

The Ministry

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Trenchant Truths

SCIENCE, history, or philosophy never made a saint. Preach *Christ*.

UNITY does not involve uniformity, any more than variety implies variance.

THERE is a basic distinction between knowledge by experience and knowledge by description.

THE fact that a worker can do a certain thing with a clear conscience, does not make it right or wrong. Conduct is to be judged by harmony with the revealed will of God.

STATISTICS are not always trustworthy guides, because they can be made to tell almost any tale, depending upon adaptation, omission, or emphasis, and so lead to false confidence on the one hand, or morbid depression on the other.

It is interesting to see how a man's message is affected by his personal practices. We recall the diatribes of one brother against the automobile, which automatically ceased when this austere and elderly laborer took unto himself a car.

THERE is danger of separating our denominational truths from the eternal Christian fundamentals held through the centuries from the birth of the church. The superstructure may be altered to meet the needs of the specific times and periods; but the foundation, never! The superstructure is built upon the foundations. Let us give these foundational verities their rightful prominence.

TRUCKLERS who hold their connections through favoring expediency are not the men for this movement. Men of vision, conviction, and character are demanded.

WHY are so many outward regulations and exhortations necessary as relates to conduct, dress, adornment, speech, and the like? It is because of an inward lack, a basic change in controlling motives. Must not the remedy, then, deal with the inner life? Stanch the spring, and the flow will cease.

A GOSPEL message that deals simply with the *future* and the *past*, is only partial. We need the gospel that emphatically embraces the *now*, the imperative *present*. The full gospel is designed to break the *control* of sin, as well as to deal with its *condemnation* and *contamination*.

No one can form a true estimate of the actual spiritual condition of a student body, an institutional group, or a church, from a public meeting or two where every one is on dress parade. One must get into the personal problems through interviews or inquiry meetings in order to know the real situation. Here is where many visiting ministers form a false impression.

It matters not whether it is called the deeper life, the victorious life, the higher life, or the fuller life. The phraseology is immaterial; it is the reality that is imperative. The devil is gleeful if he can get us to quibbling over theological terms, but he trembles when we draw near to God in gladsome surrender and fellowship, by prayer, communion, study of His word, and resting in Christ—all made possible by the Holy Spirit.

L. E. F.

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Editorial Keynotes

Exalt the Gift of Teaching

AS a denomination we have been remiss in our encouragement of Bible teachers. Yet no form of service is more important to the welfare of this movement. To stand daily before eager, receptive minds, leading them into the deeps of redemption, instilling loyalty to this message, and implanting a passion for service, is a privilege second to none, for the students of today are the burden bearers of tomorrow. And Bible teachers are the preliminary trainers of our preachers of the future. So Bible teaching is one of the most exalted privileges that can come to a man. Even Christ spent a large portion of His period of earthly ministry training a little band of followers in His school of wayside instruction and field experience, instilling principles and implanting basic truths.

The Bible teacher's work is that of a specialist, requiring not only thorough preliminary preparation, but demanding constant opportunity for research. The Bible teacher needs the stimulus and encouragement of occasional exchange of thought and method with fellow teachers. They need "post" work as verily as any other group of teachers in such specialized fields as history, science, or language.

Not every minister who is successful in the evangelistic, pastoral, or executive field, can successfully teach the Bible in the classroom. It requires more than personal knowledge, a pleasing personality, and a ready utterance. One must have the pedagogical instinct, and the genius for stimulating self-activity on the part of his

students. Many a voluble and convincing speaker is a poor teacher. Many a successful foreign missionary would make a sad failure in a college classroom, however earnest and experienced he may be. Teaching is one of the gifts placed in the church. Let us give study and encouragement to the unique field of Bible teaching. It will repay us a thousandfold.

L. E. F.

The Form or the Power

ONE of the greatest perils confronting this movement is the subtle temptation to accept a substitutionary "form of godliness" that may be seen and praised, for the divine "power" of the Holy Spirit that is invisible and perhaps undefinable. With some, the operation of this "power" has never been experimentally known. Imperative for all, such should especially seek it now. With others, it has been a living experience, but because of pressure, carelessness, prayerlessness, or cherished sin, it has leaked out of the life, which still goes on purely from momentum. There is semblance of life without reality; there is motion without generative power; there is a form, a shell, but it is hollow, vacant, and void.

Let us not reserve the depiction of 2 Timothy 3 solely for religious movements not of this faith. Let us not restrict it to the world. It is your peril, and mine. We are handling sacred things, but they may become common. We deal with business matters for the Lord; but we may become hard and callous. Our committee work, our routine labor, our needful activities, yes, our varied ministerial

ministrations, may be either filled with or destitute of power. Others may not sense it. *Do we?* Even we may not be fully cognizant of our own condition, but God knows. The divine warning to Timothy becomes a wooing appeal and a constant challenge to the advent ministry. Forget not that the things that are not seen are greater than the things that are seen.

L. E. F.

It is easy to use the expression, "the message," as a shibboleth expanded to cover almost everything, until it may come to mean almost nothing specific. Its inspired content is defined in Revelation 14.

Illuminated Texts

Side Lights From Translations

Isaiah 53: 5

"BUT He was wounded for our rebellions,

He was crushed for our iniquities:
A chastisement for our peace was upon Him;

And through His stripes came healing to us."

— *American Baptist Improved.*

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."— *Darby.*

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."— *American Standard Revised.*

"But He was wounded for our iniquities: He was bruised for our sins. The chastisement of our peace was upon Him: and by His bruises we are healed."— *Douay.*

"Yet He was wounded for our transgressions, He was bruised for our iniquities: the chastisement for our peace was upon Him; and through His bruises was healing granted to us."— *Leeser.*

"Yet He was convicted because of our crimes, and punished because of our vices;

And by His stripes we were healed!"— *Fenton.*

"But He was wounded for our transgressions,

He was bruised for our iniquities:

The chastisement of our peace was upon Him;

And with His stripes we are healed."

— *Moulton.*

"But He was wounded for our transgressions,

He was bruised for our iniquities:

The chastisement of our peace was upon Him;

And with His stripes we are healed."

— *Newberry.*

"Yet He was pierced for transgressions that were ours, was crushed for iniquities that were ours,—

The chastisement for our well-being was upon Him,

And by His stripes there is healing for us."

— *Rotherham.*

"But He was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon Him; and by His bruises we were healed."— *Septuagint.*

"And He is pierced for our transgressions,

Bruised for our iniquities,

The chastisement of our peace is on Him,

And by His bruise there is healing to us."

— *Young.*

Forward and Upward

Inspiration, Counsel, and Caution

Send Me

O WHOM shall I send?
And who's willing to go?
Lost sinners are groping
In the darkness of night,
And perishing millions
Are pleading for light.
O who is willing to go?
O hasten; go quickly;
Ere daylight is o'er;
Ere comes the dread moment,—
Probation's last hour,
Will you go? Will you go?

REFRAIN:

Here am I, send me;
I'm ready, dear Lord;
Anywhere Thou wilt send me,
I'll go with Thy word.
Thy message I'll bear
To the perishing world
Till Thy glorious banner
Of truth is unfurled.

O whom shall I send?
And who's ready to go?
Whose lips have been touched
With the coal from above?
Whose heart is aflame,
All glowing with love?

O who is ready to go?
O come to the fountain,
Be washed from thy sin.
There find the blest sweetness
Of cleansing within.
Will you go? Will you go?

O whom shall I send?
And who's waiting to go,
With tongue that is given
To the Spirit's control,
To preach to the languishing,
Perishing soul?
O who is waiting to go?
Preach the way of escape
From death and the grave,—
God's message of grace,
Lost sinners to save.
Will you go? Will you go?

