QUALIFICATIONS FOR FOREIGN MISSIONARIES*

By E. D. DICK, Secretary, General Conference

The cause of foreign missions is dearly beloved in the ranks of advent believers. This program of world-wide evangelism has come to be the topic of daily conversation at the hearthstone in loyal Adventist homes, the central theme in every Sabbath school, the objective of the aggressive activities of the church. And this is as it should be. The hope of the church is bound up with our foreign mission program. In the sixty-three years since our first foreign missionary was sent out, approximately 4,470 young men and women, bravehearted and true, have answered the call to foreign service. These have been joined in labor by a large group of national workers. The Lord has richly blessed in the carrying out of His great gospel commission, and today as we sit in this council, our message is being proclaimed in 377 countries and island groups, in 648 languages, written and oral.

What has made this encouraging record possible? With all sincerity and truthfulness it can be said that our schools have contributed most largely to its success. From the doors of our educational institutions has come the leadership of our work in all fields and in all lines of endeavor. The path of leadership has led through our colleges. It seems highly fitting, therefore, that we bring to the consideration of Seventh-day Adventist educators assembled in this council, the very vital question of the qualifications and training of our missionaries. Volumes have been written on this question. This paper is not an attempt to bring forth any new discoveries on the problem at hand, but I do hope to give emphasis to some points which have impressed themselves upon me, growing out of my contacts in the mission field.

It is scarcely necessary to recount to this group of workers the trying conditions under which the missionary is many times called to labor, and the exacting demands made upon his energy and resources. You know some-

* Résumé of paper presented at Educational Convention, Blue Ridge, N.C.
ELDER M. N. CAMPBELL, president of the North American Division, was the first to sign one of the 1938 Ministerial Reading Course enrollment cards upon their release to the field. We trust that a goodly host of his associates in North America and in the overseas divisions will emulate his enrollment—and its commendable promptness.

Several of the leading public addresses given at the recent Educational Convention at Blue Ridge, North Carolina, appear in the Review and Herald of October 7, where they will reach our laity as well as the worker group. These messages, and the significant and gripping appeal of Elder J. L. McElhany, presented on Sabbath, August 21, which appears in the Review and Herald of October 14, should be most prayerfully studied by every worker having the welfare of this cause at heart.

WELCOME, theological students, to the MINISTRY circle of readers. Perhaps we should say, in explanation, that each autumn most of our colleges, soon after opening, ask the ministers and Bible workers in training to subscribe to this journal that they may early become familiar with the messages and methods of our experienced workers and denominational leaders. Used in our colleges for collateral reading and class assignment, the MINISTRY is coming to be preserved for reference by the students just as it is by our older workers, the December issue in each volume containing a complete, threefold index.—by author, title, and topic.

CONGRATULATIONS to Health (Mountain View, Calif.) and Life and Health (Washington, D.C.) for articles of such intrinsic value as to be quoted in a journal of the world such as Health Digest (September issue). The same number also contains an article by our Doctor Jean Nussbaum, condensed from Vie et Santé (Paris). Our journals for the world, both health and religious, should so impress themselves upon the discerning that citation will be frequent by the contemporary press. The sheer merit of the published utterances of our public representatives should command the respect—if not the acceptance—of the thoughtful, because of impressiveness of statement, fidelity to fact, incontrovertible logic, and light shed upon the problems discussed.

The uniform policy throughout our organization—not only in North America, but in all our other world divisions as well—is to provide the MINISTRY for all English-reading conference workers. If you know of transferred workers, ministerial interns, or new recruits recently come to your territory who may not be receiving the MINISTRY, you would be conferring a favor upon them by making both the conference office and the individual aware of the fact. The provision is also spreading rapidly among our educational and medical institutions. The College of Medical Evangelists, for example, provides the journal for the full teaching staff of both the Loma Linda and Los Angeles divisions. And the practice is becoming increasingly general for the faculties of our other institutions.

“IN the totalitarian nation state we meet the antichrist of the modern world,” is the conclusion of Basil Mathews (Presbyterian, August 12), which is typical of a number of modern writers. Having no comprehension of the specifications, prophetic and historic, regarding antichrist, their eyes turn to modern perversions and thus away from the historic actuality. In our witness to the world we must answer these diverting misconceptions as we present the warning truth committed to our trust.

DURABLE, shoestring MINISTRY binders, with the name of the periodical stamped in gilt, are available for those desiring to preserve their volumes complete. The price is only fifty cents. Keep your copies of the MINISTRY for future reference. A complete index for the year—by author, title, and topic—appears in the December issue.
Qualifications for Missionaries

(Continued from page 1)

woman. Isolation may not appear to some to
be a serious factor, but when actually faced, it
is very real and stubborn.

Tropical disease is another factor to be
reckoned with. The blazing desert, the dark
forests, the flat river deltas, the fedid marsh
country, and the pestilent coast lands all
take their toll of health, and oftentimes of life
itself. Trying beyond expression is the experi-
ence of seeing one's loved ones laid low with
raging fever, and many are the mounds on our
long mission frontier which witness to the price
of devoted service.

So much for the physical obstacles. What of
the mental and spiritual? Languages must be
mastered, often without a single help to aid.
The language must first be reduced to writing,
the Scriptures translated, textbooks produced,
and an entire background developed before
progress can be noted. This requires much pa-
tience and immeasurable toll.

The spiritual problems are equally challeng-
ing. Pagan peoples generally have few, if any,
spiritual concepts upon which Christian faith
and doctrine can be built. And their lives are
so steeped in evil practices, with such debauch-
ery of soul, that nothing but the regenerating
power of the living God can renew them.

The missionary, then, must bring to the peo-
ple for whom he labors reserves of physical,
mental, and spiritual energy which will, under
the blessing of Heaven, enable him to verily
create new creatures to the honor and glory of
His name. Just what are the qualities and
qualifications he must bring to such a work?

In endeavoring to crystallize the answer to
this question, the Missionary Review of the
World lists the following as requisites of the
modern missionary:

1. He must be missionary-minded, with a spiritual
purpose and ideal, no matter what his special work
may be.
2. He must be sure of the gospel, realizing its unique
value and its universal application for salvation.
3. He must be educated and prepared, an effective
public speaker and personal worker; a man who is
wanted in his own land. (God forbid that any should
be recommended for foreign service because they are
not a success in the homeland.)
4. He must be one who can get along with people—
good, bad, and indifferent.
5. He must have the spirit that John the Baptist
had toward Christ: i.e., "He must increase, but I
must decrease."
6. He must have an undying zeal for service.
7. He must be a man of prayer.
8. He must be a living exemplification of the things
that abide: faith, hope, and love. This means self-
control.

One of our pioneer missionaries to heathen
peoples, W. H. Anderson, gives us another list
of qualifications.

1. He must know God—not just about God.
2. He must know this message.
3. He must be consecrated to his work.
4. He must have health.
5. He must have good sense.
6. He must be able to adapt himself to new sur-
roundings.
7. He must be able to manage money matters.
8. He must be practical.

I heartily endorse these comprehensive lists,
and would like to elaborate on a few points
which are vital in meeting the conditions re-
ferred to. I will classify my remarks under
physical, personal, mental, and spiritual quali-
fications.

I. PHYSICAL FITNESS: A sound bodily consti-
tution, with unimpaired health, is an absolute
foundation requirement for any candidate for
mission service. It is not only imperative that
the candidate possess good health, but it is also
highly important that he have a balanced sense
of health-mindedness, and be ready to exercise
every proved precaution for the care of his
physical well-being in his new environment.

II. PERSONAL ATTRIBUTES: The social environ-
ment of the missionary makes just as exacting
demands upon his personality as does the cli-
mate upon his physical nature. The whole at-
mosphere in which a missionary works tends
to bewilder, depress, and irritate a person
reared in a Christian environment. He is sur-
rrounded by the stagnation and downward pull
of stolid primitive conditions. The bulk of the
population is "immersed in darkness." Adults
exhibit the ignorance of childhood without its
innocence. Great importance attaches, there-
fore, to his temperamental qualities, his char-
acteristic attitudes of mind and heart, the spirit
he manifests in all relations to missionary
associates and native peoples. Of particular
significance are the following four points:

1. Attitude Toward the People.—The can-
didate should be willing to devote himself
unselfishly and yearningly to the uplift of the
people for whom he labors, who, from many
points of view, are unattractive at first ap-
proach. Any manifestation of race prejudice
or of nationalism is entirely contrary to the
spirit of the Master and is fatal to the mission-
ary's influence.

2. Cheerfulness.—The missionary should be
an apostle of joy and gladness, his whole life
reflecting cheer and good will. He whose out-
look is characterized by this quality will be
able to dispel the gloom of heathenism by
radiating the sunshine of Christ's love. For-
tunate is he who is good-natured, even-tem-
pered, not easily depressed, and able to manifest
a keen sense of humor even in difficult and try-
ing situations.

3. Humility is an essential grace which
should adorn the life of every missionary ap-
pointee. Pity the candidate who goes to the
mission field with the idea that he is going
to do something great. Pity the mission field
as well. Willingness to serve wherever one is
needed and to work harmoniously with others,
in honor preferring one's associates, is an ele-
ment of true greatness. The missionary recruit
should go to his field in the spirit of a learner, and welcome the counsel of older, more experienced workers.

4. **Perseverance and Patience.**—A patient, forbearing spirit is necessary in dealing with primitive peoples who are much like children. Possession of these attributes enables one to meet and endure isolation and loneliness, adapting himself uncomplainingly to emergent and unpleasant situations. Unmeasured patience, backed by the spirit of Christ, will inevitably win in the most stubborn situation.

**III. MENTAL OR SCHOLASTIC REQUIREMENT:** I have long been persuaded that a balanced program of education and evangelism go hand in hand in missionary work. Education without the saving grace of the gospel does not avail to permanent purpose. And a program of evangelism without the supporting, propagating influence of education will sooner or later come to nought. With but few exceptions, the missionary comes, sooner or later, to have responsibilities directly or indirectly in connection with school, whether he is answering a call to connect with a school or not. For this reason, I firmly believe that the minimum of a college degree should be required of all appointees. The time was when a practical man with a missionary spirit, though he had only eight to twelve grades of education, was thought qualified for work among primitive peoples. If there ever was a time when this was true, that day is past. Educated men and women with a Christian viewpoint are needed. The best is none too good for our foreign fields.

Since I have emphasized the need of training for those under appointment, I will also mention some of my convictions regarding the type of training needed. I am frank to say that the great need of the foreign fields as I view it, is for trained educationists—men and women who are able to evaluate school methods and procedure, to build, administer, and supervise courses of study which will measure up to the standards required by educationists in countries outside the United States. I would appeal for higher standards in scholarship, particularly in the elementary and academic grades. Only those who have a thorough grounding in these grades themselves are prepared to give sympathetic counsel and leadership in effective schoolwork for primitive peoples.

In the field of specialized courses, I would strongly urge that our young men pursue at least elementary courses in agriculture, woodwork, carpentry, bricklaying, and cement construction; and that our young women prepare themselves in domestic science, taking courses in cooking, sewing, mothercraft, and hygiene and sanitation. Young people who are trained in these fields will always be assets to mission fields. There are other lines of work that are also useful. Every person is strengthened in his preparation by being able to conduct classes in physical drill, including march formations and vigorous setting-up exercises. Ability in blackboard illustration, a clear, legible handwriting, being able to conduct music and teach sight singing, and a thorough course in phonetics are all advantageous.

