, the health work had taken on such proportions that one of the medical workers in that city reported in a letter dated March 10, 1902:

"It has been a serious question in my mind what we should do with reference to the future of our work here in the city of Los Angeles. I refer to the work of the restaurant, also our city treatment rooms, etc. We have already outgrown our space in the building which we now occupy, in every department of the work. . . . For the future of our work it will be necessary for us to secure other quarters, as our lease runs out by and by."

In view of this condition, some of the workers in Los Angeles had taken an option on a very desirable piece of property near the heart of the city, with two buildings on it. The price of the property was only $30,000. This they thought to be a bargain price and a wonderful opportunity to advance our work. In addition to a twenty-room building already on the premises, they proposed to erect a six-story building to contain 125 rooms besides treatment rooms, parlor, and medical and business offices. The ground floor would be used as a cafeteria, and the basement as a depositary for health foods for Southern California. The estimated cost of this proposed building was $50,000. Besides this, a half block in a convenient location was purchased, on which to erect a large bakery plant.

To carry out these plans would necessitate the borrowing of a large amount of money, and it was reported that $95,000 was already in sight which might be secured. It was pointed out that the interest on this money would not be greater than the rental for a much smaller and less convenient place.

A few days after the receipt of the letter proposing this enterprise, a meeting was held in Los Angeles for counsel. Mrs. White did not attend this meeting, but she sent two manuscripts, containing twenty-five pages, in which were given convincing reasons why sanitariums should be located, not in the populous cities, but in rural areas where the patients could enjoy the quiet and peace of country life and the beauties of nature. The instruction was so clear and positive and reasonable that the proposal to erect a large sanitarium in the city of Los Angeles was given up.

In these and in many other communications written about this time, reference is made to repeated views that were given to Mrs. White in the night seasons regarding sanitariums and other lines of missionary work. So comprehensive were these revelations that she wrote on March 18, 1902:

"The night before last so many things were presented to me that I arose about half past ten, saying, 'I thank the Lord for thus teaching me that in our sanitariums we can do more than simply give treatment.'"—E. G. White Manuscript, 85, 1902.

In the revelations given during the summer of 1902, special emphasis was placed upon various features of medical missionary work. Early in June, Mrs. White requested that her office assistants make a collection of printed articles, letters, and manuscripts that she had written on this subject. She supplied her own reading assignment for the 1937 Ministerial Reading Course. It was to provide the historical setting or background for this priceless counsel, and thus to make these specific volumes more luminous with meaning, that this series was requested by the MINISTRY.—Editor.
the Review (July 29, 1902), in its plea for medical missionary work, went beyond the work of the professional nurse or physician, beyond institutional endeavor in sanitarium, restaurant, or health food store, and challenged the reader with this thought-provoking statement:

"We have come to a time when every member of the church should take hold of medical missionary work. . . . The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths [italics ours]."—"Testimonies," Vol. VII, p. 62.

June 18 to 22, there was held at the St. Helena Sanitarium a very important council, which resulted in the organization of the Pacific Medical Missionary and Benevolent Association. Each morning Mrs. White spent from an hour to an hour and a half, reading from the manuscripts she had assembled and giving further instruction. Her timely remarks before the council were reported stenographically and when written out were grouped with the former instruction that had been given.

Although much of the counsel regarding the various phases of the medical missionary work was not new, having been given in connection with former instruction regarding the founding and conducting of our health institutions, yet the statements regarding the principles were greatly amplified and in many cases the reasons for the counsel were set forth more clearly than ever before. This was particularly true of the instruction regarding health food work and the location of our health institutions.

**Volume VII Assembled for Publication**

With such comprehensive instruction regarding this important phase of the third angel's message written out, it was felt that the material must be made available in a general way as soon as possible. And so plans were laid for the issuance of another volume of the "Testimonies" in which the instruction regarding medical missionary work would form an important section. Thus the work of gathering the articles comprising Volume VII was energetically begun. Most of the large Sections II and III of this volume (on sanitarium and health food work), were written during the latter part of 1901 and the early part of 1902.

One exception to this, was the chapter cautioning against establishing sanitariums near homes of the wealthy. This counsel had been imparted in Australia at a time when consideration was being given to launching the Australian sanitarium work in a locality near the beautiful homes of several members of Parliament. Mrs. White was then instructed that these men would become unfriendly to the institution if it were placed near their homes, whereas they would heartily approve of this work if it were carried on in a place not so near them.