REFRAIN (after last stanza):

Here am I, send me;
I'm waiting, dear Lord.
Anywhere Thou wilt send me,
I'll go with Thy word.
And the message to men
I'll faithfully give,
While the message I bear
I'll faithfully live.

FRANCIS M. BURG.

Walla Walla College.

Regular Visitation

BY A. D. BOHN

DURING the first four years of my ministry I spent a large part of my time organizing new companies of believers in small cities and villages. The membership of these companies ranged from twenty to thirty, which made it possible for me to visit each individual at frequent intervals, and I experienced no difficulty in holding all within the fold. Later I was called to a church having a membership of one hundred seventy-five. There was a live interest awakened in the community, which kept me busy day and night, and resulted in the baptism of about fifty new members each year. It was not long until I realized that some of the new members were not attending the

services, and I observed that they were losing ground. I at once set about getting into close touch with these members, visiting as many as I possibly could myself, sending the Bible worker to call on some, and soliciting the aid of some of the faithful and tactful church members in reaching others. The blessing of God attended this personal visitation, and most of those who had become discouraged were brought back. I am fully persuaded that we must keep in touch with all who become members of the church, even though it necessitates a very busy program. For a period of at least six months after baptism, I endeavor to call on new converts at least once each week, except in special cases where a call every two or three weeks seems more appropriate. When this program

is too large for me, I ask members of the church, usually church officers, to help me, and they do good work.

Chicago, Ill.

Bifocals of Missionary Vision

BY J. W. MACE

THERE is danger that our missionary vision will become defective, in that we see more clearly at long range than close at hand; and it becomes essential at times to adjust our vision through the aid of bifocals, which clarify the field both far and near. While viewing the wide expanse of missionary territory across the seas, let us not overlook the neglected spots within immediate focus.

We must not lose sight of the magnitude of the closing gospel message. It is not merely to be proclaimed to groups of earth's inhabitants, such as nations, tribes, families, but it is to reach the individual, in the high, the low, the most obscure places, of every nation, kindred, tongue, and people. And it is in behalf of the *individual*, rather than the *masses*, that our great personal ministry becomes effective in the finishing of the Lord's work.

In North America there are not only neglected cities, but also a vast number of neglected counties where the message has never been proclaimed. For example, in the three Eastern unions of the United States—the Atlantic, Lake, and Columbia—there are more than five hundred counties, many of them rural territory, where nothing is being done to reach the people with the truth. Here is a vast unwarned population right at our very doors. The headquarters of our conferences are usually established in the cities, and our summer tent and hall efforts are conducted in the larger cities. But what about the smaller cities and towns, and the rural districts—the “hedges,” the “hills,” the “holes

in the rocks”? Where are the “fishers” and the “hunters” whom God desires to send with the compelling message that “all things are now ready” and the Master bids them come to the feast?

Recently I was in southern Indiana. One of the appointments took me to one of the oldest churches in the denomination,—a small, weather-beaten structure, destitute of paint or repair. I was informed that the Sabbath congregation consisted of four Seventh-day Adventists, representing pioneer days. I was somewhat dubious as to the prospect of securing an audience for a Monday night meeting, and yet I was urged to go, as an announcement of the service had been published in the county paper, and the appointment must be met.

When we reached the little church, we were surprised to find the woods dotted with parked automobiles, and the church packed with people glad of an opportunity to attend a religious service in the community. Among the number present was the minister of one of the small local congregations of another church, who entered most heartily into the service. As I stood before that rural congregation, and in the dim light of the kerosene lamps and gasoline torch viewed the earnest expression on the faces of the people as they listened to the message of the soon coming of Christ, I was impressed as never before that the people in the rural communities are ready and waiting for the Lord's “hunters” and “fishers” to gather them into the kingdom.

As we left that little church and drove on through the country, we passed many small churches. Some of these had been transformed into garages or cider mills or storage houses; and some were standing, as they had for many years, with bolted doors—impressive signposts of declining religious fervor. The conference Mis-

sionary Volunteer secretary told me of an effort made by one of their societies to hold meetings in one of these neglected churches. The young people chose a little brick church which had been closed for years, but was still in good repair, and began by visiting the farmers in the vicinity and explaining to them their desire to conduct religious services. The farmers welcomed the suggestion. They told the young people that recently it had been decided to tear down the church, but some were opposed to the plan, and had insisted on keeping the church building in repair, although they knew of no definite reason for doing so. The keys were turned over to the young people and they found everything in readiness to begin the meetings. The pews, so long unoccupied, made mute appeal for an audience, and the old organ responded with its notes of melody. At the first Sunday evening service the old church was surrounded by automobiles, and 165 interested people filled the building.

There can be no doubt of the fact that scattered through these rural countries there are scores and hundreds waiting for the light. In the majority of cases they are not attending church services anywhere, as the people find themselves beyond the boundaries of the city churches; and even if they made the attempt to go in to the city for church services, there is a tendency on their part to feel strange and odd among the members of city congregations.

We must go with the compelling message for this hour to every neglected spot throughout the whole earth, just as the members of the early church "went everywhere preaching the word." The unentered counties in the North American Division are calling to Seventh-day Adventists at this hour in no uncertain tones, and the call must be answered by the coming of the men and the women who are

following the dictates of the Holy Spirit. Let us bear this message to the little churches.

Takoma Park, D. C.

Creation Vindicated by Modern Science

BY GEORGE MCCREADY PRICE

THE ancient Greeks taught the eternity of matter, or the uncreatedness of the stuff of which the world and universe are composed. They attributed the physical evil of suffering and death, and the moral evil that we call sin, to something being wrong with the stuff of which the world and universe are composed. When chemistry became established, and the law of conservation of matter was discovered, it was thought, by many scientists, that the theory of eternity of matter was confirmed. Newton's law of universal gravitation, together with the law of the conservation of energy, discovered about the middle of the nineteenth century, seemed to support the view held by some, that the universe is a great self-running machine, grinding away with horrid iron laws, fatalistic in their awful gloom, without design or purpose; and that, if there were a God at all, He is so far back in the shadow that nothing can be learned concerning Him through nature.

But the newer discoveries in physics and astronomy are changing all this, particularly the discoveries connected with radioactivity, which had their origin about thirty years ago. It is now made very clear that the subatomic world is not subject to these conservation laws of matter and of energy which prevail among gross bodies. These laws are still all right in their place, but are now known to be *merely statistical laws*, and have nothing whatever to do in supporting the theory of the eternity of matter and the doctrine of determinism which

so strongly prevailed during much of the nineteenth century.

A. S. Eddington, in his recent book entitled, "The Nature of the Physical World," makes the following statements: "On the scientific side a new situation has arisen. It is a consequence of the advent of the quantum theory that *physics is no longer pledged to a scheme of deterministic law.* Determinism has dropped out altogether in the latest formulations of theoretical physics, and it is at least open to doubt whether it will ever be brought back."

Regarding the supposed eternity of matter, that theory has also been discarded. Radioactivity proved that some kinds of matter, and perhaps all, are disintegrating, and the disintegration results in radiation, which eventually vanishes into space. And science does not know of any instance where the opposite process, or the building up of matter out of radiation, has been observed occurring by either a natural or an artificial process. It is now taught that the radiation from the sun and stars is due to the disintegration or the annihilation of matter.

Sir J. H. Jeans, secretary of the Royal Society, states: "The fundamental process by which radiation is released is the falling into one another of a pair of oppositely charged electric particles. When this happens, the particles annihilate one another and disappear."