**IV. SPIRITUAL QUALIFICATIONS:** While stressing the physical, personal, and scholastic factors, I would not wish to magnify these to the disadvantage of the spiritual, for the spiritual is paramount. Forbid that any, because of his scholastic attainments, should respond to mission service with the viewpoint of merely carrying on an educational program among the people for whom he labors. The object of all mission endeavor is to save souls. Robert E. Speer, who for many years was president of the Foreign Mission Conference, said: "Perhaps the largest part of our whole problem is to find and prepare men and women who know what the gospel is and who are intellectually and spiritually capable of communicating it."

Our need is for men and women whose lives have been transformed, not simply by cultural contacts and educational advantages, but by the power of the gospel. Of this, we read in "The Desire of Ages," page 826: "The gospel is to be presented, not as a lifeless theory, but as a living force to change the life. God desires that the receivers of His grace shall be witnesses to its power."

God grant that the educators of this movement may hold before our youth the spiritual as the essential qualification for mission service, which, balanced with the other requisites, may furnish "that army of workers" who will join with us in finishing the work both here and in fields abroad.

**H. J. Anslinger, reveals startling information concerning "Marijuana—Assassin of Youth," in the American Magazine for July. He tells that marijuana is a menacing drug, as dangerous as a coiled rattlesnake. It grows wild or is cultivated in every State of the Union and is sold widely to young people. The drug is made from a weed of the Indian hemp family and is used in the form of cigarettes. It is known in history as hashish, and is called "muggles" by children. Making dope addicts of thousands of young people, marijuana causes them to feel that they are living in another world. Drug crazed, they feel able to accomplish the impossible. It produces a strangely exhilarating, "floating" feeling, a shakiness and nervousness, and drives to temporary insanity, mental derangement, wild actions, robberies, suicides, and murders. Legislation has recently been enacted designed to bring the traffic in this drug within Federal regulation and control. A mimeographed report on marijuana is obtainable, free of charge, from the Treasury Department, Office of Commissioner of Narcotics, Washington, D.C.**
Delving into the Word
The Principles and Practice of Preaching

Principles of Prophetic Interpretation*

By B. P. Hoffman, Professor of Biblical Exegesis, S.D.A. Theological Seminary

The prophecies of Scripture, and their fulfillment, have long been used by Christian proponents as among the strongest of evidences for the inspiration of the Bible, and many have been won to faith in the Christian religion through this appeal. And the part contributed by the study of the prophecies in the inception and development of the advent movement of these latter times, can hardly be overemphasized.

But, rightly understood, prophecy is much larger than mere prediction of events or of future developments in history. The most convincing proofs of its divine authorship come not from the search for isolated incidents or dates to match predictive statements, but from seeing prophecy as a living, growing, progressive unfolding of “the mystery which hath been kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophecy,” according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith.” Rom. 16:25, 26, A.R.V.

The “secret” of Amos 3:7 which God was making known through His servants the prophets is none other than this “mystery.” (Compare Revelation 10:7.) Apropos of this larger aspect of prophecy, we read:

“The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, They shall see God face to face; and His name shall be in their foreheads, the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man’s uplifting,—the power of God, which giveth us the victory through our Lord Jesus Christ.” He who grasps this thought has before him an infinite field for study. He has the key that will unlock to him the whole treasure house of God’s Word.”—Education,” pp. 232, 235.

“To man the first intimation of redemption was communicated in the sentence pronounced upon Satan in the garden. The Lord declared, ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’ This sentence, uttered in the hearing of our first parents, was to them a promise. While it foretold war between man and Satan, it declared that the power of the great adversary would finally be broken.”—Patriarchs and Prophets,” pp. 65, 66.

All subsequent prophecy will be seen to be but the further unfolding and application of this original prophecy. All the manifold promises that were made to the fathers, and that are on record for the encouragement of God’s children are but the further revealing of the provisions made by the Eternal One when He made this first promise; and the realization of them all is made possible to those who accept Christ, the One who was promised.

“For the Son of God, Jesus Christ, who was preached among you by us . . . was not yea and nay, but in Him is yea. For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us.” 2 Cor. 1:19, 20, A.R.V. Again we read:

“In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the gospel. To Christ ‘give all the prophets witness.’ From the promise given to Adam, down through the patriarchal line and the legal economy, heaven’s glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things await before the earthly and spiritual consummation of His sacrifice. Christ’s death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounding. In the awful mystery of the holy of holies His glory dwelt.”—“The Desire of Ages,” pp. 331, 332.

It is this organic unity of the scheme of prophetic revelation that provides a sound basis for correct interpretation of the individual utterances of the prophets. This is recognized by thoughtful students. Thus:

“The ‘argument from prophecy’ must be based upon the broadest possible foundation. Appeal must be made to the whole of the Old Testament as the record of the preparation for Christ’s coming. For as it has well been said, the Old Testament does not merely contain prophecies, but is in itself throughout a prophecy, and in dealing with those parts of the Old Testament which contain the teaching of the prophets, appeal must be made not to the predictive elements of prophecy only, but to the work of the prophets as a whole. That work must be regarded in its entirety as one great factor in God’s revelation of Himself to Israel, preparing the way for the fuller revelation to come, not less than as the forerunners of His purpose to make that revelation, and of the mode in which it was to be made. We shall claim to find in Christ, not the fulfillment of the predictions of the prophets only, but the consummation and realization of the whole of their teaching.”—The Doctrine of the Prophets,” A. F. Kirkpatrick, pp. 10, 11.

Thus, as all prophecy is seen as the unfolding “precept upon precept. . . . line upon line. . . . Here a little, there a little.” of the original prophecy, using this as a starting point, so also the tracing of the manifold applications of the prophecy down through the periods of the history of God’s dealings with mankind discloses the fact that all of these prophecies again converge upon the coming of the One who is the central figure of them all, and upon the culmi-

* Résumé of presentation at faculty meeting of the Seminary.
nation of all history in the completion of His work of redemption and the appearance of His eternal kingdom. “He who grasps this thought... has the key that will unlock to him the whole treasure house of God’s Word.”

If, in the study of any of these prophecies, it be remembered that they are not to be taken as separate predictions by themselves, but as parts (portions, see Heb. 1:1) of one great “compacted prophecy,” and if they be studied in their relation to the whole revelation, the student would be saved from the mistakes of overemphasizing certain relatively smaller details, or of making interpretations or applications that are not consistent with the whole, or that are out of due proportion. If “the central theme of the Bible” is “the redemption plan, the restoration in the human soul of the image of God,” then that should also be central in the interpretation of prophecy. And any system of study that obscures that great central theme—by an array of historical events, or by making an experience in that subject secondary to an acquaintance with historical data or materials on which there is much dispute even among recognized authorities—must be said to have missed the mark. There is still much to be done in the study that was enjoined upon the church years ago, “to gather up the scattered jewels of God’s Word into one perfect chain of truth.”—“Fundamentals of Christian Education,” p. 188. This is a fruitful field for research and for the exercise of the highest type of scholarship. It is open to all, even to those who may not be experts in history or in the use of the Biblical languages.

Some very basic rules for such have been given by the Spirit of prophecy, in the following of which there is safety. Note them: “We should make the Bible its own expositor.”—“Testimonies to Ministers,” p. 106. “We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture.”—“The Great Controversy,” p. 558. “The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed.”—Id., p. 599. There is definite warning to those “who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then... present their vagaries as the teachings of the Bible.”—Id., p. 531.

“We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner.”—Id., p. 599.

The secret of making Christ the center of our preaching and teaching of the prophecies lies in the experience of making Him the center of the life. If He has a small place in our daily thoughts and living, He will not be the dominant figure in our teaching.

“It is necessary to know God and His Christ in order to know the Bible. The Scriptures cannot be understood from the outside by grammar, logic, rhetoric, and history alone... The Bible is to be understood from its center—its heart—its Christ. Through the avenues of the Scriptures we go to find Christ—in their center we find our Saviour. It is this personal relation of the author of the entire Scripture to the interpreter that enables him truly to understand the divine things of the Scripture.”—“Biblical Study,” by Charles A. Briggs, p. 264.

THE BETTER WORKMAN

Location of an Effort

By H. M. S. Richards, Evangelist, Long Beach, California

Since the coming of the automobile, it is sometimes possible to pitch a tent or build a tabernacle in a location that would have meant certain failure a few years ago. It has been shown by experience that in this automobile age, a location outside a city or town is sometimes very favorable, if it is on or near a main highway with easy access from two or more directions. People like to drive out of the city in the evening and often go to a series of meetings located away from the downtown section, when they would not go into the heart of the city. This is especially true in the summertime, and is the case in the winter where the weather is not severe.

If located on a main highway or side road, the tabernacle or tent should have plenty of light on the outside, either reflected upon it by floodlights, or by lights on the building itself. Electricity is the cheapest form of advertising, and we seldom use too much of it. A half dozen globes strung on each side of the tent will light up the whole block and draw the attention of speeding motorists. Let us make it easy for people to see us and hard for them to forget us, as we go about the Lord’s business.

Elemental Baptismal Principles

By the late R. E. Harter

Baptism is the symbol of death, burial, and resurrection. Death must precede burial. It would be a tragedy and a travesty to bury a person alive; no more so, however, than to bury a person in baptism who had not died to sin. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new,” is the language of the Scriptures. The old life of sin is buried beneath the water, and one rises a new man to walk in newness of life. When we go down into the water, we go bearing our name; when we come out of the
water, we come bearing Christ's name. We must not take it in vain. Baptism is virtually saying good-by to this world. We are not to love the world, neither the things that are in the world. The apostle declares that "the whole world lieth in wickedness," and that Christ came to deliver us from this present evil world. He takes the love of the world out of our hearts, and our affections are transferred to things above, so that it is not a hard, irksome task to walk in the path of God's choosing, but delightful and pleasant, for His "ways are ways of pleasantness," and all His "paths are peace." Having permitted Him to accomplish this change in our hearts, we are ready for the ordinance of baptism.

Wherever the rite is performed, either by the riverside or in the baptistry of a church, perfect order and dignity should prevail. If it is in the church, while the candidates are preparing, the one presiding at the organ or piano may play softly, "Just as I Am" or "The Waters Are Troubled." The minister, neatly robed, steps solemnly down into the water. One at a time, the candidates, assisted by the deacons or deaconesses, are placed in his care. He leads them into the pool facing the congregation. The candidate's hands are folded as in death; the eyes are closed, and the body is held rigid. The minister, taking the candidate's folded hands in his left hand, raises his right hand, saying, "On profession of your faith in the Lord Jesus, I now baptize you in the name of the Father, and of the Son, and of the Holy Ghost." He then takes a firm hold of the candidate's robe, between the shoulders, and lowers him gently into the pool. As there will be a tendency to let go of the breath, the minister should whisper, just as the candidate is being lowered into the water, "Now hold your breath." If this method is followed, there will seldom be any straining. After immersing him, and bringing him up to a standing position, the minister may say, "You rise to walk in newness of life."

At the conclusion of the service, the minister asks the congregation to rise, and while still standing in the water, pronounces the benediction.