There was one problem connected with the restaurant work regarding which there was a difference in the convictions of brethren in different places. Some of our people conducting small places, with a considerable proportion of regular patrons, had yielded to the earnest pleadings of a few of the boarders that they might be allowed to take their meals at these restaurants on the Sabbath. In other places, the doors were closed from sundown Friday to the close of the Sabbath. After a time, clear instruction was given by Mrs. White which led all to unite in recognizing the superior claims of the Sabbath and to make our closed restaurants a weekly witness to Jehovah's holy day.

**Work in Southern States**

Following the strenuous days in 1902 during which time Mrs. White and her helpers were gathering a comprehensive compilation of writings regarding the medical missionary work, for the St. Helena convention, there came to perplexing questions regarding the work in the great Southland. This was a period of transition. A small work fostered by a limited group of conferences and self-supporting workers who had formed themselves into the Southern Missionary Society was being organized into a regular union conference. Some of those placed in responsible positions were new to the field and were in danger of taking unsound positions because of their inexperience. Their relationships to the work already started and to the workers who had pioneered the way through difficulty and hardship, were not always easily adjusted, and there were occasions for mutual misunderstandings and misgivings.

No less than thirty letters and manuscripts relating to the work in the Southern States may be found in the E. G. White letter files written during the busy summer of 1902. These writings exerted a profound influence in laying the foundations for strong, aggressive work in that section of the country frequently spoken of as having been sadly neglected. From this abundance of instruction and counsel, that which would be of general interest and service was selected for publication in Section V of Volume VII.

**Other Important Instruction**

During this same time, the burden of the work in the cities rested heavily upon Mrs. White's heart. A number of letters of counsel were addressed to Elders S. N. Haskell, Luther Warren, and others who were laboring under great difficulties and with many discouragements in the city of New York. Some of this counsel, together with similar instruction given in earlier days, formed a part of the contemplated volume. The strong appeals which began to come at this time to carry forward earnest, aggressive work in the cities were sounded forth with constantly increasing power during succeeding years.

Other important matter that had been omitted from Volume VI because of limited space was now brought out in this new volume. Of special value is the first section with
its appeal for every church member to become active in soul-winning service. These forceful statements have been blessed of God in influencing many to respond with fruitful results in the saving of souls.

Another comprehensive section of eighty pages on the publishing work contains instruction for workers in institutions that print literature, for those who engage in its circulation, and for those who read the printed page.

In the last section of the book under the general heading, "Counsel to Burden Bearers," is found a grouping of important counsels to men in leading positions, to ministers, and to teachers. The sustentation plan, later inaugurated for aged and incapacitated ministers or veteran workers in other branches of service in the cause, is in harmony with the instruction found in the closing chapter "Care for Workers," in which this statement was made:

"A fund should be raised for such workers as are no longer able to labor. We cannot be clear before God unless we make every reasonable effort in this matter, and that without delay."—Page 294.

On August 14, 1902, while the work of writing and gathering the matter for Volume VII was in progress, Mrs. White wrote concerning her burden of soul over the necessity of placing before those who should have it the instruction entrusted to her:

"Last night I had a wonderful experience,... I awoke at one o'clock and arose. For a time I walked the room, praying most earnestly for clearness of mind, for strength of eyesight, and for strength to write the things that must be written. I entreated the Lord to help me to bear a testimony that would awake His people before it is forever too late. My soul was drawn out in the consideration of matters relating to the future carrying forward of God's work."—E. G. White Letter 150, Bq.

When, late in the year 1902, one of the first copies of Volume VII came to her, Mrs. White rejoiced greatly that additional light had been given to Seventh-day Adventists in this new volume of the "Testimonies." In years subsequent to its publication, on more than one occasion, she referred to the light which was therein set forth to her clearly and plainly.

As God's people gird themselves for the final issues of the great conflict, and especially as His workers seek to meet Heaven's ideal, they will find in Volume VII of "Testimonies for the Church," vital instruction relating to the personal needs and the service to which God is calling them.

(TO BE CONTINUED)

CRITICAL NOTES
On the Text of Certain Texts

Typographical Corrections

THROUGH regrettable typographical error in the article, "Replenish the Earth," appearing in this "Critical Notes" section of the August MINISTRY, page 23, the Hebrew word translated "replenish," was misspelled both in the Hebrew characters and in the transliteration. It should have read: נְתַנֶּה (nathan), This was correctly marked on the galley proof, but failed so to appear on the finished page. Also the final letter of the Hebrew word for "earth" should have been י instead of י, thus נְתַנְוֶה (natan).

In the article, "The Dew of Herbs," appearing in the same issue on page 3, the Greek word for "dew," as it appears in the Septuagint version, was also misspelled—two letters being transposed. It should have read δρόσος (drōsos). In discussing the Hebrew word for "dew," the sentence should have stated that the root שָׁבַע (shav), from which it came, was Hebrew not Arabic.