He also states: "The universe is like a clock which is running down; a clock which, so far as science knows, no one ever winds up, which cannot wind itself up, and so must stop in time. It is at present a partially wound-up clock, which must, at some time in the past, have been wound up in some manner unknown to us."

And this eminent man of science, in his book published in 1928, does not hesitate to draw the inevitable

conclusion that all these things point to the absolute creation of matter at some period in the past. He says: "Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The universe cannot have originated by chance out of its present ingredients, and neither can it have been always the same as now."

I am sure that we as Sabbath keepers, who believe in the memorial of a literal creation, and that God is sending a special message to call the attention of the world today to the great truth of creation, cannot but rejoice in the statement made by a man who stands at the very forefront of the scientific world. One thing is certain, — belief in a literal creation in the beginning stands in far better scientific company today than was the case a few years ago.

Berrien Springs, Mich.

Criticism

"If it is untrue, disregard it;
If it is unfair, keep from irritation;
If it is ignorant, smile at it;
If it is justified, learn from it."

PROMISE little, and when you have made promises, be punctual in performance; rather do more than you have promised than less, and sooner than later.—*Doddridge.*

A MAN cannot tell how much he is worth in the pulpit by computing the amount of money he has expended on his education.—*Jefferson.*

It is not becoming in young men fresh from school to be overparticular about either geography or finance.—*Jefferson.*

BEWARE they do not think you a weak but well-meaning man.—*Doddridge.*

Delving Into the Word

Studies on Fundamentals of the Message

Parallel Movements — No. 1

BY TAYLOR G. BUNCH

ACCORDING to the scripture recorded in 1 Corinthians 10: 1-12, the experiences of ancient Israel under the exodus movement were a type of the experience of modern Israel under the advent movement. They are parallel movements.

Ancient literal Israel was called out of ancient literal Egypt, and led through the wilderness to the Promised Land, the Canaan of Palestine. Modern spiritual Israel is called out of modern spiritual Egypt and Babylon (terms which symbolize darkness and confusion), and is being led through the wilderness of sin to the Land of Promise, the heavenly Canaan.

A few of the striking parallels in the two movements may be briefly referred to as follows:

1. Both movements arose in fulfillment of definite time prophecies, and began on time. (See Gen. 15: 13-16; Dan. 8: 14.)

2. Ancient Israel was delivered from Egyptian bondage in order that they might serve God and keep His laws. (Ps. 105: 43-45.) For the same purpose modern Israel is called out of the bondage and darkness of sin.

3. The sign and test of loyalty in both movements is the Sabbath.

4. Health reform is a part of each movement.

5. A "mixed multitude" accompanies both movements, and is the curse of both, causing most of the trouble along the way. Satan, through attacks from without and apostasies from within, tried to defeat the exodus movement in reaching the Promised

Land; but it was the *same movement* which left Egypt that reached Canaan, although the movement was entirely purged and the rebels removed, before the crossing of the Jordan. The history of the advent movement will be true to type. (Eze. 20:33-38.)

In "Patriarchs and Prophets," page 293, we read as follows:

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. The record of God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of His power for their relief, is fraught with warning and instruction for His people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan."

Should there not, therefore, be kept more prominently in mind, and more closely studied, the history as divinely recorded in the books of Exodus, Leviticus, Numbers, Deuteronomy, and Joshua, which has been "chronicled for the benefit of the Israel of God to the close of time"?

6. It was at midnight when deliverance came to Israel from the bondage of Egypt. The final deliverance of God's people from persecution and death will come at midnight. (See "Early Writings," pp. 285-288.)

7. Just before ancient Israel was delivered from Egypt, the judgment of God was manifested in the pouring out

of plagues, ten in number, the last seven falling on the Egyptians only. Just before the advent people are delivered from the bondage of this world and its persecutions, the wrath of God will be manifested in a similar manner, the seven last plagues falling on the wicked only.

8. After the deliverance at the Red Sea, the Israelites sang a song of deliverance and victory. When the advent people are delivered from their enemies and stand upon the sea of glass before the throne of God, they sing the song of Moses and the Lamb, which is a song of deliverance and victory, expressive of the experience through which they have passed; and no individual can join in that song who has not had the experience. (Rev. 15:2, 3.)

9. "By a *prophet* the Lord brought Israel out of Egypt, and by a *prophet* was he preserved." Hosea 12:13. Not by prophets, but by a *prophet*,—Moses, the prophet of ancient Israel, who died on the borders of the Promised Land, after being given a view of the inheritance. Before he died, however, the Lord gave through him all the instruction necessary to take Israel into the Promised Land and to establish them there. Joshua, who took Moses' place, simply carried out the instructions which had been given through Moses.

True to the parallel, it is not by prophets, but by a *prophet* that the advent movement has been and will continue to be led and preserved. The prophet died on the borders of the heavenly Canaan, after viewing in vision the glories of the Promised Land. Through that prophet the Lord gave instruction in detail, sufficient to take the advent people all the way through and establish them in the Promised Land. We have the instruction of the Spirit of prophecy covering the entire journey as verily as though the prophet were still living; and the

leaders of this movement, like Joshua, have but to carry out the instruction.

10. It was only a short journey from Egypt to Canaan up the great military highway along the coast. It was less than two hundred fifty miles, and traveling ten miles a day, the journey would have required less than a month. Two men in an airplane recently made the journey from Goshen to the banks of the Jordan, where the Israelites crossed, in less than two hours. The direct journey, however, led through the land of the warlike Philistines, and because of Israel's lack of faith in Him who promised to fight their battles for them, the Lord had to take them a roundabout way. (Ex. 13: 17, 18.) We are told that "it was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.'" The following paragraph from which this excerpt is taken, is freighted with solemn import for the children of God at the present stage of the journey to the heavenly Canaan:

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement even as He led the children of Israel from Egypt. . . . If all who had labored unitedly in the work in 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. It was not the will of God that Israel should wander forty years in the wilderness. . . . Because of their backsliding and apostasy, they perished in the desert,

(Concluded on page 31)

The Association Forum

A Round Table on Efficient Methods

THE PROBLEM OF PERSONAL FINANCE

The Minister and His Income

BY J. K. JONES

The Divine Plan: "The Levites shall do the service of the tabernacle of the congregation: . . . it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance." Num. 18: 23.

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 13, 14.

It is very clear that in the divine plan, the minister is required to devote his entire time to his sacred calling, and is not to become entangled with business pursuits or anything of a commercial character which might tend to divide his time and interests. The divine plan requires that the minister burn all commercial bridges behind him, and become absolutely dependent upon the Lord's treasury, sustained by the tithe of the people, for the support of himself and his family.

The problem facing the minister, therefore, is not how to increase the income, but how to adjust personal requirements so as to keep within the allotted income. In exceptional cases a sum of money has been on hand when the minister entered upon his sacred calling, which has proved a reserve fund upon which to draw in case of apparent need. But in the majority of cases this is not the situation, and every Seventh-day Adventist minister should give serious thought to adjusting his financial obligations so as to

keep within the income allowed by the conference. The minister who fails to keep his expenses within his income must sooner or later find himself confronted by embarrassing situations which react in detriment to the Lord's work.

1. Debts are incurred, and thus the impression is given that either Seventh-day Adventist ministers do not receive a sufficient wage, or that the minister is extravagant. Both of these impressions, especially if noted by people of the world, are decidedly detrimental to the minister and the work which he is endeavoring to do.

2. By exceeding his income, the minister is forced to borrow, either from worldly friends or from brethren in the church. A minister soon weakens his influence when he follows the policy of borrowing money.