**KINDLY CORRECTIVES**

Better Speech and Conduct

**Speaking Evil of Rulers**

By B. G. Wilkinson, President, Washington Missionary College

In this hour when the whole world is rushing into unprecedented confusion and danger, we need great wisdom. As I travel about among our churches and camp meetings, and when I listen to the conversation of our students, I feel great concern lest our people place themselves in unnecessary danger by failing to heed the Bible instruction with reference to our attitude toward rulers.

In America we have long been accustomed to hold any opinion we desire and to speak freely concerning individuals, parties, politics, organizations, or anything else. Grave dangers are ahead of us because there are many who do not realize that changed conditions likewise demand change in us. Types of government are changing. Many in the United States are speaking of the coming of a new social order. It seems almost certain that there will also be a change in the political order. And if the change is not to the liking of some, they may unwise express their opinions. "Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." 2 Peter 2:10.

We of America have been so accustomed to a democratic form of government that the very thought of centralized power is disturbing. Nevertheless, such governments have sometimes been according to God's divine providence, and in the past He has used them. The monarch Nebuchadnezzar was used by Him in punishing the children of Israel. The Lord called this heathen, absolute despot, "My servant." Jer. 25:9. We learn from this experience that organized despotic government is better than anarchy; and although we may prefer a democracy to a dictatorship, nevertheless a dictatorship is to be preferred to unorganized rule.

One great writer has said: "What is democracy? Democracy is character." If the American people lose the ability to rule themselves, they must be ruled. Abraham Lincoln devoutly yearned for the United States to be a "government of the people, by the people, and for the people." But when we see the enormous sums of money amounting to billions of dollars spent on whisky, tobacco, gambling, movies, crime, and drugs, we wonder if the American people are not losing the ability to rule themselves. If they are, a dictatorship may eventuate.

In that hour, however, let us recognize that we should be as wise as serpents and as harmless as doves. Would it not be much better to make rulers our friends rather than to make them our enemies by unwise, critical statements and actions? God has promised that no matter what may be the form of government, no matter in what difficult political or economic situation we may be, He will raise up men to help His people. In these changing times, it is our duty to depend upon God, not upon some particular form of government or some prejudiced like or dislike for a certain political party.

To me it seems lack of wisdom for Seventh-day Adventists in private, and most surely in public, to try to lay the blame for all changed conditions on any one particular ruler. We are not sitting in the seat of power. We do

(Continued on page 23)
ON December 30, 1902, only ten months after the Battle Creek Sanitarium had been razed by fire, the main buildings of the Review and Herald Publishing Association at the same place were completely destroyed by fire. Of this Mrs. White wrote a few days later:

"The news of this recent calamity has caused us to mourn deeply, but it was permitted by the Lord to come upon us, and we should make no complaint, but learn from it the lesson that the Lord would teach us. The destruction of the Review and Herald building should not be passed over as something in which there is no meaning. Every one connected with the office should ask himself, 'Wherein do I deserve this lesson?'"—Testimonies, Vol. VIII, p. 108.

As the General Conference session was soon to be held in Oakland, California, plans for the rebuilding of the Review office were held in abeyance until that time.

The Move From Battle Creek

On April 2, 1903, the committee on plans brought before the General Conference the resolution:

"That the General Conference offices be moved from Battle Creek, Michigan, to some place favorable for its work in the Atlantic States."—General Conference Bulletin, Vol. V, No. 8, p. 67.

The next day, this resolution was read to Mrs. White in public, and she was asked if she had any light or counsel to give.

In her reply she referred to the many messages that had been borne by her, deploring the centering of so many interests in Battle Creek. She spoke approvingly of the removal of the Battle Creek College to a country location at Berrien Springs, Michigan. She pointed out that the "Testimonies" had reproved wrong principles prevailing in the publishing house, and said:

"Before the fire came which swept away the Review and Herald factory, I was in distress for many days. I was in distress while the council was in session, laboring to get the right matter before the meetings. But this I will say. Never lay a stone or brick in Battle Creek to rebuild the Review office there. God has a better place for it."—Ibid.

In harmony with this counsel, prompt steps were taken to find a suitable location for the General Conference headquarters, and for the Review and Herald office. But it was not without opposition that these steps were taken. The expense of the transfer from Battle Creek was said by some to be unjustified. A number of stockholders in the publishing association not only refused to transfer their stock to a new corporation, but threatened legal measures to stop the move. Some even contended that those who left Battle Creek were secessionists, and that the leadership of the church would remain in the hands of those who remained there.

But, convinced that they were following divine counsel, a majority of the General Conference Committee searched until they found a place near Washington, D.C., where the headquarters of the denomination is now located. As they proceeded, timely counsel from the Spirit of prophecy followed them step by step.

Crisis Over Pantheism

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" are questions that have baffled the minds of men from earliest time. Distorted and speculative views regarding Jehovah have been suggested to the human race ever since that first temptation when Eve was led to believe that through transgression she herself might be "as gods."

The danger of engaging in speculation regarding this mystery has been repeatedly pointed out to Seventh-day Adventists through the gift of prophecy. The following words were published as early as 1885:

"We can never by searching find out God. He does not lay open His plans to praying, inquiring minds. We must not attempt to lift with presumptuous hand the curtain behind which He veils His majesty. The apostle exclaims, 'How unsearchable are His judgments, and His ways past finding out.' It is a proof of His mercy that there is the hiding of His power, that He is enveloped in the awful clouds of mystery and obscurity: for to lift the curtain that conceals the Divine Presence is death.'—Review and Herald, April 7, 1885.

The attempt to Indoctrinate Seventh-day Adventists with theories regarding Jehovah that
represent Him as personally present in the tree, flower, animal, and every other living creature and to draw the cream of Seventh-day Adventist youth to Battle Creek to be converted to this doctrine and to become teachers of it, is an important part of the story of the background of "Testimonies for the Church," Volume VIII.

How this attempt was met with clear, convincing testimonies at a crucial moment has been well told by Elder A. G.Daniells, in his book, "The Abiding Gift of Prophecy."

The lapse of time has clarified many of the issues that were then bewildering the minds of not a few Seventh-day Adventists. The organized work of the church has gone steadily forward, prospered in proportion to our fidelity to the principles laid down in the guiding messages sent from heaven. Many who were wavering have found their moorings; a few have remained adamant in their opposition.

The necessity for publishing the many warnings and counsels given to certain individuals in former years, was a source of regret. It was only, however, through making these messages widely known that misunderstandings could be removed which were causing bewilderment to some who did not fully understand the issues.

Only in the light of the experience connected with the controversies that have been here briefly outlined can the reader fully appreciate the value of the instruction and counsel found in Volume VIII of the "Testimonies."

A knowledge of these issues, and of the clear counsel given regarding them, may serve to enable us not only to understand the stirring crisis through which the denomination passed, but also to recognize the enemy's subtle deceptions which we shall be called upon to meet in the future.

(To be continued)

THE QUERY CORNER
Sundv Ministerial Problems

Second Tithe, and Wine

What is the meaning of Deuteronomy 14:26? After the Lord instructed His people to tithe their increase, He laid down this condition, that if the distance be too far to carry the tithe, "Then shalt thou turn it into money, and . . . shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink"? Please explain how the Lord permitted the tithe to be used for personal gratification here, and also why He permitted His people to drink.

Some Jewish authorities, such as Leeser, interpret this passage to mean that the Israelites were to use the sacred tithe for themselves for two years out of every three while sojourning in Jerusalem. Such a construction is wholly at variance with the explicit command of God as recorded in Numbers 18:21: "And to the children of Levi, behold, I have given every tithe in Israel."—Leeser's translation. (See also "Patriarchs and Prophets," p. 526.) No Israelite was at liberty to use any of this tithe for himself. If the tithe was to be redeemed, the equivalent of it must be paid, with an additional one fifth, or twenty per cent. (See Lev. 27:30-32.)

The scripture in question, therefore, must refer to another tithe altogether, or a secondary tithe. In "Patriarchs and Prophets," page 530, we are told: "To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required." (See also Deut. 14:23 and Ex. 23:17.) Two years out of every three, the Israelites were to bring this second tithe to the temple at Jerusalem. But if the distance was too great to carry this tithe in kind, the Jews were instructed to turn their provisions into cash and take the money to Jerusalem. (See Deut. 14:24, 25.) After giving a thank offering to God and a specified portion to the priests, the Israelites were to "use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate."—Ibid. Every third year the secondary tithe was used at home for the Levites and the poor. (See Deut. 26:12; 14:28, 29.)

Now the matter of drinking wine. At the afore-mentioned religious feasts at Jerusalem, the Israelites were to use the secondary tithe "for whatsoever thy soul lusteth after [Hebrew—whatsoever thy soul desireth], for oxen, or for sheep, or for wine, or for strong drink." Did the Lord hereby give the children of Abraham license to become intoxicated while on these sacred pilgrimages? Such a conclusion is inadmissible in the light of the Bible as a whole. Throughout the Sacred Writings, drinking and drunkenards are condemned, and "the Scripture cannot be broken." John 10:35. The text in question, however, is, and must be, consistent with every other scripture.

In the Hebrew language, "wine" and "strong drink" are written ya- een and shai-chor, respectively. The two expressions are sometimes used synonymously in the Bible. (See Prov. 29:1:1 Sam. 1:15.) Ya- een, or wine, covers a variety of meanings. It is used in Scripture to mean the pure juice of grapes (Ex. 29:40), fermented wine (Joshua 9:13), pure doctrine. Isa. 55:1. New, unfermented wine is tehoosh. Joel 1:10. Old wine, fermented or unfermented, is shai-chor. The Hebrew word "shai-chor," means satisfaction, satiation, sweetness. Haggai 1:6. The English word "sugar," the German word "zucker," and the Greek word "sthera" (sweet wine) are all quite similar to the Hebrew "shai-chor." The old wine was (Continued on page 22)
SPECIALISTS ARE ALL RIGHT—BUT?

The third angel's message is an all-round message, and constitutes not only an "everlasting gospel" but a complete gospel. It covers every phase of God's last work in the earth. We read in the Spirit of prophecy:

"Many [ministers] are in danger of narrowing down the work of God, . . . and not cultivating a special interest for the cause in all its various departments. There are some who concentrate their minds upon one subject, to the exclusion of others which may be of equal importance. They are one-idea men. All the strength of their being is concentrated upon the subject on which the mind is exercised for the time. This one favorite theme is the burden of their thoughts and conversation. Every other consideration is lost sight of. All the evidence that has a bearing upon that subject is eagerly appropriated, and dwelt upon at so great length that minds are wearied in following them."—"GospelWorkers," pp. 382, 383.

Specialists are all right in certain lines of work, but in the gospel ministry they are a misfit. A minister, to be successful, cannot be a "one-idea" man. He cannot be a hobbyist. If he becomes one, he limits his usefulness, just as any specialist circumscribes himself.

One reason some ministers lose out with the people is that they have just one topic upon which they can talk. They dish up the same specialty, as an article of food, over and over again. If one happens to like onions, he relishes their frequent use in the menu. But if he should be served with onions at every meal, every day of the week, and should have every side dish flavored with onions, no matter how fond he is of that particular food, he would soon get tired of it. The same would be true of any other article of food, no matter how luscious.

But what of the preacher who can preach on nothing but health reform, or Christian education, or home missionary work, or the publishing work, or even religious liberty? We are told that we should cultivate "a special interest for the cause in all its various departments," and not just for the departments to which we have been assigned.