In discussing the text, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. 4:14), one Sabbath school teacher said to another: "That sounds as if the righteous are in heaven and will accompany Jesus when He comes the second time."

In discussing the text, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him" (1 Thess. 4:14), one Sabbath school teacher said to another: "That sounds as if the righteous are in heaven and will accompany Jesus when He comes the second time."

Reviewing the background of the text, we find that the Thessalonians, who believed in the imminent return of the Lord, were troubled about those of their number who had fallen asleep. Paul enlightened them and relieved their anxiety by assuring them that through faith in Him who died and rose again, their loved ones who had been taken from them by death, would again come forth from their graves as did Jesus.

In order to be sure of the meaning of the text, let us note the reading in the Greek. The preposition διὰ (dia), translated "in," really means through. If we place a comma after "sleep," and change "in" to "through," we shall have the correct thought. Then the last clause will read: "even so them also which sleep, through Jesus God will bring with Him." The newly revised fifth edition of Weymouth's translation gives the thought clearly: "For if we believe that Jesus died and rose again, in the same way also through Jesus God will bring with Him [from the grave] those who have fallen asleep." Paul is not trying to tell us in this verse that those who have fallen asleep as Christians, trusting in Jesus, will be brought again from the grave, but rather that the resurrection of all the dead is due to the fact that Jesus rose from the dead. Although the common version does not do violence to...
truth, it somewhat misses the point that Paul is emphasizing; namely, that it is through the resurrection of Jesus that the rest of the human family will come forth from their graves.

The same preposition, ἐν (en) and the same thought are found again in 1 Corinthians 6: 14: “And God hath both raised up the Lord, and will also raise up us by [ἐν, through] His power.”

“Asleep in Jesus” has become a very common expression among Seventh-day Adventists, in funeral sermons, in obituary notices, and on tombstones, and rightly so. But one should not refer to this verse (1 Thess. 4:14) for the origin of the phrase. The equivalent of the foregoing expression may be found in 1 Corinthians 15:17, 18: “And if Christ be not raised, your faith is vain. . . . Then they also which are fallen asleep in Christ have perished.” Here the preposition is not a translation of ἐν (en), but ἐν τῷ (en tō), meaning “in.”

Power We Need

Look at the world as we face it. The words of Jesus describing our times are fast reaching fulfillment. He asks, “When the Son of man cometh, shall He find faith on the earth?” Atheism, infidelity, and unbelief in their most arrogant forms sweep the world today. Whole nations are blighted with them as with a deadly mildew. Evil is becoming aggressive. Crime and violence are increasing. The whole world is about to be swept to destruction; yet it is unconscious of its danger. I wonder sometimes whether we are not just standing by, powerless to do anything in the face of the situation. If ever there has been a time in the history of God’s work when we ought to be men of power, we should today. We ought to know what it means to be endued with power.

A few days ago I was reading some of the counsel the Lord has given us, and was very much impressed by a statement in “Special Testimonies,” Series B, No. 10, page 28: “Special instruction has been given me for God’s people, for perilous times are upon us. In the world, destruction and violence are increasing.”

We recognize that we are in that time. But what impressed me was that right along with the development of that condition in the world the servant of the Lord speaks of the development of a certain condition in the church:

“In the church, man power is gaining the ascendancy; those who have been chosen to occupy positions of trust think it their privilege to rule. Men whom the Lord calls to important positions in His work are to cultivate a humble dependence upon Him. They are not to seek to embrace too much authority, for God has not called them to a work of ruling, but to plan and counsel with their fellow laborers. Every worker alike is to hold himself amenable to the requirements and instructions of God.”

Authority Substituted for Power

Destruction and violence are increasing in the world; but in the church, man power is gaining the ascendancy. Man power in the church! It isn’t man power that is needed in the church; it is the Holy Spirit’s power. This is indeed a striking statement.

I was also impressed with another statement, found on page 26:

“There is a deplorable lack of spirituality among our people. A great work must be done for them before they can become what Christ designed they should be—the light of the world. For years I have felt deep anguish of soul as the Lord presented before me the want of our churches of Jesus and His love. There has been a spirit of self-sufficiency, and a disposition to strive for position and supremacy. I have been shown that self-glorification was becoming common among Seventh-day Adventists, and that unless the pride of man should be abased and Christ exalted, we should, as a people, be in no better condition to receive Christ at His second coming than were the Jewish people to receive Him at His first advent.”

When I read such things, it makes me cry out, “Lord, give us more of that real spirit of humility, that real desire to have our lives filled with spiritual power,—less man power and more divine power.” Men today are substituting authority for power, and it is a poor substitute. Jesus didn’t say anything about our being endued with authority. He didn’t say, “When the Holy Spirit has come upon you, ye shall receive authority.” He never talked in that manner.