3. Living beyond one's income, prevents the minister from being the leader of the church in sacrifice and gifts to God's cause. By pleading poverty, he draws attention to his own needs, rather than to the Lord's work; and while a few may sympathize with him, the majority of the church members will condemn him for not being a better financier in his own home.

4. Living beyond the income brings discouragement to the minister, and keeps him in a state of worry and anxiety; and no minister can bring cheer and hope to others while laboring under discouragement.

Personal Plans and Suggestions

Personally, I have faithfully and consistently followed the plan of "pay-as-you-go-or-don't-go," ever since I en-

tered the ministry. It is sheer financial suicide for a preacher to launch out into the deep with his living expenses, purchasing this or that, when he does not know where the money is to come from to pay for such things. To go ahead and buy furniture, clothing, etc., without the necessary funds on hand or in sight, is surely an unwise policy. I fear that far too many of our ministers place in their homes many things which they could just as well do without, knowing when they do it that they are not able to handle the financial end of the proposition.

I believe that we should cut down our expense so that it comes within our income. This, of course, involves denying ourselves some things; but after all, that is the life every minister is supposed to live. If we advise the people to cut down expenses and live within their means, surely we, as preachers, should set them an example. Seventh-day Adventist ministers are paid better wages than ever before, and it does seem that there is little excuse for creating debts.

I also believe that workers, especially those having children, should plan to lay by a little from time to time, in order to be prepared for a sudden emergency, which is likely to arise in the life of any worker in this cause. Under normal conditions, where no sickness prevails, this can be done without decreasing our gifts to God's cause.

When it comes to the cutting down of expenses to keep within the income, there should not be any decrease in our offerings for the Lord's work, for that would surely work injury to the minister and weaken his influence with the people. By carefully studying economy in the home,—simplicity in diet, discarding luxuries, and caution in selecting furniture, clothing, etc.,—the minister and the members of his family will be better off phys-

ically and financially, for there will be at least a small sum left each month to be laid aside for emergency.

Each preacher decides his own financial destiny. It is not always the man that lives beyond his income who is the most liberal in giving to God's cause. The man who carefully budgets his expenses so as to keep them within his income, is in far better position to be of real financial help to the cause of God.

Union Springs, N. Y.

Go! But Pay as You Go

BY H. W. COTTRELL

THERE is but one place in this world, so far as temporal things are concerned, where a person can live and be happy, and that place is *within his income*. A family living beyond the family income is operating a losing business, and will ultimately reach financial and spiritual collapse. The amount consumed above the personal or family income must be extracted from well-disposed relatives or unsuspecting friends, and sooner or later will result in disaster. The normal man, who has learned the principle of financial economy, can provide for individual or household needs and keep within his income.

Young men in the gospel ministry, God has called you to a sacred work. His summons is, "Go ye," but in all reverence we add the admonition, "pay as you go." Your weekly salary may be meager, comparatively speaking, but determine to live within its boundary, and thus escape the peril which lurks beyond. There may oft-times come the temptation to invest money "on the side" in some get-rich-quick scheme. But do not yield to this insidious suggestion. Take this counsel from a minister who has lived more than his "threescore years and

ten" and has kept out of that snare. When one has placed his hand to the gospel plow, he should never bring discredit to this sacred calling by looking back into the monetary realm with a view to personal gain.

Those who sincerely desire to solve this difficult problem of keeping within financial bounds, should look the situation straight in the face. By this, I mean that the minister and his wife should place the month's salary on the table, and from it set apart, first of all, the tithe to the Lord, and then deduct from the wage check the amount to be contributed to home and foreign missions. As the minister and his wife are partners, they should together decide on the proportionate amounts to be set aside: First, so much for joint expense,—house and housekeeping; second, so much for personal expense of each; and third, so much to be saved each month. If the amount of the check is inadequate to cover the needs as first worked out, then re-invoice the needs. Remember, you cannot "short" the Lord in His portion, nor can you afford to deduct from the amount you must save; therefore, the economizing must come on personal or general expenses.

When subjected to this process of expansion, possibly the salary check will not provide delicacies in food and superfluities in dress, as may seem desirable. At this point, it is well to recall conditions during the World War, and remember the loyal attitude of the thousands who made every possible sacrifice in order to conserve supplies for the needs of the boys in the trenches. From this standpoint it becomes comparatively easy to learn the needed lesson of economy, and achieve financial success in the realm of the minister's meager salary. It is true that there are many things which one cannot do without; yet it is nearly always possible to postpone the getting

of them until he has mastered the art of living within his income.

Husband and wife should make it a fixed rule to pay cash for all purchases. My personal policy has been, never to contract any bills; and the reason is that there will come a day of settlement, and it may find me unprepared. The man who asks for credit at a store, or borrows money of another, is operating on an unsafe financial basis.

You may say, "But I am obliged to get a month's credit at the grocery, until I receive my month's salary, as I have no cash on hand." In such a case, it is essential to employ the preventive measure which will obviate such a situation. By adopting World War period rations, both in quantity and quality, for two or three months, the grocer's bill will grow smaller, and the household purse fill up, making it possible henceforth to pay cash for purchases.

I knew a young couple, more than forty years ago, who started their married life without any financial help. It is true that they had saved a few hundred dollars with which to establish a home, but they decided to loan this money until it was needed, and as so often happens, the one who obtained the loan from them was living beyond his income and was never able to meet his obligations. Soon after marriage, this young couple connected with the cause of present truth, and have now been actively engaged in the Lord's work for nearly half a century. They have always paid an honest tithe, and given liberally from the remaining nine tenths of their income. Never have they been on the "credit list" at any store, and have made it a rule of life to secure of things needed only such as they could pay cash for, and never to purchase anything on the installment plan or to contract a debt. During all these years, this man and his wife have re-

ceived the denominational wage. They are still living, and are able to say that they "owe no man anything" but love.

From the platform of candid conviction backed by long experience, I can freely say that if the principles herein suggested are adhered to, with due safeguard against becoming possessed with the spirit of wild financial adventure, those who are engaged in the work of the gospel ministry can tithe, and give, and save, and live within their weekly salary.

National City, Calif.

Results of Thirty-five Years' Experience

BY A DEPARTMENTAL SECRETARY OF
THE GENERAL CONFERENCE*

As to the handling of personal funds, I pass on the experiences of our thirty-five years of married life, as follows:

1. Ledger Account.—For the first few years we merely kept an account of receipts and expenditures, but later began posting the items to regular headings, such as Clothing, Donations, Light, Fuel, Food, Household Expenses, Literature, Laundry, Rent, Sickness and Health, Sundries, Tithe, Taxes, Travel, Wages, and Savings. We purchased a cap-size 200-page cash-book and a 300-page ledger, wrote in our ledger headings, and began keeping permanent records. A ten-cent manila daybook was used to put down the original entries, and they were written up monthly. (I now prefer the "Personal Cash Record and Budget" published by the Southern Publishing Association, which combines the Cash Book and Ledger idea). Many an ice cream sundæ have I refrained from buying because I disliked to add another item to the food column of that telltale ledger. My wife

* Name withheld by request.

was even more careful than I in the matter of expenditure; and I find that this is usually the case when there is close partnership in the business management of the home.

2. The Budget.—As years went by, and comparisons of totals became more and more interesting, we found that we had a budget on our hands. We began to set limitations to different expenditures, and monthly cumulative totals kept us informed as to how nearly we were approaching our estimates, while the grand totals of expenditures gave us a comprehensive view of our standing. While this budget, if it may be called such, did not absolutely govern such expenditure, it was made to govern the grand total.