A religious-liberty man should be able to speak intelligently upon religious-liberty topics. But he should also be able to give intelligent, well-seasoned talks on Sabbath school work, young people's work, health reform, or any other phase of the third angel's message. And the same is true of other departmental men.

It is most unprofitable to send to a camp meeting or to an institute a worker who knows nothing of, and has no burden for, any other line of work than the one entrusted to his care. The General Conference cannot afford to send specialists to our camp meetings. It is too expensive to send ten specialists to represent ten different lines of work. We must be all-round men, each boosting the work of the other, as he has opportunity. As workers we should do exactly what the prophet Isaiah said a gospel worker should do: "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil," etc. That is cooperation. All phases of work should be equally or at least proportionately stressed, and uniformly built up. Only as this is done can there be symmetry and a healthy growth in the work of God.

Do not ride a hobbyhorse. There is nothing more damaging to the cause of God, or to your reputation. There is nothing that dries up your resourcefulness, and limits your usefulness as does a single idea. Narrow-gauge roads never haul heavy loads, and on a single-track road there are many collisions. A single propeller needs a rudder to steer a straight course. The single wheel on a wheelbarrow needs a steady hand to keep the load from upsetting when it strikes a snag. Similarly a one-idea man has a hard time keeping himself from being an extremist. Sister White says we should not seek to give the world any "occasion to say we are extremists."

C. S. Longacre,

THE dividing line between truth and error is sometimes fine and hazy, and many are deceived into stepping over onto the ground of error.
LOYALTY—THE BLUE RIDGE CONVENTION KEYNOTE

No finer, more loyal, self-sacrificing, or important body of workers exists in our ranks today than our educator group. And it is generally recognized that to no small degree our denominational destiny lies in their hands. Their problems, their character, and their vision are therefore of vital concern to us all. They are the teachers of our children and youth, our most priceless heritage—the trainers of our oncoming preachers, the undeniable molders of our movement—for the ideals, concepts, and objectives implanted in the classroom largely determine the afterlife of its product.

And now their long-awaited convention at Blue Ridge—the first of its kind since 1923—is history. The future will better reveal its full and abiding achievements. It is our conviction, however, that the greatest and most significant results will spring not from its formal resolutions, recommendations, or other legislative acts, but from the reenunciation and reaffirmation of that indefinable something that, for want of a better name, may be called the spirit of the advent movement in the field of our educational endeavor.

The objective group study, by the convention, of our entire educational policy and direction, detached from the close-up of one's own circumscribed, individual task; the respectful consideration of the counsels of our appointed denominational leaders; the definite emphasis given by the Department of Education secretaries; the candid exchange of viewpoint on vital matters; the communion of spirit with spirit; the intensification of conviction and loyalty; the modification or strengthening of personal views, as the case might be, in the light of the preponderating conviction of the full group; the building up of a definite mass morale or attitude against the encroachments of individual digressors that will put the innovator in clashing contrast, and thus under restraint; the truing-up of the individual and the group course under searching examination of our divinely given educational chart, these are some of the greatest and most abiding results of this gathering. These factors are very real. They more than justified the investment of time and means expended for the convention.

The convention was of exceptional importance because during the fourteen years since the last similar gathering, momentous changes had taken place both in the surrounding circumstances and in the general structure of our educational work, created by the accrediting program and its attendant involvements, aspects of which have caused much concern to all. The opportunity, therefore, for more than four hundred of our educators and other leaders to meet, to survey and study past, present, and future plans and prospects, and set their course anew by the stars of revealed heavenly principle, has a value beyond computation at this time.

Most heartening of all was the candid recognition of peril by the educators themselves, their frank expressions of concern lest the disastrous principles that have confused and wrecked other religious educational groups and endeavors should obtain a foothold in our own ranks, and their solemn determination that the teaching personnel of our institutions of learning shall take the lead in guarding against any similar catastrophe in our own movement. Against all such encroachments we should stand, denominationally, as adamant.

The World's Circumscribed Wisdom

An editorial observation, in passing, quite apart from the council discussions, concerning the problems and perils involved in our contacts with, and relationships to, the educational world about us, may here be in place. Aside from the question of outside influence upon the content of our college and academy curricula, because of premedical and teacher-training requirements of worldly accrediting bodies, the most serious and general peril is the subjection of our college instructors and even our academy teachers, in their advanced training, to the subtle influences of modern godless education in the great universities of the land. There they are under the influence of teachers whose undisguised pagan positions and attitudes are notoriously alien to the basic Christian verities and to our distinctive principles of education.

One of the gravest dangers that menaces graduate study in the universities of the world, particularly in the favorite fields of psychology, education, and history, is the danger of unconsciously absorbing ideas and conclusions consistent with the world's wisdom and viewpoints, but in deadly conflict with the inspired educa-

(Continued on page 14)
S it has been fourteen years since the last educational convention was held at Colorado Springs, in 1923, it was with great anticipation that our leaders and educators from all over the world again met in council, this time at Blue Ridge, North Carolina. Many of the delegates were pleasantly surprised when they saw the beautiful spot chosen, in the picturesque mountains of North Carolina. The weather was cool and pleasant during the convention, making it possible for those assembled to give their undivided attention to the matters in hand. A spirit of harmony prevailed throughout all the discussions, and we believe that we can truly say that the Spirit of God was present in a large measure.

Our educational work has passed through many vicissitudes. Issues have come up over which men have honestly differed, and there have been times when differences of opinion have prevented united action. These differences were not a question of believing or not believing the distinctive truths of this message, or the counsels of the “Testimonies,” but rather one of interpretation. All can agree that such differences can be serious enough, however. It was therefore with great interest and perhaps a little apprehension that this gathering convened, for no one knew what issues might be raised. But we are happy to report that the convention was marked by harmony and love. This was not only an outward exhibition, but an inward and abiding fact.

There were numerous sectional meetings and discussions on many vital matters, but we have yet to hear of any real difference of belief in regard to the principles involved. On all matters of moment, there was unanimity of conviction. It was most encouraging to notice the evident willingness of all to work together in meeting Heaven’s high standards.

To unite a group of men and women with strong convictions takes more than human power; yet this was done. Back of all decisions reached was the teaching of the Spirit of prophecy, and it was this gift that molded to unification of belief. The common desire of all to follow this instruction was perhaps the greatest single unifier of the convention. We have a united educational work. We see eye to eye, not in any artificial outward agreement, but in a conviction based upon right principles and upon the teachings of the prophetic gift. This idea found expression in a resolution adopted at the convention dealing with the loyalty of our educators to the third angel’s message, the Bible, and the Spirit of prophecy. The resolution reads:

WHEREAS, During these days the importance of the work in which we are engaged has become better understood and appreciated; our responsibility to the children and youth entrusted to our care more clearly defined and accepted; and the supreme importance of preserving unsullied the great truths for which this denomination stands and which have resulted in a separate system of schools, more definitely pressed home to our hearts and lives, and,
McElhaney, gave the forenoon address on the first Sabbath of the convention. His heart was burdened as he thought of the great responsibilities resting upon the educational men and the leaders of the denomination. He wondered if they realized to the full the confidence placed in them, entrusted as they are with the molding of young lives, and if they fully appreciate the necessity of being true to the work committed to them. It was a solemn moment when all arose to renew their consecration to God and dedicate their lives to the cause of Christian education.

Elder M. N. Campbell, vice-president for North America, spoke the first Friday evening, emphasizing the need of integration, making the study of the Bible fundamental in all subjects. Study of the Bible is as the scarlet thread found in all rope used by the British navy. This bright-colored emblem indicates that the rope is the property of Great Britain and is to be used only in her service. Just so, the scarlet thread of religion, the Bible, should be found in all our work, whether we teach literature, mathematics, science, or any other branch. It is the integrating principle which will tie all our work together and make it a unified whole.

As treasurer of the General Conference, Elder W. E. Nelson would naturally speak of financial matters. It is impossible to divorce the spiritual and the financial phases of life, he said. Often the one has its roots in the other.

The Blue Ridge Setting

Beautiful for situation, the Blue Ridge retreat in the Smoky Mountains of North Carolina was the chosen site for the Seventh-day Adventist World Educational Convention and Missionary Volunteer Secretaries' Council for North America. Here the growing problems of the church for the salvation of her youth and Christian education received consideration.

The weather at Blue Ridge was ideal and the days were sunny. Frequent showers keep the verdure on these mountains a living green. Occasional light fogs quickly disperse under the penetrating rays of the sun. Strange cloud formations at times obscure the peaks, then gently pour their blessings upon the slopes where rhododendron and azalea bloom in the springtime in rare beauty.

The Sabbath day brought rich blessings to which were added her refreshing showers. Teachers leaders of youth spontaneously rededicated their lives to the most urgent task of the church today—saving our youth and carrying out the beautiful principles of Christian education. The setting sun lingered moodyly on the cloud-capped peaks, then went down with a burst of rich glory, reflected in softer tones on the peaceful hills around us. As shades of night were drawn, we felt a sweet benediction, and whispered, "Surely the Lord is in this place!"

L. C. K.
The whole convention left an impression of confidence. With teachers such as those assembled at Blue Ridge, the denomination need not fear. They are a loyal, consecrated, efficient body of workers, and our educational leaders are men of integrity, foresight, and conservative progressiveness who will not go off on tangents, but steer a true course. They are not standpatters or reactionaries, but have the confidence of our leaders, the field, and educationists everywhere. We look forward hopefully to greater progress and accomplishments in the future.

Our teachers and our leaders all understand better what is required of them now than they did before this convention. It has accomplished a definite work, and it is now for us to dedicate ourselves to the unfinished task, and to unite in a supreme effort to proclaim the message to the farthest corners of the earth.

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Loyalty—Convention Keynote
(Continued from page 11)

Authors of books and tracts, institutions, campaigns, etc., are often unaware of their shift of view, and sincerely believe their brethren blind who cannot follow their definite divergencies. But to deal with the human mind from the purely secular, psychological approaches, is to minimize or to exclude the supernatural operation of the Holy Spirit upon mankind. This is fatal to fundamental Christian precept and practice in this advent movement with its revealed objectives.

Similarly, in the field of history, the world's canons of historical evaluation have this foundational limitation: They know not, nor do they concede, the divine philosophy of history. They admit no inspired prophetic outline in the affairs of nations and of men. They do not see the outstanding of God's program of the ages, and recognize no inspired guidance to history's interpretation, such as has been vouchsafed to this people through the Spirit of prophecy. This is a fatal defect. It is thus that their influence has in instances led unfortified men out of the simplicities and certainties of this message.

Those who build upon such false premises have no inspired aid in difficult problems, but trust solely to human judgment with its finite limitations. They have no trustworthy arbiter in moot question, where authorities differ and recognized sources clash. Hence they hold all such matters in abeyance as indeterminate. But such a concept, and such a detached, wholly secular procedure, is alien to the genius and the objectives of this movement. To ape the world's attitude, and thus the world's wisdom, in these matters, is definitely to turn from heaven's program and provision for the remnant church. So much, in a word, for the world's program of higher education, and its perils for us. We must guard our educational work and ideals as the apple of our eye. And to this solemn objective our loyal body of educators is committed. It is refreshing to see how solidly our educators in council stood against infiltration of these alien principles.