What we need is power. I am convinced that the man who has the Spirit of God revealed in him and in his ministry will have true authority; but this authority will not be exercised as the princes of this world exercise it. I have said many, many times—and I believe it is true—that the man who exercises his authority best exercises it least. He does not need to talk about his authority if his heart is right, if he is filled with the Spirit of God. There will be a power manifested in his ministry that will prove to be a blessing and an uplift and an encouragement to those with whom he associates.

Shun Prevailing Tendencies

I wish that the Lord might lead us to sense our own need of a deeper spirituality, of a larger, fuller infilling of the Spirit of God, in preparation for the service before us. It is my belief that if any of us are to continue in positions of leadership, our success will depend largely upon our being men of power. We must be men endued with the Holy Spirit, men who know what it means to live with God and to manifest the principles of His kingdom. The principles that prevail in the world must
never find admittance into the church. God’s work is a spiritual work, governed by spiritual principles—the principles that obtain in heaven. It is not a spirit of dictatorship, but it is a spirit of fellowship, a spirit that gives fuller expression to that principle enunciated by Jesus when He declared, “Ye are brethren.” May the Lord help us to sense the full meaning of these words.

Committees can, and of course do, recommend men for office; but it is only the Holy Spirit who can prepare men for service. No committee action can impart the spiritual power that we need. We need to realize that this power can come only from an infilling of the Spirit of God. We face a world in which violence and wickedness are increasing, in which faith is dying out, in which infidelity and unbelief are gaining the ascendancy, and it is my profound conviction that the greatest need of the cause of God is leaders who are spiritual, who are endued with the power of the Holy Spirit.

Power Imperative

God must do a work for us, and I believe that that work must begin by His imparting to us a sense of our own need. God cannot do very much for us until we ourselves realize the need of having that work done. He can do but very little while our hearts are clogged, while our attitude is one of coldness and indifference. God must work for us. Brethren, we cannot look out on the world today, we cannot feel the pulse of this movement the world around, without being convinced over and over again that God must fill us with power. This is too urgent to be postponed. The need is too great, too outstanding, to be put aside. God must do something for us.

If this movement is to be led triumphantly over into the kingdom of God, something must be done for us as leaders. We must be sure that our leadership is “trued up” in harmony with the principles that the Lord has so freely given to us. How little, perhaps, does our ministry really comprehend this. Do the men laboring out in the fields sense it? Do they have a keen appreciation of their need? Surely the hour has come when we ought to pray to God to touch our own hearts and help us to sense our need. This is not something that we can bring to pass by talking about it. We can discuss it, but it will take something more than that to bring to us the thing we need.

I repeat, What we need is to experience the fulfillment of that promise given to us by Jesus, “Ye shall receive power, after that the Holy Ghost is come upon you;” Ye shall “be endowed with power.” Brethren, let us pray for power, not to be used or to be exercised according to our own will or our own judgment, but to be so used that we ourselves may be freed from sin, freed from the domination of the selfish propensities of our own hearts.

Also, let us pray that we may be successful in our endeavors for God as leaders. Let us clear the King’s highway. Let us resolve by the help of God that we will keep out the principles that dominate the world today—out of the church, out of our own lives, out of our own leadership. May He help us to learn what it means to be God’s men, filled with power.

Spectator to Participant

(Continued from page 9)

Giving Bible References

By Charles E. Weniger, Department of English, Pacific Union College

Perhaps you have heard a minister begin his sermon by saying: “In Psalms 51:10, it says: ‘Create in me a clean heart, O God; and renew a right spirit within me.’”

Did you note the faulty diction used in giving the reference?—“It says.” What says? The text, of course. Then omit the superfluous “it,” and say “Psalms 51:10 says,” or, “Psalms 51:10 reads,” or, “The tenth verse of psalm 51 says,” or “The text in Psalms 51:10, which reads,” or express it clearly and correctly some other way. But do not use the expletive “it.” Such usage is mere filler.

Likewise, “In the eighteenth chapter of Ezekiel, it says in the fourth verse,” should be, “Ezekiel 18, verse 4, reads,” or, “The prophet Ezekiel says—I read from the fourth verse of the eighteenth chapter of his book,” or some other clear expression. Always eliminate “it says.”