3. Buying.—With the exception of very few items which in the fall can profitably be bought in bulk, we found that it did not pay us to buy in quantities. Bargains, except standard goods which can be depended on and which we know we need, tempt us no more. Cheap goods are too expensive for us. For example, while my suits are all tailor-made, the average yearly cost of this item, during the past seven years, has been \$82. Once we made a purchase on the installment plan. Never again! Such a plan encourages buying beyond actual needs. This, however, does not apply to the purchase of a home. We have never run an account, except for a short time at a grocery store. We bank our income, and pay all possible bills by check, placing the bank account in the name of both. Thus far, we have successfully withstood the enticement of the annual automobile display.

4. Housing.—Having lived in both rented and owned homes, we consider the chief advantages in owning a home to be, first, the encouragement to save, and second, the satisfaction of ownership. The costs of owned properties, stripped of all details, have

run about as follows: Interest value of investment, 5 per cent; improvement, upkeep, insurance, and taxes, $2\frac{1}{2}$ per cent; depreciation, $1\frac{1}{2}$ per cent; or a total of 9 per cent. Therefore, a home costing \$5,000 would represent a yearly outgo of \$450 or the equivalent of \$37.50 per month. We have reached the conclusion that, unless we buy a property so well located, and which can be beautified by our united efforts so as to be readily sold, there is but little advantage in owning a house rather than renting.

5. *Savings*.—We early determined to save something from our annual income. In connection with an increase in wage, as came from time to time, we endeavored to maintain the same standard of living expense as formerly, and thus save the increase, or at least a portion of it. Our policy of keeping a ledger account proved of great value in this endeavor, for from these records we were enabled to decide intelligently just which expenditure it would be best to increase, and which items could safely be held to the present operating basis. Thus the ledger record helped us to plan for our savings as well as our expenditures, and we felt that these savings represented too much effort and sacrifice to be lightly invested. Oil stock or mining share inducements, or appeals for loans at a high rate of interest, were resolutely resisted. Our savings were placed with one of our institutions, even though the interest rate was low.

6. *Donations*.—Our first plan was to make a second tithe the basis for meeting the various donations we desired to make during the year; but from time to time this second tithe has been increased, until today we are giving 20 per cent of our income to missions and other worthy enterprises. By paying this sum each month, it becomes a regular part of our financial program.

A Tribute to the No-Debt Policy

BY G. W. WELLS

"We should shun debt as we would shun the leprosy." *"Shun the incurring of debt as you would shun disease."*—*"Testimonies,"* Vol. VI, pp. 217, 211.

Leprosy is a terrible malady, which for centuries was considered incurable. I once read of a rich man who offered one million dollars to any one who would cure him of leprosy. The warning against debt, and the comparison of results to the disease of leprosy, was given years ago for the admonition of God's workmen.

When just a young man, I accepted at full value this instruction as the high standard to be maintained, and through the years have faithfully adhered to the no-debt policy. Having been asked to give a brief account of my experience, I do so in the hope that it may be a help to others.

My conception of God's instruction led me to believe that if I were to succeed and meet the standard set, I must exercise the greatest care to refrain from all needless expenditure of money to gratify pride, selfish desire, or love of display, eliminate every extravagance, and bind about my wants. And this I determined to do.

In the year 1891 I finished the nurses' course, and later in the year I was married. My wife was also a nurse, and together we started out barehanded to meet the stern realities of life. Happily for me, my wife was in accord with right principles, and was willing, if need be, to forego the pleasure of having many things which we might desire, until we could pay cash for them. We were never drawn into the snare of purchasing the ordinary things of life on the installment plan.

Three years after we were married, feeling the need of better preparation for the Lord's work, my wife and I

went to Battle Creek, Mich., where I took a special course in the college. When I had completed the course, Elder G. A. Irwin, a man who was always especially interested in young people, informed me that the General Conference Committee had voted for me to enter the ministry "to prove my gift," as he expressed the matter. Of course I was happy, thanked God, and took courage. In the meantime Elder Irwin, in his wise and tactful way, had learned that my funds were practically exhausted, and he very graciously placed in my hands \$25, not exactly as a loan, but "just to help along," he said. This was the first, and also the last, time in my life that I became obligated to any man for a dollar. In those days, young men chosen for the ministry were not sent out with a stipulated amount of salary, but we were happy to be given a chance to make a start, even though we did not know just what wage we were to receive. I am glad to be able to say, however, that from the humble allowance given me as a licensed worker, we were able, in a few months' time, to save a sufficient sum whereby to return the amount so kindly extended to me in a special time of need.

When we connected with the Lord's work, we believed that, through the regular and organized channels, God would provide for our necessities. We have not had an inheritance, gifts, side lines, or any other funds coming to us other than the ordinary conference salary; but during the thirty-eight years of our married life, to the present time, we have yet to borrow the first dollar, and we have never run a grocery bill or contracted a debt of any kind.

We reared three girls, and educated them in our own schools; but with their help, whether in church school, academy, or college, all bills were paid each month as they came due. I may add, however, that this was not made

possible except through much thought, careful planning, earnest prayer, a determined purpose, self-denial, and sympathetic co-operation by each mem-

HIS FIRST

BY L. K.

THE mother of a young minister was scheduled to preach his first impression made by the sermon on the friend to be present and to bring her a r in the pulpit. The following poem was furnishes a suggestive outline of a Spi

"He held the lamp th
So low that none co
And yet so high, to l
That picture fair of
That, gazing up, the
The hand that held

"He held the pitcher,
To lips of little ones
Then raised it to the
And bade him drink
They drank, the pit
The hand that held

"He blew the trumpe
That trembling sinn
And then with loude
To storm the walls o
The trumpet coming
The hand that held

"And when our Capta
Thou good and faith
Lay down the pitche
Lay down the trump
The weary hands wi
Clasped in His pierc

New York, N. Y.

ber of the family. Credit can hardly be attributed to favorable locations, for we have lived in the North, South, West, and East, labored in eight conferences, and lived in ten different cities. The no-debt plan has been found to work successfully, whether

I was engaged as nurse, tentmaster, evangelist, pastor, or conference president.

The co-operative policy has been a

SERMON

DICKSON

s too ill to attend the service when her sermon. In her anxiety to know the occasion, she requested a very dear report of the young man's initial attempt written in response to the request, and it-filled sermon:

at Sabbath day
ould miss the way,
ring in sight
Christ the Light,
lamp between,
it was not seen.

stooping low,
below;
e weary saint,
when sick and faint.
her then between,
it was not seen.

t, soft and clear,
ers need not fear;
r note and bold,
f Satan's hold.
thus between,
it was not seen.

in says, 'Well done,
ful servant: come,
r and the lamp,
oet, leave the camp,'
l then be seen,
ed ones, naught between."

fundamental principle in our home. We always counseled together regarding our needs, purchases, and ability to meet the expense to be incurred. We never bought anything simply because it was cheap or appeared on the bargain counter. It was a settled

question that we could not afford to be governed by sentiment, or influenced by others to purchase anything that we did not need nor have funds in hand to pay for. When certain articles were desired, which were beyond our financial ability to obtain, it was agreed to wait and save until we had sufficient money to pay for them. We bought our automobile, piano, phonograph, and all our household comforts in this way. In a few instances we experienced some embarrassment by not having the changes in raiment we desired; but we felt that the embarrassment of debt would be worse. The "pay-as-you-go" or "no-debt" policy is a good one. We commend it to all. It can be done. "Where there's a will, there's a way."

"The natural turn of youth in this age is to neglect and despise economy and to confound it with stinginess and narrowness. But economy is consistent with the most broad and liberal views and feelings. There can be no true generosity where it is not practiced. No one should think it beneath him to study economy."—*Gospel Workers* (old edition), p. 346.