While several of the leading general convention addresses are released to our full membership through the Review and Herald, other noteworthy contributions are allocated to the MINISTRY; for example, the important address of President M. L. Andreasen, of Union College, on "Spiritual Leadership Within the Schools," given before the full assembly. Likewise the addresses of Elder E. D. Dick and Elder L. H. Christian, on foreign missionaries and their preparation; and the paper of Dr. L. H. Wood, of the Theological Seminary, on "Archeology's Contribution to Faith," presented before a joint meeting of the Bible and history teacher sections; the discussion of the construction of a complete, integrated theological course, as submitted to the Bible-teacher section by Dr. F. A. Schilling, dean of the School of Theology, Walla Walla College; and other presentations from various sections, of interest and concern to all.

In this issue, we are happy to place before our full ministerial body an excellent survey and report of the Blue Ridge Educational Convention, one specific presentation, and an appraisal in verse. The others will follow in later numbers.

The official report of the Educational Convention, with the leading papers, discussions, and ensuing actions, will appear in a four-hundred-page book to be published by the General Conference Department of Education, available some time in November. This will be of material value not only to all educators and educational institution board members, but to our ministry at large. We all need to be informed upon such vital matters as were presented and to have a clear grasp of the principles involved in our unique educational program. We have also an inescapable responsibility toward maintaining those principles inviolate.

* * *

Pressure in behalf of periodicals, projects, new books, tracts, institutions, campaigns, etc., exerted by institutions, departments, and other groups, places editors in a difficult position. This explains the strong trend toward propaganda articles in our union and other papers. When overdone, such efforts neutralize the effectiveness of all publicity. Is a voice calling attention to this out of place?
A PREACHER must have an audience. He must understand the art of securing an audience, and he must also possess the ability to hold that audience. These two essentials make for successful evangelism.

There are various ways of attracting an audience. Evangelists are "fishers of men." Fishermen use different kinds of bait to attract the various kinds of fish. So it is with the evangelist. The meeting place (hall, theater, tabernacle, or tent site), the equipment, the minister himself and his personal appearance, all have to do with attracting an audience, and will largely determine the class of people who make up the audience. A certain amount of advertising must be done by radio, folder, newspaper, etc. But the best kind of advertising will be the sermon each evening.

I do not think a minister ought to overadvertise himself. If he is a mediocre speaker, his advertising should be modest. If a minister advertises on a lavish scale, he certainly ought to fill the bill in the same manner when he faces his audience. Nothing is more pitiful and disappointing to the people than to see a man advertise himself in a big way and then not measure up to their expectation. After all, I believe it is more important to advertise the message than to advertise the speaker.

The subtle power of personal attraction is a quality possessed by few people. This magnetic quality is sometimes found in the voice, or the eyes, or it may be reflected in the whole personality of the speaker.

The speaker should look his audience squarely in the eye, as this is the most effective means of riveting their attention. The eye is the "window of the soul," and eye communication is effective. The speaker must be intensely earnest, with a sinking of self into the subject at hand. His subject must be larger than himself, and he should have a thorough knowledge of it. He should be bold and fearless. A realization that he is right, a deep-rooted belief in the cause advocated, and a deep sense of duty give courage to the speaker. Sin in his life robs a minister of his confidence and power in the pulpit.

The place of worship should be made attractive. The entire service—music, preaching, and everything else—must be interesting, and the message must be given "in the power of the Spirit."

When the minister rises to speak, let him commence at once with his sermon topic, without hesitation, preliminaries, or apologies. When he is through, let him sit down, and not wear out the audience. He should have mercy on the people in the pew. I believe that under ordinary circumstances, especially in evangelistic preaching, the sermon should be brief and to the point. Don't try to tell it all in one evening. Stop at the highest point of interest. The audience will be pleased, and will come back again.

In every sermon there is a summit to be reached—a climax. Here the speaker needs to bring his highest powers into play, to aid him in this final appeal. A minister's soul seems on fire as he sends these last burning shafts of eloquence into the minds and hearts of his hearers. The sermon should close with this climax. Nothing is more distressing than to have a speech "flatten out" toward the end.

In holding an audience, the speaker must make himself interesting. He must be alive, alert, and tremendously in earnest. And above all, the Spirit of God must possess him. Then the Spirit of God will grip the hearts of the people. An audience thus attracted will not be hard to hold.

The recent efforts of Dr. E. Stanley Jones in behalf of Protestant reorganization and church union have thrown fuel upon the fire of Protestant unification. The Pulpit Digest (May) says:

"A fairly reliable public-opinion survey has taken up the question. It finds that 56 per cent of the Protestants in the country are still unwilling to give up their fifteen or twenty different principal creeds. But the other 44 per cent are willing now to join in one big church. The survey makes the point that although there is enough sentiment to block union of Protestant groups now, yet the union idea has caught hold and is growing steadily."

A CHECK-UP on the parentage of the 25,000 notable American men and women tabulated in "Who's Who" reveals this interesting fact, says noted statistician Roger W. Babson:

"Preachers—in proportion to their numbers—fathered 2,400 times as many eminent persons as did the unskilled laborers, who stand at the other end of the scale. The preachers fathered thirty-five times as many eminent persons as did the farmers; four times as many as did the businessmen; and twice as many as the doctors, lawyers, and other professional men."
OUR Southern Union field training school efforts are to be held in the early spring each year, from about February 15 to May 15, so that the conferences will not be deprived of the help of the young workers during In-gathering time. They can return to their home fields about the middle of May and immediately take charge of a tent effort, putting into practice what they have learned in the field school. During the three months they are in this school, they are not to be tied up with money-raising campaigns, pastoral work, or the like, but are to devote their whole time to classwork and field laboratory work.

Controlling Policies

In response to requests for fuller information as to working policy, I would add the following:

The union committee at the time of the Fall Council each year will designate the local conference in which the training effort is to be held the following spring. This will enable that conference to know four months beforehand that they are to have the effort, and they can plan their program accordingly. Also, this will enable the other conferences to plan their work so that the second-year interns, or other young evangelists, and Bible workers chosen for training, can be free from other duties.

The union president, the union evangelist, and the local president, as a committee of three, will visit the prospective city, to choose the location to be used for the effort, and to make arrangements for the use of a local radio station. Those local conferences that send workers will be responsible for their salary, transportation, and one half of their streetcar fare or auto mileage in connection with the training effort.

The conference in which the training effort is held will be responsible for:

1. Furnishing all equipment for the meeting, and providing an adequate budget for the effort expense.
2. Paying 50 per cent of the streetcar fare or auto mileage of the interns and evangelists from the other conferences who help in the effort.
3. Providing a musical director and pianist for the effort. If feasible, these two may be selected from among the young evangelists and their wives.
4. Paying for a telephone for the union evangelist while with the effort, and his auto mileage for 800 miles a month at 4½ cents a mile.
5. Providing an efficient stenographer during the effort, who will take care of the evangelist’s correspondence, type newspaper articles for the local city papers from day to day, copy radio talks, etc. She will visit interested women and give Bible studies, when not engaged in this secretarial work.
6. Before the training effort is started, the conference committee of that conference in which the effort is to be held, will designate one of its capable, experienced ministers or pastors as the one to take care of and follow up the interest after the union evangelistic company leaves, this pastor to be with the effort from the beginning, so that the maximum of permanent results in increased church membership may be achieved from the effort.

The union evangelist will endeavor to make the donations in the effort cover as nearly as possible the actual effort expense. He has been named general field secretary of the union conference, with the understanding that the one thing he is to do is to hold these training efforts. But when time is available between efforts, under the direction of the union president, and in cooperation with the local conference presidents, he will help in the various camp meetings, conducting ten-day revivals or weeks of prayer in the larger city churches, at schools or other institutional centers, promoting the Week of Sacrifice, et cetera.

The union conference will be responsible for the salary only of the union evangelist in these efforts, and his traveling expenses only when he is attending camp meetings, committee meetings, general meetings, conducting church revivals and mission promotion. All traveling expense in connection with the regular evangelistic efforts shall be borne by the conference in which the effort is held.

Printed Bible Lessons

We are bringing out a brief, concise course of twenty-four Bible lessons to be used in connection with the field school. These lessons cover the essentials of Seventh-day Adventist belief and practice, and are arranged in the form of questions and answers, with explanatory notes. The lessons are printed on punched sheets, size 6 x 9¾ inches, to fit a three-ring binder which can be purchased at the ten-cent stores. One lesson can then be inserted in the binder each (Continued on page 22)
A MORE EFFECTUAL MINISTRY
A Discussion of Ideals and Objectives

ADVANCED TRAINING FOR OUR MINISTERS

By M. E. KERN, President, Theological Seminary

The great scholar, Paul, writer of most of the New Testament, cried out as he looked into the bosom of the great ocean of God's truth and wisdom: "O the depth of the riches both of the wisdom and knowledge of God!" Chosen instrument of the early church, Paul was a man of depth and understanding, of astonishing breadth of vision, with a far-reaching program and a great, loving heart. We who have been chosen as heralds of the closing gospel message likewise need depth of understanding, breadth of vision, wideness of program, and loving hearts. Paul was a thinker! We, too, need to be thinkers and not mere reflectors of other men's thinking.

"The intellect is to be kept thoroughly awake with new, earnest, wholehearted work." "Strong minds are needed. The human intellect must gain expansion and vigor and sensibility and activity. It must be taxed to do hard work, or it will become weak and inefficient. Brain power is required to think most earnestly; it must be put to the stretch to solve hard problems and master them, else the mind decreases in power and aptitude to think. The mind must invent, work, and wrestle, in order to give hardness and vigor to the intellect." —"Fundamentals of Christian Education," pp. 227, 228.

Great tasks are before every Seventh-day Adventist preacher, tasks which will tax to the utmost the mental and physical powers. As some one said at our recent educational convention, "It is a great responsibility to be possessed of a brain." God means for us to use and improve our intellects. We are responsible to God for the use we make of the gifts with which He has endowed us. Unfortunately it could have been said of our ministry some years ago:

"The men who now stand before the people as representatives of Christ have generally more expansion than they have training, but they do not put their faculties to use, making the most of their time and opportunities. . . . There has been but little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious intelligence. . . . They might have done tenfold more work intelligently had they cared to become intellectual giants." "Testimonies to Ministers," p. 193.

Let every one examine himself in the light of this rebuke to the ministry. Have we been wasting time in unimportant conversations? Have we entangled ourselves with the affairs of this life? Have we dawdled over newspapers or unworthy books? Surely God expects every minister to gird up the loins of his mind and not allow the intellectual powers to go to waste. It has been truly said that "without deep, wide, and hard reading, and strong personal thinking, a revolting shallowness that destroys both poise and power settles like a blight on the minister."

Realizing the great need of our workers for the opportunity to do systematic research under the leadership of men who have specialized in the various fields of theological study, the General Conference has, at great expense, provided a school for advanced training. Its first objective was to strengthen the Bible and history departments in our schools; and a good work is being done in these fields. One college Bible teacher said, "My few weeks' stay here has opened to me a new horizon. I see the Book in a light in which I never saw it before. I see the Bible teacher from a different perspective."

Our ministers, facing new problems and strange currents of thought, also need the advantages of a graduate school. Some ministers have come to each of our four summer sessions, but now that sessions are to be held in winter—the best time of the year for ministers in most sections of North America to get away—it is hoped that a goodly number of our ministers will be able to avail themselves of this opportunity. The winter quarter this year will begin December 7 and close February 28. Comprehensive courses in theology, prophetic interpretation, history of Eastern antiquity, church history, Greek, Hebrew, and homiletics are offered.