Dr. Charles E. Jefferson when a pastor, so studied that he had always at hand more matter than he could use. Instead of searching frantically for “something for Sunday,” he was able to select from abundant stores.—Watchman-Examiner.
BAPTISTS LEAD.—There are in the United States 63,495,036 people affiliated with the churches. The Roman Catholic Church ranks first, with a membership of 20,803,139. The Protestant churches therefore have a membership of 42,691,897. Of these the Baptists number over 3,000,000, which makes them numerically the leading Protestant denomination, with nearly a fourth of the united church membership. The archeological discoveries are retreating from the positions once advanced critics are retreating from the positions once held. The archeological discoveries have resulted in greatly increased Bible study, with the result that many of these candidates have soundly converted.—Christian Faith and Life, July.

CRITICISM'S RETREAT.—Doctor Jack, the archeological editor of the Expository Times, says that advanced critics are retreating from the positions so confidently held. The archeological discoveries have confirmed the Old Testament in so many disputed points. And Professor Van Dusen of Union Theological Seminary now says that the premises upon which he is founded are being abandoned. The passage of events has branded its expectations as absurd. It must be discarded. Liberal theology is not likely under drastic reconstruction, if not abandonment. He asserts that their position comes either from deception of the poor, and are without warrant.—Religious Digest, July.

BAPTIST RETICENCE.—Protestants are now calling for a union of all denominations. This is called swinging into a rear. Bishop Freeman said recently "Christian unity is coming. It is the salvation of Christianity." Many are branding denominational divisions as Christianity's scandals. They are asking Baptists to unite with them and do not understand our present secular world is puzzled. "Why do Baptists Christendom prefer to stay with other Christians?" Multiples are attributing to our moving motives. This insistent call for Protestant church union demands more than a mere explanation and a defense of our position. It is a summons to Baptists to move out and take the aggressive. What a spectacle Christ beholds on the earth today! He sees almost the entire Christian world—Protestant and Catholic—violating His great commission, particularly as regards the proper subjects and mode of baptism. When public critics are holding a discussion of the premises invalid. The passage of events has branded its expectations as absurd. It must be discarded. Liberal theology is not likely under drastic reconstruction, if not abandonment. He asserts that their position comes either from deception of the poor, and are without warrant.—Religious Digest, July.

JEWS ALLUSION.—The root of anti-Semitism is the Jew's immemorial and pertinacious obsession with an illusion, the illusion that his race, his people, are the object of the special favor of God, who requires the maintenance of their racial integrity and separateness as a medium through which, soon or late, will be performed some mighty act involving human destiny.—Christian Century, July 7.

POLISH JEWS.—Over 3,000,000 Jews, nearly one tenth of a credit is given for the hours worked each Sunday morning the same as any regular elective course in the schools. 4,650 students received this special extra credit for Sunday-school attendance. There are 4,650 students received this special extra credit for Sunday-school attendance. High-school students numbered 1,352 and grammar-school pupils totaled 3,298.

CHANGING RATIOS.—In 1800 only one out of fifty persons [in the United States] belonged to the Protestant church and three out of fifty to the Roman Catholic Church. Today one in every four is a Protestant and one in every six is a Roman Catholic.—United Presbyterian, in Christian Faith and Life, July.

CHRISTIAN SCHOOL CREDIT.—Abolishment of decency in dress by girls and women is evident everywhere, especially on bathing beaches, where lawlessness in behavior, as well as in costume, is commonplace. The logical conclusion is nudism, which has come as a philosophy and cult accepted by many, and defended by still others who do not practice it. As the Sunday School Times showed editorially (Nov. 2, 1923), nudism not only oustaries every decent person, but is the logical climax of man's revolt against God. For God's Word tells us that the necessity for clothing was a direct result of man's sin in the fall. God provided clothing for Adam and Eve, who became conscious of their nakedness after and because God provided clothing for Adam and Eve, who became conscious of their nakedness after and because sin entered the human race: and nakedness and clothing are inseparably connected with the facts of sin and redemption.—Sunday School Times, July 3.

THE LARGEST CHURCH.—Cathedral of St. Peter at Rome is the largest church in the world. It is 606 feet long, 450 feet wide, and 470 feet to the top of the dome. Its floor area is 18,000 square yards, and it provides room for 50,000 worshipers.—Christian Faith and Life, July.

COMPULSORY MEMBERSHIP.—Austria recently passed a new law that required every citizen to belong to some church and to pay an annual church tax. Its purpose was to prevent any church applied to the Protestant churches for admission. As these churches require a course of instruction for Sunday school teachers, the law has resulted in greatly increased Bible study, with the result that many of these candidates have soundly converted.—Christian Faith and Life, July.

GERMAN CHURCH.—I wish the great struggle the church in Germany was understood more in the churches of the world. It is not only a question of freedom in the church, but the fight of the church against a new religion—not a philosophy of ideas merely written about in books and periodicals, but a religion presented by the head of the state, Hitler and his friends. It is a new religion which is also a new power in the world. Since Mohammed has Christianity has been threatened as it is in Germany.—Religious Digest, July.