God's way is best. Let us heed it. The plain instruction given us on this important matter is worthy of earnest study. In this hour of stress and careless extravagance, workers for God are called to definite economy, generous action, resolute purpose, and clear vision.

Takoma Park, D. C.

WHEN in doubt, ring up Central.
When in trouble, ring up Central.
When in grief, ring up Central! Heaven's line is never "busy." God is interested in you.

God's eternal truths remain the same despite man's controversy concerning them.

The Better Workman

Improvement in Method and Technique

Voice Defects

BY MARION E. CADY

EXPERTS in voice training tell us that ninety-five out of every hundred students in voice culture exhibit serious voice defects. The effort to remedy voice defects may properly be termed "tuning the instrument." To secure desired results, the piano and violin require frequent tuning. But in order to produce melodious music on a well-tuned instrument, there must be skilled knowledge of how to use the instrument. So with the voice instrument,—it is essential to tune the voice, to keep it "in tune," and to manipulate properly the tuned voice instrument so that it shall produce utterance in word and tone to the honor and glory of its Maker.

Seven of the most common voice defects are herewith presented for consideration, with due reference to cause and remedy:

1. *Improper Breathing.*—The larynx, containing the vocal cords, is usually regarded as the voice instrument. While the larynx is the main part of the instrument, it must be remembered that there are several accessory parts, somewhat removed, just as there are important parts to a violin in addition to the strings. These accessories are distributed along the air passage, beginning with the nostrils and ending in the minute bronchii and cells of the lungs. Above the larynx will be found the pharynx, nostrils, mouth, tongue, and lips. Below the larynx are the trachea, lungs, diaphragm, and intercostal and abdominal muscles. As the bow causes the strings of the violin to vibrate, so the breath causes vibration of the vocal cords. It is therefore important to

give attention to proper breathing, and the following simple exercises will be found effective if faithfully followed:

a. Inhale slowly and quietly through the nostrils; exhale slowly through minute opening of the lips. Repeat six to eight times.

b. Inhale quickly through the nostrils, and slowly exhale through lip opening. Repeat several times.

c. Inhale slowly and quietly through the nostrils, and quickly expel the breath through the mouth. Repeat several times.

d. Inhale and exhale freely through the nose and mouth, increasing the rate until it becomes a pant. Stop as soon as a dizzy sensation is experienced.

To secure the best results, these exercises should be taken while lying down, when there is no tension or restriction on any part of the body. Five minutes spent in these exercises before rising in the morning and just after retiring at night will prove beneficial.

2. *Waste of Breath.*—This voice defect tends to be overcome as proper breathing habits are established. In reading and speaking, all vowel breath is changed into tone, and there should be no waste of breath; but with most consonants only a part of the breath is changed into tone, and hence some waste is inevitable. The consonants l, m, n, r, w, y are similar to the vowels, and do not require a waste of breath. When speaking in a whisper, both vowels, consonants, and words permit no waste of breath; but it requires more effort to whisper than it does to speak, hence one quickly tires of whispering. Effective breath and tone exercises are as follows:

a. Holding a lighted candle near the mouth, *whisper* a short sentence into the flame.

b. *Speak* the same sentence into the candle flame, and note the effect in the behavior of the flame, both when whispering and when speaking.

c. Pronounce all vowels and all consonants of the alphabet, noting which disturb the flame and which do not. Vowels should not cause disturbance, nor the consonants l, m, n, r, w, y.

3. "*Swallowing*" Words.—This is a very common voice defect. The words seem to be ejected from the region of the throat, instead of passing off into the air from the point where lips, teeth, and tongue meet, and hence there is a throaty, grunty sound. The cause of this defect is that the vowels e and o and the consonants p, t, w are formed forward, while the vowels ä (as in father), ä (as in mat), and ü (as in nut), and the consonants g, k, ng seem to be formed in the throat. The defect can be overcome by connecting those sounds easily made forward with those made farther back in the throat, and thus, as it were, pull them forward. For example:

ē — ä, ē — ä, p — ä, p — ä, t — ä, t — ä
p-ä-t t-ä-t p-ä-t t-ä-t w-ä-t w-ä-t

4. *The Nasal Tone*.—More correctly, this defect should be termed the "carrhal tone." In nearly every instance this disagreeable tone is caused by the nostril passages' being closed. Constriction of the walls of the pharynx or of the soft palate produces the same tone. As a practical demonstration of this nasal quality of voice, and in order to make appropriate comparison, read a psalm, keeping the mouth and nostrils open while reading the odd-numbered verses, and nostrils closed while reading the even-numbered verses; or, read two or three sentences naturally, and reread them while closing the nasal passages with thumb and forefinger.

5. *High Pitch*.—To remedy the high-pitch effect, one must first of all learn to breathe properly. The entire lungs must be brought into action, with control of the breath inhale and exhale by using the diaphragm and abdominal muscles (the central power-station of the body), and thus relieve the auxiliary power station (in the region of the larynx) from the heavy strain imposed upon it. The following suggestions help to lower the high-pitched voice:

Before speaking, fill the lungs and retain the breath, except as needed to form the words. Breathe frequently,—after every few words,—and in imagination visualize what the words express. Speak the first sentence in the usual pitch, lowering the pitch for the second line: "The mountains are high; [take full breath] the valleys are low." "Higher than the highest heavens; [take full breath] deeper than the deepest sea." "King Bibbler's army [breathe] is marching down, down, down to the grave." In the last sentence, the word "down" is spoken in a successively lower pitch, and the word "grave" still lower. Full and frequent breathing, and vivid realization of the word picture, will cause gradual change of pitch.

6. *Tension and Restriction of Voice Instrument*.—There should be no tension in the region of the throat; there must be perfect freedom above the collar bone — throat, tongue, lips, jaw, and face. But there may be tension below that point, involving chest, diaphragm, and the intercostal and abdominal muscles. The tightness in the throat, the tension of the lips, the stiffness of the tongue, and the rigidity of the lower jaw will all be relieved in some measure by establishing the proper breathing process.

7. *Monotone*.—The monotone voice, however good its quality, is tiresome and induces sleepiness. The sugges-

tions for correcting high pitch are helpful in overcoming a monotone. The reading of selections which reveal marked and striking contrasts of thought and situation, are very helpful, provided the reader will use his imaginative powers to aid his understanding and to supply what is inferred but not stated. For example, note the following quotation, in which truth and error are contrasted and call for a decided change in pitch of voice:

[High] " Truth shall rise again,
 [Low] crushed to earth,
 [High] The eternal years of God are
 hers,
 [High] While
 [Gradual descent]
 Error,
 wounded,
 writhes with pain,
 And
 dies
 amid
 his worshipers."

Truth is represented upon a high-plane pitch, and error upon a low plane. Should this order of pitch be reversed, the author's vindication of truth and condemnation of error, becomes lacking in power and conviction.

It is hoped that this brief consideration of voice defects will serve to awaken interest and strengthen determination to remedy specific defects in individual cases.

Washington, D. C.

Assisting the Evangelist

BY J. LOWELL BUTLER

THE number of conference-employed workers frequently comprising an average tent or evangelistic company is usually three,—the speaking evangelist, the singing evangelist, and the Bible worker. It is therefore necessary that all the work involved in connection with the effort be divided among the three. The assistance

which the evangelist appreciates most is efficient and faithful attention to the many details which must not be neglected, and it is worth while to make a list of these detail duties and endeavor to qualify for successfully meeting every one.