If you desire the privilege of attending, it is proper to talk with your conference president about it. Perhaps some plan can be arranged for a leave of absence. There may be some who can come wholly at their own expense. In any case, we shall be glad to send further information to those who are interested. Address the Seventh-day Adventist Theological Seminary, Takoma Park, D.C.

Latest Statistical Report

By H. E. Rogers, Statistical Secretary, General Conference

At the close of 1936, this work was conducted in 378 countries, islands, and island groups, by 26,553 evangelistic and institutional laborers, who are using in their work 649 languages and dialects. This is an increase of 71 languages during 1936, or practically one new language added every five days during the year.
The membership of the 8,243 churches of the denomination throughout the world at the close of 1936 was 438,139. This is equivalent to a gain greater than the entire membership of the denomination as it stood in 1915, 72 years after this movement began.

There are now 70 union conferences, 143 local conferences, 328 missions, and 489 institutions, with which are connected a total of 26,553 evangelistic and institutional laborers. In 1920 the number of laborers in North America, and outside stood about equal, with 6,553 in North America, and 6,528 outside, a total of 13,081. But now the number outside greatly exceeds those laboring in North America. The total laborers now stand thus: North America, 9,650; outside, 16,902. The number of laborers for 1936 constitutes one active laborer for every 16.5 members.

Total Funds

Total funds received during 1936 were as follows:

<table>
<thead>
<tr>
<th>Type of Fund</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tithes</td>
<td>$6,429,793.46</td>
</tr>
<tr>
<td>Foreign missions</td>
<td>$3,394,894.00</td>
</tr>
<tr>
<td>Home missions</td>
<td>$1,785,291.99</td>
</tr>
</tbody>
</table>

Total $11,609,979.45

The amount contributed in 1936 was an increase of 10.64 per cent over the amount raised in 1935, and constituted a per capita of $26.49 for the membership throughout all divisions, computed on the total membership as it stood at the close of the year. The per capita in funds stood as follows for the year 1936: Tithes, $14.68; foreign missions, $7.75; home missions, $4.06; total, $26.49. During recent years the per capita of total funds contributed has run as follows: 1935, $24.81; 1934, $24.46; 1933, $22.50; 1932, $25.56.

The total funds received since the beginning of this movement have now reached the aggregate amount of $240,475,819.73. In 1921, the printed and oral languages in which this work was carried numbered only 179, while the number of countries in which operations were carried on were 108. At the close of 1936, fifteen years later, the total languages were 649, and we were operating in 378 countries, islands, and island groups.

Literature Circulation

In 1921, we were printing 148 periodicals; in 1936, 282. The number of books issued in 1921 was 768; in 1936, 1,555. The pamphlets and tracts in 1921 were 2,591; in 1936, 5,725. Total literature of all kinds in 1921 was issued in 100 languages in 1921, constituting 3,507 different forms, containing 278,805 pages, one copy of each costing $1,000.80.

At the close of 1936, we were issuing literature of all kinds in 194 languages, constituting 7,962 different forms, containing 572,128 pages, one copy of each costing $2,283.29.

This shows great activity in reaching out for souls among the various peoples, first reducing their language to writing in some cases, preparing the matter, printing and distributing it. During 1936, book and periodical sales throughout the world field amounted to a total of $3,622,299.33. This literature is prepared in the form of 282 periodicals, 1,955 books, 1,068 pamphlets, and 4,657 tracts or a total of 7,962 publications, containing 572,128 pages. The number of persons employed by the 75 publishing houses in the production of this literature is 1,154, while 3,383 persons are engaged in its selling and circulation in 194 languages. The total sales for the year averaged $1,070.74 for each of the colporteurs engaged. The total book and periodical sales since 1863 have aggregated $109,948,167.20.

Institutional Progress

There are now a total of 95 sanitariums, 68 treatment rooms, employing 1,070 physicians; the total persons engaged in this line of work is 5,995, the largest number engaged in any line of work. The investment in this line is more than $9,000,000.

There are also a total of 2,514 primary schools, with 3,283 teachers, and an enrollment of 53,605. Advanced schools number 221, with 2,432 teachers, and an enrollment of 29,257. Thus there is a total of 2,735 schools carrying all grades, with 5,715 teachers, and an enrollment of 112,832 students, or practically one student in denominational schools for every four church members. The total investment in this line exceeds $10,000,000.

The various institutions connected with the denomination total 489 throughout the world, with which are connected 13,964 persons as employees. The total investment in all these institutions is approximately $26,000,000.

THE FIELD SAYS—
Through Our Letter Bag

Omitted Quotation Marks

DEAR EDITOR:

I wish to call your attention to an article which appeared under my name in the January Ministry, entitled “Beginnings of the Bible Work.” The article starts with what is really an extract from a letter written to me by W. C. White. There were no quotation marks placed around this extract, or anything to indicate that he was talking. Thus, written in the first person, it would appear that I was speaking and that I went with Elder Haskell to pray in a grain field in 1880. However, I had never even seen Elder Haskell at that time. You may wonder why I did not write sooner, but I was unable to secure a copy of the January Ministry until yesterday, and am now taking the opportunity of calling this matter to your attention.

JENNIE OWEN McCLELLAND.
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RELIGIOUS WORLD MOVEMENTS
Matters of Moment That Concern

RELIGIOUS TRENDS IN INDIA—No. 1
By R. B. THURBER, Editor, Oriental Watchman

THERE is little atheism, or antireligion, in India. The Indian has great respect for religion; and he does almost everything religiously. In his devotions he is wholehearted and unashamed. Hinduism, by far the strongest, numerically, of the religions of India, is a religious-social-economic system, bound together by caste. It provides and rules business, social intercourse, entertainment, and politics.

Early in 1937 this country inaugurated a much more autonomous form of government than had prevailed before, and eighty million of its people have the privilege of voting. They are divided by their own choice into communal political parties, for the election campaign. But the word "communal" has come to mean in India religious communities or groups. Communal voting means voting according to religious affiliations. Though there are political parties in name, such as the Congress party and the Liberal party, yet it is evident that the Hindu, Muslim [Arabic spelling for Moslem], and Christian groups will stand out distinctly in the various legislatures as religio-political parties.

Thus, though church and state are not united in India, religion and politics are; and it is little wonder, since the people find it difficult to divorce religion from their thinking upon any subject. And surely we are not in a position to condemn the carrying of religious principles into statesmanship. The line is to be drawn only when there is a tendency to enforce certain religious beliefs and practices by legislative enactment. And there is not much danger of religious laws here, with the dominance of the Christian British government, the superiority in numbers of the Hindus, and the exceeding aggressiveness of the Muslim minority. On the other hand, because legislators are pledged to constituencies with intensely religious prejudices and clashing ideals in beliefs and customs, religion is sure to enter prominently into the constitution of the new India. It will be a miracle if strife is avoided.

India has never had the degree of political freedom she is about to have. And, since it is unsafe to judge the future of the East by the past of the West, the events of tomorrow are impossible to even guess. However, the arrows point to the slow disintegration of Hinduism, unless unlikely reforms are made. Mild reform parties within the Hindu fold have arisen in the past; but they have been reabsorbed by this comprehensive religious system that is broad enough to take in any extremes of doctrine, just so caste is maintained. When Hinduism loses adherents, other religions will gain them, because Indians are incurably religious. Islam is making the most open, even spectacular, bid for ex-Hindus.

The Muslims (they resent being called Mohammedans; for they claim that their faith preceded Mohammed) under the quieting influence of the British government, have substituted the pen for the sword in the propagation of their religion. (It is interesting to note in this connection that they vehemently deny that their predecessors ever used force to gain converts.) And the pen (the printing press) is proving mightier, if not swifter, than the sword in advancing the interests of this zealously missionary religion. Their newspapers and nearly everything they print seem to be heavy with Islamic propaganda.

Mass Movements

The most remarkable religious trend visible in India, and perhaps in the world, today is the drift of its millions of untouchables away from Hinduism. They are renouncing the ancient faith by scores of thousands every year. That they are moving in great masses from Hinduism is unmistakable; to what many of them are moving is not yet very plain. Called variously "outcastes," "lowcastes," "exterior castes," "Harijans" (the title given them by Mahatma Gandhi, which means sons of God), and "depressed classes," their disabilities and degenerate state are well known the world around. The pitiable condition of India's depressed classes has been the open sore of this country for centuries.

For a long time Mahatma Gandhi championed their cause; but he has refused to renounce caste, and wants them to find their way up by remaining Hindus. They have come to the conclusion in large numbers, however, that their only hope is in leaving Hinduism, and they are unquestionably right in this. This is a rebellion which Hindustan's greatest religion cannot quell or absorb. Feeble counterreforms do not affect it. It moves on with irresistible momentum.

(Continued on page 23)
THE RELIGIOUS PRESS
Valuable Current Excerpts

RELIGIOUS AFFILIATIONS.—Have you noticed how rarely the daily newspapers speak of the church once it is out of the public eye? Are the Catholics or Jews? Why is it, we wonder? It is a well-known fact that the details of the life of our Lord are not so often referred to as the story of the bereaved family. Recently, in twenty brief obligatory notices in The New York Times, the Catholic religion has been mentioned only, but Roman Catholics or Jews. But of the men referred to in these notes we knew some to be enthusiastic workers in Protestant churches. In many of the notes this significant phrase appeared: "His clubs were the following." If a man was a devout Presbyterian, Methodist, or Baptist, is not that worth mentioning? Is it not at least as well worth mentioning as the clubs to which he belonged? Well, Jews and Catholics and Jews at least are not ashamed to have their deceased loved ones classified according to their religious beliefs. Are Protestants ashamed of the failure of the press to carry news of the part of the newspapers? The latter presumption is scarcely credible.—Watchman-Examiner (Bapt.), August 26.

PEACE BREAKDOWN.—What causes the hearts of men to beat in this age of international strain and actual war is not the bare fact that some nations are at war and others are threatening war, but the oppressing consciousness that nothing, apparently, can be done about it. The whole fabric of peace, woven with great devotion and hope during the past two decades, has been torn to shreds. The League of Nations, the Pact of Paris, the World Court, all these are held in cynical disdain by statesmen and public opinion in all nations. The hopes that were invested in them have come to naught. For many years we have been depending upon the League of Nations to keep the peace. Until the last war, Sunday in the United States was a day of rest and work. We were told that if we wanted peace, we must make a convention of Sunday. But by going to the other extreme, some of us have filled the Sunday. That major premise is now shattered. And because it is shattered, there is no hope for peace talk in Great Britain. There is only talk about keeping Britain out of war and of making Britain strong enough to protect herself and her interests in the event that she is compelled to fight. There is no peace talk in the United States. An "Emergency Peace Campaign" recently came to a futile end in this country. It expended the largest sum of money ever raised here by voluntary means. It failed, as it was intended to fail, to get the idealism of the earlier postwar period. But it talked to no purpose, for it found public opinion so opposed to the idea of peace, that public opinion was a barrier against even the thought of peace. But it heard one of neutrality and the development of a fighting force able to take care of our interests whenever neutrality has to be abandoned.—Christian Century (Mod.), September 15.