SCHOOL CREDIT.—Birmingham, Alabama, is the only city in the United States which gives scholastic credit for Sunday-school attendance. Special cards must be signed by the Sunday-school superintendent and turned over to the child, who, in turn, passes them on to the superintendent of his public school. To receive credit, the child must be present fifteen out of eighteen Sundays during the semester. One tenth of a credit is given for the hours work each Sunday morning the same as any regular elective course in the schools. 4,650 students received this special extra credit for Sunday-school attendance. 4,650 students received this special extra credit for Sunday-school attendance. 4,650 students received this special extra credit for Sunday-school attendance. High-school students numbered 1,352 and grammar-school pupils totaled 3,298.

MISSIONS.—In 1926, according to the Statistical Yearbook of the American Baptist Foreign Mission Society, 70% of the total mission appropriation was spent for the sending and supporting of missionaries. The Baptist Foreign Mission Society reports that it has 11,482 missionaries and auxiliaries. The Baptist Foreign Mission Society reports that it has 11,482 missionaries and auxiliaries.
nation had there been a chance for Rome such as existed today, massmuch as Protestantism was on its day.

STUPID FRIENDS.—Often truth has less to fear from open enemies than from stupid friends. Wise and earnest advocates of the truth have never been more needed than just at this time. God forgive the open enemies of the truth, and God be patient with the stupid truth. However, the stupid friends of the truth are at least on the right side of things.—Watchman-Examiner (Baptist), April 29.

REMARriage, CONDEMNed.—In the hands of more than 100 bishops and 6,000 priests of the Episcopal Church last week was a statement condemning remarriage after divorce. The statement, signed by leaders in both the "high" and "low" wings of the church, said in part: "We firmly believe that for Christian people marriage after divorce is contrary to the law of our Lord Jesus."

TITHING INTEREST.—Dr. Arthur H. Limouze reported to a group of pastors, recently, the impressive experience which he had at Columbus when the invitation was given to commissioners to attend "Tithing Enthusiast's Breakfast." Dr. Limouze said it was expected that twenty or thirty would attend, but on Saturday morning about 200 appeared. Furthermore, these tithing enthusiasts preferred the word "tithe"ing to any other word to describe the principle. Next fall in Philadelphia was a great convention of tithers, representing twenty Christian denominations, will meet. All tithers we ever met were enthusiastic. We know of none who ever became disillusioned by looking at the failure of the church to bring about the complete change in the world, threatening to bring the whole religion of the church to an end.

STUPID FRIENDS.—Often truth has less to fear from open enemies than from stupid friends. Wise and earnest advocates of the truth have never been more needed than just at this time. God forgive the open enemies of the truth, and God be patient with the stupid truth. However, the stupid friends of the truth are at least on the right side of things.—Watchman-Examiner (Baptist), April 29.


In modern preaching the gospel of works is substituted for the gospel of redeeming love and grace. We know that the church of the gospel, but not of the gospel of grace which leads to salvation and makes possible the fruits of the Spirit. Too often ministers, giving the impression that the preaching of Christian ethics is a sufficient dynamic of itself to save the world. There is an increasing tendency to make man his own power of God unto salvation.—Rev. Arthur Hedley, Moody Bible Institute, Monthly, July.

FORCES GATHERING.—That the full force of nearly all of the main factors of the world crisis are now gathering together in preparation for the struggle for mastery in our own country, threatening to bring in the wake of that struggle all the disasters which ever since the World War have been devastating Europe, is a conviction that is held by many observers of recent events in the United States.—Commonwealth, July 9.

ARoused ORient.—A hundred or so years ago the Orient was the happy hunting ground of expanding Western powers. Whole nations were subjugated, territories were ceded, and spheres of influence were imposed on countries which were too weak to resist. Then came the slow but certain reaction. In 1868 came the Meiji restoration in Japan; in 1911 the revolution in Turkey, and in 1920 the noncooperation movement in India. Each of these has been followed by a long succession of events which have been mainly protests against the domination of Western powers, until at the present time practically the whole of the Orient is aroused. Unfortunately, since the Meiji restoration, Japan herself became an imperialistic power and is now playing the dual role of a Western power, the West which is at the same time a bully to her weaker neighbors.

An aroused Orient seeks for freedom and equality in the political sphere and for initiative and independence in the cultural sphere.—Y. T. Wu, Christian Century, June 20.