During my experience as an assistant in eight series of tent meetings, held in six States, I have observed that, to a greater or less degree, the following lines of detail work have to be looked after:

1. Selecting a good location.
2. Shipping the outfit to the location.
3. Decorating, inside and out.
4. Erecting billboards, blackboards, and other advertising devices.
5. Preparing "make-up" for handbills, window cards, newspaper ads., blackboards, billboards.
6. Lettering and illustrating blackboards and billboards.
7. Preparing "news" write-ups and pictures.
8. Making posters.
9. Displaying our literature.
10. Deciding on order of lectures.
11. Selecting best lecture titles.
12. Daily study for improvement along all lines.
13. Delivering the lectures.
14. Illustrating the lectures.
15. Working for interest and conversion.
16. Improving personal habits.
17. Selecting appropriate music.
18. Spiritual rendering of music.
19. Conducting song service.
20. Playing instruments skillfully.
21. Entering into the spirit of the occasion.
22. Manifesting personal interest in the people.
23. Writing reports for newspapers.
24. Attending to the tent—special measures during dry, wet, and windy weather.
25. Answering questions in public and in the home.

26. Giving Bible studies in the home.
27. Giving talks on health and dietetics.
28. Giving demonstrations of rational treatments and cooking.
29. Exhibiting Christian courtesy at all times.
30. Being more interested in the people worked for than in the organization doing the work.
31. Taking charge of the workers' meeting daily.
32. Engaging in private prayer before each meeting.
33. Maintaining regular hours for work, rest, meals, and sleep.
34. Taking down the outfit and caring for it properly.

As we look over this list of duties falling to the lot of the evangelist and his two helpers, which particular duties would we select for ourselves? Our choice will, of course, be governed largely by natural talents; but we must be sure that there is no tendency to bury a single talent. After proper training, we can accomplish things which we formerly considered impossible. This is a lesson which I have learned to my happy surprise. I find that in my experience as an assistant to the evangelist I have had to do all the lines of work listed, with the exception of three, and in these three lines I have had the privilege of assisting others.

I fear that many of these detail duties are overlooked or slighted because the evangelist's assistants do not know how to do them, or else fail to recognize the need. I am confident that when our students in music learn to do many other things besides playing and singing, and when our students in art learn to make it of practical use, when our Bible students learn how to talk freely with the people and do practical things, when our literary experts build their castles in evangelism, and when our scientists stand ready to relieve the spiritual

ills of humanity and help to broadcast the message of hope to a dying world, then there will be abundant places for them to fill in connection with the great work of gospel evangelism. Let all study to become expert as all-round assistants to the speaking evangelist, whether in church, tent, hall, tabernacle, theater, or auditorium effort.

San Fernando, Calif.

Personal Testimonies

Deeper Life Confidences

Never-to-be-Forgotten Days

OFTEN do I recall the early days of my ministry when, as a member of a small group of workers, I entered into the wonderful experience of power, victory, and blessing which attends the deeper spiritual life. Our conference president was a strong supporter of this experience, and joined with us in making the prayer life the outstanding feature of our service. Many times we would meet together three times a day for special seasons of prayer. Although there were some of our fellow workers at that time who boldly denounced our burden of heart and call to surrender, faith, and prayer, and while all through the years many have maintained this same attitude, yet the living reality of the actual experience has never been effaced, and has made all preaching, and service in any line, which is not actuated by the Holy Spirit, seem as chaff in comparison to the wheat.

I have longed for the time to come when the spiritual life would be universally stressed as of first importance in all our activities, and I am glad to see now that so many are entering into a new spiritual experience. I am convinced that the time is here when God is waiting to bestow upon us a fullness of spiritual life which transcends any-

thing and everything that the world can give. As I have more earnestly sought the Lord of late, I find the sacred flame of love and zeal kindled anew in my own soul. The "oil of joy for mourning," and "the garment of praise for the spirit of heaviness" is freely bestowed, and I have great peace in proclaiming victory through Christ Jesus.

As conference president, I have come to understand what it has meant through the years to keep up with requirements in the matter of gathering money for missions. Perhaps we have done the best we could under the circumstances, but I have been and still am convinced that when there comes to ministers and people a revival of true godliness and realization of the Spirit-filled life, the showers of the latter rain will fall in abundance, and with these showers will come all the money that is needed for the finishing of the gospel proclamation in all the world.

Through the Spirit of prophecy in the remnant church we are plainly told that we as a people do not occupy the place which the Lord would have His people fill, and that we are far behind in the work we have been commissioned to do. We are also told that worldliness has entered our ranks, blighting the spiritual life, and leaving us in a state of torpidity and weakness, resulting in formal activity taking the place of prayer and dependence upon God. The message of righteousness by faith, as the remedy for our situation, has been given line upon line, precept upon precept, and yet to many it seems but idle words, without present-day meaning. The only way back into line is by the individual route of absolute surrender and the enthronement of Christ as Lord of the life.

To my mind, this does not mean any lessening of financial resources, but it does mean the enlarging and deepening of these resources, as the Spirit of

God takes greater control. It means increased power in reaching the souls of men through preaching the living Word, and in leading our own people into the needed revival and reformation in Christian life. It also means a greatly strengthened confidence on the part of the ministry, enabling them to lay hold of the divine promises as a living reality, and to proclaim with certainty that in this day and generation the "mystery of godliness," which we are told is "Christ in you, the hope of glory," will be finished, and the remnant church will welcome her returning Lord.

A CONFERENCE PRESIDENT.

Bible Workers' Exchange

For an Enlarged Service

Adapting the Contact

BY BEATHEL JENKINS

THE Bible worker comes in contact with all classes of society, which requires constant study of human nature, an understanding of social ethics, and the full flexibility of adaptation to all situations and occasions.

In contact with people of wealth and prestige, the Bible worker may labor under the impression that it is essential to employ the most profound philosophy and the most eloquent logic, in order to make the right impression upon such people, and that the outward appearance should be as nearly in harmony with the standard of the higher classes as Christian ethics will admit. It has been my experience, however, that the wealthy, and the cultured and refined, appreciate the simplicity of the gospel as expressed in speech, in apparel, and in conduct by the Bible teacher. The fascination of the prophetic studies, and the beauty and security of the plan of salvation, attract and transform the heart of high and low, rich and poor.

I shall never forget the appreciation manifested by Miss Grace Adele Pierce, the renowned poet, as she listened to a series of lectures in the tent, and later as we studied the Bible together in her home. She is now sleeping, but in her love for the message of truth she dedicated the proceeds from the sale of her religious poems for the advancement of God's work.

Quite recently I have been called to give studies to two aristocratic ladies holding public positions. When I first called on them and observed their standing, I trembled for fear I would not be equal to the situation. But with a prayer and an earnest longing to see these highly cultured, capable women enlisted in the service of the Master, I endeavored to meet the opportunity. Giving the most careful attention to neatness of appearance, promptness in meeting appointments, thoroughness in preparation, and providing for appropriate literature and study outline to be used in connection with the Bible study, I proceeded.

Between appointments, I took occasion to call on these ladies occasionally, for the purpose of inviting them to attend special services. On two occasions I made an appointment for the evangelist and his wife to call on them, and also sought to make the right contact with some of our church members who occupied places of responsibility in public affairs, and who I knew would prove tactful and interesting. All things worked together, under God, to bring these two influential women to decide in favor of the truth. One came first, then finally the other, and the days of their baptism will long be remembered.

Then there are the people of distinctive nationalities with whom the Bible worker comes in contact, requir-

ing an adaptation of an entirely different nature. The unspoken language of the heart is of primary importance here. One little Spanish lady said, as I was leaving her home at the close of my first call, "Come back. You can't come too often." I responded to this quite unusual invitation by calling more frequently than my schedule ordinarily permitted.