CATHOLIC SUNDAY.—Something of this unthinking rush and bustle has made its way into our observance of Sunday. Sunday is a day to be devoted to God by abstinence from servile works, and particularly by our participation in the holy sacrifice of the mass. But the observance of this day has been confused and forgotten. Some of us who grew up in intensely Protestant environments can remember the "Puritan Sunday." Each Sunday in the week the Former Sunday was something like a day in jail, with no allowance for good behavior. The church portion of the Catholic ideal of the Sunday. But by going to the other extreme, some of us have continued to subscribe to it. In the church, there is equality at variance with the Catholic ideal. For these, Sunday is a day on which it is proper to gather up the odds and ends of the week's work and to complete the tasks left unfinished. Sunday engagements are made "to talk over business," and to plan new enterprises.—Amer. (B.C.), September 4.

LIQUOR TRAFFIC.—Seventy years ago, when the tide of resentment against the liquor traffic began to rise (in the United States), there were 177,000 saloons in the country. Today, according to the New York Times, there are 422,000 liquor-selling places. Tomorrow there will be more. The liquor business necessarily debases and destroys those whom the church seeks to save, and, generally speaking, devotes nineteen hours a day, seven days a week to its business. Sunday is the day when the church seeks to save, and, generally speaking, devotes nineteen hours a day, seven days a week to its business. It would appear to be as clear as day that the church must destroy the saloon, or the saloon will destroy the church. The church must destroy the saloon, or the saloon will destroy the church. It is an evil in itself. But while she teaches self-control as a form of insanity. That is why the church has blessed societies which promote total abstinence. Surely they are needed today in a world which classifies voluntary self-denial as a form of Insanity.—America (B.C.), September 12.

CATHOLIC ABSTINENCE.—The Catholic Church condemns the Manichean tenet that alcoholic liquor is an evil in itself. But while she teaches self-control in the use of every creature, she encourages mortification and self-denial. It is not wrong to use alcoholic beverages, but it is wrong to place inordinate emphasis on virtue to abstain from them for a supernatural motive. That is why the church has blessed societies which promote total abstinence. Surely they are needed today in a world which classifies voluntary self-denial as a form of Insanity.—America (B.C.), September 12.

UNETANGLED YOUTH.—Without any criticism of the Sunday school, as we call it, it is beyond all controversy that today we are not utilizing the method of teaching as intelligently and successfully as we might. A recent survey of religious trends shows that 65.5 per cent of Protestant children are not enrolled in any Sunday school. This tendency is general. This survey includes all young people under the age of twenty-five, the years when character is being formed. We are told that industrial authority that over 17,000,000 children of school age are not receiving religious training of any kind whatever. It is further true that children who are not attending Sunday schools are not being adequately trained, nor are they being brought up in the spirit of the religion of the church. The services of these schools are often attended for the services of the church.—E. J. Millington, in Watchman-Examiner (Bapt.), September 2.

WITCHCRAFT THRIVES.—The witch of Endor still thrives. We have a multitude of dupes of astrology, numerology and palmistry. Evangeline Adams (Mod.), September 15. Edward VII. Miss Adams personally read the horoscope of over 100,000 people. One astrologer in Chicago was patronized by one hundred businessmen with fees of $3,000 each. One astrologer says: "The stars make no mistakes." In a single year the superstitious people of America spent $125,000,000, the amount of $25,000,000 in New York}

TOTALITARIAN STATE.—Totalitarianism seeks the accomplishment of one definite result,—the complete subordination of all to what is called the national interest. In its philosophy the state is everything, the individual is nothing; he has no freedom, no rights. "No rights but those which are granted by the state." He is denied of everything which is implied in personality. Judges are not judges in the courts. Education is simply the process by which individuals are fitted to a common pattern. Art and literature are merely propaganda. Dissent is treason. Force is glorified as the characteristic function of the state, and opposition is ruthlessly extirpated.—E. J. Millington, in Watchman-Examiner (Bapt.), September 2.

SHATTERED HOPE.—This faith and this hope [of peace] rests upon the major premise that the nations desire peace and that they would honor their pledges to cooperate for it. That major premise is now shattered. And because it is shattered, there is no more peace talk in Great Britain. There is only talk about keeping Britain out of war and of making Britain strong enough to protect herself and her interests in the event that she is compelled to fight. There is no peace talk in the United States. An "Emergency Peace Campaign" recently came to a futile end in this country. It expended the largest sum of money ever raised here by voluntary means. It failed, as it was intended to fail, to get the idealism of the earlier postwar period. But it talked to no purpose, for it found public opinion so opposed to the idea of peace, that public opinion was a barrier against even the thought of peace. But it heard one of neutrality and the development of a fighting force able to take care of our interests whenever neutrality has to be abandoned.—Christian Century (Mod.), September 15.

CATHOLIC CHURCH IN THE UNITED STATES has grown until today one out of every six is a Catholic. What other great religion can show such a record? It means simply this, that the Catholic Church is peculiarly adapted to democracy and that the average American citizen, whether he becomes a Catholic or not, sees no invidious allegiance" to the Roman Catholic and an American.—Our Sunday Visitor (R.C.), September 12.

THE MINISTRY
November

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ALAMO CATHOLICISM.—These things being so, we might say that while American Catholicism, if you look at it statically, that is, if you looked at it here and now without taking into account its past and its future, comprises a powerful minority of the nation, certainly a fifth of the white population under the widest definition of Catholicism, and at least a sixth of the most strict definition also, and specially strong in the greatest cities. It is most active in the larger nerve centers of the nation. One could add to this that a very high sense of unity and cohesion had been given to the Catholic body, superior perhaps to any similar body in the world.—Hilaire Belloc, in America (R.C.), September 11.

ISLAM’S STATUS.—The reported spread of Mohammedanism, more especially in Africa, has disturbed the Christian world. But such an authority on that religion, Dr. M. R. Speidel, recently said that the discarding of Islam law by Turkey is a sign of the times, and that this is taking place under the guidance of Islam. It happened in Turkey, is dying in Persia, and has ceased to be a great force in India; and so, for time being in Asia, we may take it up to the extent of which, if in its advance there is also being cleared, careful personal investigation shows.—Watchman-Examiner (Bapt.), September 16.

OXFORD OCCasion.—It has been hoped that the recent Oxford Conference on Life and Work might launch a broad crusade on the Christian Council, under whose auspices the United States, it is thought, could have a helpful influence in the critical struggle between Church and State. In the Ecumenical Times, Dr. William Adams Brown says concerning the present threatening power of the state: The immediate concern of the Churches in America and for religious freedom is the growing power of the state in all parts of the world and its increasing demand upon man’s allegiance. While this phenomenon is a world-wide and may be observed even in countries with democratic constitutions and traditions, like England and the United States, it assumes its most threatening proportions in countries like Germany, Italy, Russia, and Japan. The Church must extend its witness to all aspects of its intellectual and spiritual, as well as of his economic and political, life.—Presbyterian, September 16.

SCIENTIFIC RETREAT.—“Science Retreats Toward Geology,” says the New York Times of D. J. Whitehead, Sc.B., in the Monthly Monthly. It has important bearings on the deluge. Animals decay so quickly that, for instance, the fossils of the deluge. Animals decay so quickly that, for instance, the fossils of certain age, in which they are preserved must have been laid down quickly. Dr. Arthur Holmes writes in “The Age of the Earth,” “Individual beds of fossils may have been deposited very rapidly, indeed must have been, to ensure the preservation of large fossils.” A food must almost be assumed to account for the great beds of dinosaur fossils, as Sir Henry Howorth contended a generation ago.—Sunday School Times (Fund.), August 14.

READY SERMONS.—The Methodists of Stockton say that Mel Trotter, broadcasting from the Lyceum, London, “surprised us all by reading a complete sermon by D. L. Moody. As I listened to it, I was amazed, and freshened.” “It was so brief, so pointed, so suggestive that we all wanted it again.”—Watchman-Examiner (Bapt.), August 14.

PREPAREDNESS COSTS.—Preparedness measures are needed by our government. It is calculated that the cost of one year’s preparation would be about four million dollars a year in five-year program. This program will cost the country more than the net cost of the four years and eight months of the World War. Those who contribute the money are asked that war in Europe has been ended by the British rearmament plan. Prime Minister Neville Chamberlain declared that the future of peace.—Watchman-Examiner (Bapt.), September 11.

ARMY SERVICES.—According to figures compiled in the office of Col. Alva J. Brasted, chief of chaplains, U. S. Army, a total of 23,167 religious services were conducted at regular army posts and stations last year, with a grand total of 2,168,726 persons in attendance. In the camps of the C.C.C. a total of 3,116,167 persons in attendance.—Watchman-Examiner (Bapt.), August 26.

DECEPTIVE RELIGION.—What a tragedy it is to realize that there are multitudes of men and women on their way to eternal darkness, even though they are immersed in religion. Never forget that Judas went out into the cauver of eternal darkness from the Lord’s table. So the ideal church member is one who has experienced the regenerating work of the Spirit of God. Do you know what it is to be born anew? If not, by accepting the Lord Jesus Christ as your Saviour you can be made a part of the church which is His body.—W. H. Lockyer, in Presbyterian, August 12.

DISTURBING FEAR.—One of the most upsetting factors in the spiritual experience of our day is the disturbing fear that religious insights and faiths are being replaced rather than enriched. This fear is rather than rational—the creatures of our wishful imagination rather than of our careful investigation.—Emerson Feudel, in Pulpit Digest, September.

LIBERALIZED DIVORCES.—Liberalizing the church law governing divorce is being weighed by the Church of England and by the Protestant Episcopal Church of America. In Britain the question was practically settled when the General Council of the Church agreed to a bill passed by the House of Lords, the effect of which is to make divorce possible in certain cases. The law in America makes divorce possible in certain cases. The law in America makes divorce possible under the auspices of the Universal Christian Council, recent Oxford Conference on Life and Work, held in September.

PROTESTANT CHURCHES. The Roman Catholic Church ought to be consistent in its stand on religious freedom, but it is not. In countries where it is a large church, the Catholic Church secures restrictions which are virtually a denial of religious freedom to others. Poor Ethiopia is another example. Catholic missionaries followed the Italian into this unhappy land, and soon the missionaries of other faiths were warned to leave. The reaction was sharp, and Anthony Eden felt it necessary to warn the British that retaliatory measures could be taken by Britain. More recently Jewish colonialism has been torn by a religious war over the ratification of a Concordat with the Vatican, giving to the Roman Church in that country larger liberties than to other ecclesiastical communions.—Christian Advocate (M.E.), August 6.

CATHEROL FREEDOM.—The Roman Catholic Church ought to be consistent in its stand on religious freedom. But it is not. In countries where it is a large church, the Catholic Church secures restrictions which are virtually a denial of religious freedom to others. Poor Ethiopia is another example. Catholic missionaries followed the Italian into this unhappy land, and soon the missionaries of other faiths were warned to leave. The reaction was sharp, and Anthony Eden felt it necessary to warn the British that retaliatory measures could be taken by Britain. More recently Jewish colonialism has been torn by a religious war over the ratification of a Concordat with the Vatican, giving to the Roman Church in that country larger liberties than to other ecclesiastical communions.—Christian Advocate (M.E.), August 6.