This book is addressed primarily to ministers, setting forth in a highly commendable way the factors to be kept in mind while meeting the spiritual needs of the sick. The co-authors—a physician of national repute in medical circles and an experienced clergyman—have been associated for years in the Massachusetts General Hospital. The principles outlined are drawn from the earnest study and extensive practice of medicine, together with recognition and provision for the religious needs of their patients. Not only has the work of the health institution been treated, but the studies reach into the needs found in the homes of parishioners as well.

The relationships and mutual cooperation which should exist between physician and minister, that understanding and appreciation of each for the viewpoint and efforts of the other, are clearly and ably presented. An ample variety of clinical cases is cited, showing the mental attitudes and reactions of such patients to religious matters. The correct thing to do and say at the bedside, how to be definitely helpful, when to speak, when to remain quietly present, meeting the crises of the sickroom,—these are matters of importance to this type of ministry which should be understood.

The contents in the twenty-three chapters are about as follows:

Part One, "Preparation," introduces the subject by considering "Why the Minister Should Visit the Sick," and "Special Advice on Work With the Sick." The physician then treats on "Institutional Problems," and tells "What the Doctor Is Like."


Part Three deals with the minister's kit-bag, important ethical considerations, and the religious approach to a patient.


Part Five, on "Critical Opportunities," has chapters on the "Operation," "The Dying," and "The Bereaved."
The liberal appendices present specific cases alluded to in the text, and other helpful matter.

There are perhaps few, if any, books on the subject presenting as adequate a consideration of the subject as does this book.

Seventh-day Adventist readers will notice a few allusions to the popular, but false, belief in natural immortality, treating death as a mere adventure into an unknown experience.

A. J. WEAKNER, Chaplain, St. Helena Sanitarium.

NOTES AND NOTICES
Items of Interest to Workers

(Continued from page 2)

Another View on "Questions"

EDITOR: The MINISTRY:

Some say that answering questions the same evening they are asked inspires confidence in the preacher's knowledge. But we might inquire, Why do people ask questions? Is it to find out what kind of man the speaker is, or is it to learn more solid, reliable truth? Certainly it is all right for a minister to become a "workman that needeth not to be ashamed," but will a smart, unseasoned answer always bring confidence that the speaker is such a workman? Personally, I prefer a correct answer, with the authority for it, to a pert, "psychological" answer. I am more concerned about learning truth than about giving the speaker an opportunity to display his marvelous memory. I am more concerned about exalting Christ than about exalting the speaking evangelist. If the people of a community anchor their belief in the marvelous memory of a certain man, what will they do when he moves into some other community? Perhaps the answer to this question has a bearing on why so many new converts give up their faith and drift out of the message.

Some evangelists follow the better plan of reading publicly all the questions the same night they are turned in, and then steering away. J. L. SHULER, Southern Union Evangelist.

The Question Box
(Continued from page 8)

The lethargy pertaining to sending out Baptist missionaries or returning furloughed missionaries, which so distresses Baptist leaders, may be traceable—though unperceived by them—to abandonment by mission-board leaders of the divine compulsion of all true mission work. The laity will not sacrifice merely to civilize; the impelling motive must be to Christianize. This conflict within the Baptist Church is revealed by this significant excerpt from the Watchman-Examiner of June 11. Gratitude to our heavenly Father should fill our hearts because such a predicament does not obtain in our own denominational ranks.

"Our general Foreign Mission Society had not one new missionary to present to the St. Louis Convention. This piece of news may awaken some strong comment. Perhaps the question will be asked, "Why does not our Foreign Mission Society send out new missionaries?" It does not seem to enter the mind of the average Baptist that when he is talking about the society, he is talking about himself; for if he is a member of a cooperating church within the Northern Convention, he is an individual member of the society. The board of managers and its officers cannot do more than the people who compose the society enable them to do. There are many well-trained young people waiting to go as missionaries. There are many missionaries waiting to return to their fields. There are cries from overseas that almost break one's heart. Let the individual member of the American Baptist Foreign Mission Society, whose membership therein is by virtue of his or her membership in the local church, continue to withhold gifts or to spend money on luxuries. Our missionaries are worthy of our trust. We can remedy the situation only by sending the Northern Baptists individually recognizing and accepting responsibility. While millions are crying out for the light, Northern Baptists cannot go on practicing disloyalty, selfishness, and unconcern without being guilty before God. Let us change the situation this very year."
haps the most feasible. The people should go home thinking of the sermon. I have been glad to notice that some of our speaking and singing evangelists remember this, and arrange all the details of the service so that there is nothing at the close to distract from the lesson of the evening. Some of our most successful evangelists close the meeting with a brief announcement of the lecture for the following night, and then a word of prayer. All music is entirely omitted at the close, except on rare occasions, when the singer has a very appropriate song in harmony with the sermon.

Some provision should be made for supplying pencils and paper to the people, making it convenient for them to write out their questions. Thought should be exercised in deciding where to place the question box. It should have an inconspicuous location so that people will not feel embarrassed in using it. Some people would not use the box if they thought they were being observed.

If a uniform card or sheet were furnished and passed out by the ushers each night, no box would be needed. The people could have their questions all written out before the meeting, or write them out during the service and then drop them in the collection baskets when they are passed by the ushers for this purpose. Successful business firms make things convenient for their patrons, stressing courtesy to and personal interest in customers by employees. We should follow some of these same principles in the use of the question-box idea.

San Fernando, Calif.

LOWELL BUTLER.
ACCOUNTABILITY!—The minister's accountability for his words, acts, and counsel, his example and his influence, is inescapable and should never be forgotten. To us much has been given; of us much is expected. We dare not lightly regard our responsibility. We must not compromise, evade, or capitulate on standards that involve principle. We assume grave responsibility when we condone worldly alliances—industrial, marital, or others—that contravene heaven's explicit counsels. We must not forget that those who ultimately find themselves in difficulty, or perhaps spiritual disaster, will with justice accuse us of giving them counsel which led them astray. It is no light thing to be a minister.

STUDY!—It is humiliating when critics or apostates evince greater knowledge than we on the text of Scripture, the Spirit of prophecy, or the historic record upon a given point. We should constitute the best-informed ministry in the world today. Anything less than this is an unworthy ideal for the appointed heralds of God's supreme and final message to men. Only through a mastery of all the evidence is truth established in rightful and balanced relationship, and distorted positions circumvented. But we should be prepared in advance for all contingencies, and not be driven to last-minute study by emergencies that arise. God's abiding call is to study continuously, that we may show ourselves to be His approved workmen, ever rightly dividing the Word of His truth. Some secondary matters may have to give way to this great primary requirement, but its foundational importance demands it. Let us make whatever personal readjustments are necessary.

DOOMED!—Do we really sense that the world is doomed, that it is speeding toward certain destruction? If we did, could we be as calm and complacent about the situation as we seem to be? If we saw some people drifting out to sea in a sinking boat, would not intensity take possession of us? Would not we strain every resource to save them? One thought alone would be uppermost in our minds—their rescue if humanly possible. But all about us are countless multitudes drifting toward eternal destruction—hopeless and confused, or callous and indifferent, yet all alike doomed without a Saviour. Would that the tragic reality of it all might grip and stir us! Some will laugh at our concern. Others will mock at our message. Flippantly, even derisively, they will scoff at our entreaties and make sport of our warnings. But we are to seek out the responsive few and save a remnant from the oncoming doom. This is our great mission and commission. Let us set ourselves as never before to this solemn task of by "all means" saving "some."

SECURE!—That individual is headed for probable catastrophe who does not court the faithful, and often pitiless, searchlight of scrutiny upon the foundations and superstructure of his faith. Otherwise he lives in a false security, and is usually content so long as he is not disturbed. But, alas, a person with such an attitude may someday leave the message, as others have, if he simply believes blindly and repeats in a parrotlike manner, without knowing the facts for himself through personal investigation. An unwitting disclosure, in all probability of minor moment, will sometime seem apparently irreconcilable with his past belief, and he will then just as blindly and arbitrarily cast away his faith in the full body of truth. We must know what we believe, and why. Truth has nothing to fear, nor has the truth lover. This writer would go on record, after years of appointed investigation of the background, the beginnings, and the heritage of our faith, as believing more firmly, more soundly, and more ardently in the vital truths of this advent movement than was possible before.

CONTEMPT!—The condescending pity, if not courteous contempt, with which great Modernist scholars look upon us, with our simple belief in the Bible verities,—such as the validity of the historical interpretation of the outline prophecies,—was recently impressed by contacts with leading faculty members of a nationally famous theological seminary. A tragic superiority complex, yes, a veritable religious sophistication, causes them to look upon us as simple-minded medievals. They cannot understand our loyalty to the Book of books, nor our naive acceptance of a second personal advent of Christ and an approaching end of the world. They have passed infinitely beyond such simple credulity, with its literalistic implications. Their knowledge of the critical apparatus of historical criticism is, of course, astonishingly deep and wide. But it has stripped them of all certainties. We could not but reflect soberly upon the deadly, though subtle, influence such attitudes must have upon those who attend their classrooms as student-learners. We thank God for our own colleges and for our Theological Seminary, where sound scholarship and loyalty to the Word are blended as controlling motives. Let us guard them with all diligence. Those who go to the citadels of Babylon rarely come away untainted.

L. E. F.