PIOUS IDOLATERS.—First commandment: “Thou shalt have no other gods before Me.” Yet this is the first commandment, and from its position in the Decalogue, it is not the most important of the ten. But it is first also in the same right that every other commandment most frequently violated by the sons of men. We are all idolaters. Why should we add the sinners’ song so piously? “The heathen in his blindness bows down to wood and stone”? With all our enlightenments we go down to images of our own creation. A little searching self-criticism is needed to bring us back to the living God and to a urllibulation obedience to the first commandment.—Zion’s Herald (M.E.), July 21.
NOTES AND NOTICES
Items of Interest to Workers

A HUNDRED copies of "The Sanctuary Service," by M. L. Andreasen, are being bound in leather. Some of our workers will wish to secure copies in better binding than the cloth. The leather-bound edition sells at $2.75.

A NEAT, attractive mimeograph announcement has come to hand, advertising community Bible readings. The text of the announcement is typed with an ordinary typewriter, but for variety and display, the general head at the top of the sheet, together with the subject titles for the seven nights of the week are lettered in two larger sizes with the use of a Mimeostyle Lettering Guide. These lettering guides contain outlines of the alphabet, figures, punctuation, etc. The letters are traced through the guide by means of a writing instrument, or stylus. The stylus and the lettering guide come with no authority other than that which is specifically returned it by the constituent churches. When it is reconsidered, the Modernist editor of Christian Century writes in that journal (September 8) that the federation of all non-Catholic churches hastens on space. It is incumbent upon us to keep our eyes open to every step in this direction. Doctor Morrison says:

"The ecumenical movement has reached the point where it is no longer an academic forum. We stand, as Doctor Mott declared, at the threshold of an era of action. We may therefore expect that the next decade will witness positive movements toward church unity in all parts of the Christian world. The World Council, which will take shape as a kind of federation of all non-Roman churches, will be a permanent organization meeting in plenary session every five years with two hundred delegates, and an executive committee of fourteen members, representing the larger units of Christendom, meeting annually. In principle, it is our Federal Council of Churches raised to ecumenical dimensions. The body will be clothed with no authority other than that which is specifically given it by the constituent churches. When it is remembered that its constituent churches embrace us all, from the Orthodox and Anglican to the Free churches of Great Britain and America, as well as the younger churches of the mission field, its significance for the future can hardly be exaggerated;"

Roman Catholicism's viewpoint on public and parochial school problems and relationships is tersely expressed in these sentences from an editorial in the Jesuit weekly, America (September 18). It is well for us to be aware of this attitude.

"The Catholics of Ohio have some 175,000 children in their primary and secondary schools, all educated free of cost to the State. Although here, as in all the States, the support of public schools puts an unjust burden on Catholics, no help has ever been asked from the local school funds. These, of course, although Catholics contribute their part, are allotted to the public schools exclusively. Consequently, Catholics who wish to use their natural and constitutional right to educate their children in schools of their own choice, may do this only after paying a fee to the State. Their exercise of this right penalizes them. Substantially, this injustice also involves an infringement upon religious freedom, since Catholics are obliged to use schools forbidden them in conscience, or to pay for an exemption."

Nothing can be more indecent than to hear a dead preacher speaking to dead sinners the living truth of the living God.—Baxter.

AVOID MISSING YOUR MINISTRY!

CHANGE OF ADDRESS

When changing your location, remember to send to publisher both your old and your new address. Notify—

THE MINISTRY

Takoma Park, Washington, D.C.
U.S.A.

Second Tithe, and Wine
(Continued from page 9)

sweeter, more satisfying, than the new wine. (See Luke 5:28.)

Although "shai-chor" is used in Scripture many times, meaning intoxicating drink, it is also used to designate old, sweet, unfermented wine. (See Num. 28:7.) In this sense it is used also in Deuteronomy 14:26. Certainly God would not advocate in one scripture that which He unequivocally condemns in all the others. (See Prov. 21:1; Hab. 2:5; Isa. 5:22.)

SAMUEL A. KAPLAN, Jewish Minister,
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Field Training School
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week when it is passed out to the young evangelists, who in turn pass the lessons on to interested people who are taking the course. First, a lesson is studied by the young ministers in a forenoon teachers' meeting, and then the same lesson is presented by them to the group Bible schools. The groups meet twice a week, of Monday and Saturday nights,—the two nights on which we have no service at the tabernacle.

The interested people who meet in these groups pay forty cents a set for the lessons. Thus the converts in our training effort really get the truth in a fourfold way,—from hearing the union evangelist five nights a week, from the free literature carried to their homes weekly
by the youth in training, from the oral course of twenty-four lessons in the group Bible schools, and from the printed lessons they receive in these schools.

[A recent letter from Elder Shuler gives us this further information regarding the latest developments: "The first effort of the Field School of Evangelism was launched in a new tabernacle in the city of Greensboro, North Carolina, beginning September 12. Our tabernacle, 64 x 100 feet, seats eight hundred people. On the opening evening, every seat was taken fifteen minutes before the time set for the meeting to open, and about two hundred stood during the entire service. Since then nearly all the seats have been filled every night. On the second Sunday night we had two lectures to accommodate the people. At the first meeting (7:15 to 8:20 p.m.) over a thousand were in attendance with several hundred standing. At the second session (8:30 to 9:30 p.m.) eight hundred were there. The young men are all taking hold in an encouraging manner. Four hundred people turned in their names in two nights, asking for reading matter on the subjects presented. We hope that the large group ever won in one effort in the South may be gathered in through this effort. The union committee has voted that the second effort under this plan will be held in the city of Atlanta, Georgia, March 13 to June 12, 1938."]

**Religious Trends in India**

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The depressed classes have discovered their most able and unselfish leader among themselves. He is Doctor Ambedkar, now of international fame. As a lowly outcaste, he overcame incredible handicaps and was finally graduated from Princeton University with the Ph.D. degree. He returned to India and cast his lot with his people. With all his culture and intelligence, and the gift of leadership, he is still held in contempt by the Brahman. But he is undaunted as the Lincoln of untouchability.

Doctor Ambedkar does not profess to be a religious leader. He seeks rather to uplift his people socially and economically. But he knows that the religious motive is strongest in the Indian, and that the outcastes are eager to join a religion that will give them equality and a means of better livelihood. There is no doubt that millions of them are waiting for the good doctor to show them by declaration and example what religion to join. He hesitates, for he has their future good at heart, and it is a crushing responsibility. It is almost a slogan here that as Doctor Ambedkar goes, so goes the outcaste. He has promised to make his decision next year, after he studies what the various faiths have to offer. It was reported in the West that he had turned to Sikhism, but there is no proof of it here. At a convention of the representatives of the Sikhs at Lucknow in May, 1936, they voted to leave Hinduism, and expected to meet again in the spring of 1937 and possibly make a choice of faith at that meeting.

Part of his study follows the experimental method of the laboratory. He encourages groups to join different cults, and watches to see how they are treated. It must be said that he seems to be looking for material results chiefly. He feels, not without reason, that his brethren must be placed on their feet socially and economically before they are able to appreciate the higher spiritual things.

**Speaking Evil of Rulers**

(Continued from page 7)

not see what revolutionary commotions are going on in the financial, political, and industrial worlds. Perhaps if we knew all that our rulers knew, we would do exactly as they do. We would of necessity see that what they are doing is the only thing that can be done in order to preserve order and carry on.

Let us remember that, according to the Bible quotation, "The powers that be are ordained of God." Rom. 13:1, 2. May the Lord help us all not to be rash or self-opinionated, but to remember that the role of the church is not politics; it is preaching the gospel for the salvation of souls.

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THE RELIGIOUS PRESS

EDITORIAL POSTSCRIPTS
UNIFIER!—The Spirit of prophecy is the supreme unifier of the faith, the central, integrating element in the remnant church. Take away belief in this gift, and the authority of its recorded messages, and the winds of conflicting doctrine would immediately blow from every direction. Divers interpretations would spring up lustily, and different schools of thought would at once contend for supremacy. Take this heritage from our midst, and we would soon be like the confused Protestant bodies all about us. The value of the gift can scarcely be overestimated. It was given primarily to bring all to the unity of the faith. This has been its outstanding accomplishment. We shall lose that vital unity just to the degree that we withdraw our allegiance from this guiding voice.

INACCURATE!—To assert that the Reformation restored the lost truths of the apostolic age is contrary to fact. In their break with Rome the Reformers went back only to the Nicene era in many essential truths. They retained many of the errors that had become general by that time—the Sunday Sabbath, inherent immortality, sprinkling for baptism, and a score of other preversions such as obtain to this day in creedalized form in the churches springing from the Reformation. Let us not misstate facts in landing the mighty break of the Reformers with Rome. It is their unrepudiated errors of the Reformation hour, to which they cling with tenacity today, that made inevitable our separation from the nominal Protestant bodies in this last age. Let us state all such relationships with accuracy.

JEALOUSY!—Professional jealousy in the work of God is an unholy thing, a devastating element. It comes not from heaven above, but from the pit beneath. Whether manifest between branches of the Lord’s work, institutions, departments, groups, or individuals, it savors of the evil one himself, and thwarts the divine power that awaits our asking and reception. Such a spirit, were it to gain the ascendancy, would wreck any earthly army, where unity, coordination, and subordination of individual starrings must give way to the one supreme objective of united victory and achievement as a whole. This requirement is tenfold more imperative in the army of the Lord where the spirit of unselfish love and sacrifice are as foundational as Christianity itself.

STEALERS!—Humiliation and resentment sweep over the ministerial fraternity whenever it learns of an occasional “habitual offender” in its ranks who, in the performance of his evangelistic duties, leaves behind a string of unpaid bills. Solemnly incumbent upon every Christian, the payment of just debts is tenfold more obligatory upon the ministry, for into its charge is entrusted the fair name and reputation of this movement. He who persists in bringing discredit in this way upon the cause that nurtures and grants his authorizing papers, deserves after a second or third admonition discipline commensurate with the offense.

SPIRITUAL!—This movement is a spiritual enterprise, not a business concern. It is therefore to be conducted on spiritual not commercial lines, and for spiritual and not worldly ends. Its only true and genuine motive power is spiritual, not material, commercial, or simply intellectual. Its men of strength, who are to be trusted and followed, are its men of God, not those of mere worldly brilliance or earthly acumen. And its measure of success is its fidelity to and its harmony with these spiritual principles and imperatives. Power still “belongeth unto God” and comes from Him, not from clever men. And heaven’s promised light shines into minds crying out for the counsel of heaven, not those catering to the adroit devisings of human ingenuity. This we forget only at the price of disaster. When those earthly substitutes lift their unholy heads and seek admission to the church, we should expose and reject them.

COMMONPLACES!—Of what value or interest are insipid, spineless writings in our denominational journals? Or dry, lifeless repetitions that go on and on without saying anything vital? Unless an article has a message, it is worse than useless, for it is crowding out one that may have a message. This is no time for commonplaces. We have a life-and-death message—both for the world and for our membership. Woe unto us who write if we fail so to write. Merely to fill space is a serious offense.

CREEDED!—A church without a formally adopted declaration of belief can become as verily creedbound and static as those who have their formal statements. Most formal creeds are confined to leading points of faith, with generous latitude over an amazing range of secondary matters. But the tendency of creedless communions is to encroach upon the precincts of detail that should remain open for study and development of truth, and so to trespass upon the sacred territory of personal religious conviction. Liberty of individual study and belief in some fields, particularly in aspects of prophecy, must be kept open, else reaction will triumph, and thus the unwritten creed will become the foe of advancing light and truth.

L. E. F.