The woman's mother lived with her, and she could not speak or understand English. In the Bible studies they made use of their Spanish Bible, and I would find the text for them, and the daughter would read it in Spanish. As I explained the scripture in English, the daughter would repeat it in Spanish, and we had a very interesting time. Although I cannot speak Spanish, I could find the texts for them, and God blessed the reading of His word, and they understood the message clearly.

The mother and three of her daughters were baptized, and with great joy they tell of the change which has come into their home since the truth was brought to them. I cannot speak Spanish, French, German, or Swedish, yet I can find any book in the Bible in any of the four languages, and when I point to the text and it is read in the native language, they are ready for the explanation and grasp the meaning, even though I speak in English and there is no one to interpret into their own language.

The Bible worker's contact with those residing in homes of poverty requires still further adaptation of methods and of attitude. Such homes need not be the result of indolence, shiftlessness, and uncleanness, but as a general thing this is the case, and primarily principles of cleanliness, which is "next to godliness," must receive tactful presentation. The Bible

Remember the Noontide Hour of Prayer

worker must appear oblivious to untidiness, or to the poor, broken, and well-worn furnishings, and impart to the embarrassed or discouraged poverty-stricken soul a gleam of hope for the attainment of better things. The instruction must be simplified to the needs of the ignorant, the careworn, the aged, and the little children.

Let love be manifest in its widest range. Call at the home between studies, if possible, taking gifts of fruit or other tokens of constant remembrance. Teach them how to improve present living conditions. Usually the effect of the Bible worker's contact is seen in greater cleanliness and more correct habits of life, thus bringing out the best that is in the people, and inspiring them to hope and trust in the Master.

In all our contact with men and women of whatever class distinction, the guiding principle is clearly conveyed by Paul: "To the weak I became as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9: 22, 23.

Banning, Calif.

Charts

The Small Prophetic Chart.—Grown-ups take to picture object lessons as well as children, and I find the small prophetic chart (20 x 28 in.) a great help. It is very appealing to the eye as well as the ear, and enables the teacher to secure attention and hold the interest. In fact, I should be completely lost in giving the prophecies without this chart. I display only one prophetic illustration at a time, folding the chart so that all else is concealed, and thus prevent the attention from being diverted by curiosity.

I consider this small chart preferable to the large prophetic chart, for

several reasons, but mainly because of its convenience in handling. In most homes it is difficult to display the large chart, as it has to be hung on the wall, and involves marring the wall by the use of pins or tacks. The small chart can be placed on the table, folded to the desired size, or held up by hand when needed, and thus obviates confusion in trying to find a place for it.

MRS. M. LUCAS.

Louisville, Ky.

How I Solved the Chart Problem.—Charts are valuable as a means to an end, and it is an art to know just how to produce them at the proper time and to lay them aside when they have served their purpose. Some years ago I solved the chart problem for myself, by using small charts and showing only one line of prophecy at a time. I bought a prophetic chart (36 x 48 in.), cut it up, and mounted each illustration on muslin. I have Daniel 2 on one chart. The beasts of Daniel 7 are mounted separately, and each symbol is presented in connection with the Scripture reference, and at the close of the reading all the symbols appear placed side by side, giving a complete review of the study.

For the sanctuary illustrations, I have some good prints taken from the *Signs* of several years ago. The cuts exactly fit my notebook, which is 6 x 8 inches in size. One large picture shows the sanctuary and the camp of Israel around it. Another shows the interior of the sanctuary. Then there are the separate pieces of furniture. There are two views of the ark, one showing the priest, and one the shekinah. There are also pictures of the altar of incense, table, candlesticks, and the furniture of the court.

Folding Prophetic Chart.—A unique set of charts has been prepared by one of our ministers, which is very compact, and convenient for use by the Bible worker when dealing with one

or two persons in the home. This set is known as the "Folding Prophetic Chart." Furnished in stiff board covers, bound in dark green cloth, the set has the appearance of a narrow book, 9½ inches in length by 4 inches in width.

Securely fastened within this cover are seven stiff cardboard panels, slightly smaller in size, giving fourteen charts, one on each side of panel. The first is the image of Daniel 2, portrayed in designating colors. On the opposite panel are four main statements of Scripture explanation, standing out in large type, serving for emphasis in interpretation. For Daniel 7 there is a threefold panel, important Scripture statements in large type appearing on the first two, and on the third panel, which unfolds opposite the two, the four beasts are strikingly displayed. This third panel is cut into four sections, which turn over one by one, revealing the change in the fourth beast at the proper time to show the "little horn" in its usurped position. Other panels show the law of God as given by Jehovah, and the law as changed by the Papacy, while still others give the symbols of Daniel 8 and the 2300 days.

The seal of God chart has a panel showing on one side the seal of the Creator, and on the other the official seal of Queen Victoria. The chart portraying the meaning of "666" has an extra panel showing the triple crown. The last chart gives the prophetic symbols of Revelation, with three loose panel attachments for the first, second, and third angels' messages.

If further information is desired regarding the folding prophetic chart, inquiries should be sent to the office of the Ministerial Association.

ROSE E. BOOSE.

Loma Linda, Calif.

THE exalting of Christ does not involve the minimizing of doctrine.

October, 1929

Just Between Seminars

Glimpses of Ministerial Training

From Abroad

Helderberg (Junior) College (South Africa).—Our seminar is conducted on the same order as that followed in the schools in America, with the exception that the work is carried on in two languages. That is to say, the one who preaches has his sermon interpreted by some other member of the seminar. The sermon and the interpretation of the sermon are subjected to criticism by the seminarians, with counsel and instruction from teachers. This year the seminar students are conducting an effort in the near-by village, holding meetings two nights a week. A good interest is developing, but at this writing it is too early to report tangible results.

E. D. DICK,

Ed. Sec., African Division.

Meiktila Training School (Burma).—Our school is the outgrowth of the vocational school established by Pastor R. B. Thurber a number of years ago, with a student body largely Buddhist. At the present time it is strictly a training school, and with but few exceptions the students are all Seventh-day Adventists. In the two upper standards we offer two classes in evangelistic training, for the benefit of those definitely planning to enter ministerial work. We follow the usual plans for field training, such as the colporteur work during vacation period, and during the school year, practical experience in conducting meetings.

Each week the students hold meetings in the jungle villages, under faculty leadership and friendly criticism. The students are also very active in the distribution of literature and in visiting the people. The four students

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graduated this year were the first, in more than twenty years of educational effort in Burma, to finish academic work, and were eagerly welcomed into the ranks as workers. Three of them begin work as evangelists, and one as office assistant to Pastor E. B. Hare.

J. L. CHRISTIAN, *Principal*.

River Plate Junior College (Argentina).—Six years ago there was organized in our school the "Sociedad Misionera Pastoral," which corresponds to the Ministerial Seminar in other schools. We have sixteen young men in the seminar this year, which is the smallest number since its organization, due to the fact that this year we admitted only those in the junior college work, while previously the students in the eleventh and twelfth academy grades were included. This reduction in membership, however, has meant no loss in other lines, and in some respects is an advantage. Each member is afforded more opportunities for practical experience in speaking and other public work, and there is a closer bond of co-operation and unity.

Besides our regular meeting each Friday night, at which our members take turns in speaking, we conduct evening worship at the sanitarium twice a week. Two midweek prayer meetings are conducted by the members of our seminar, and we are also in charge of the opening exercises for the grammar school once a week, in three of its four departments. Frequently our members are called on to take the Sabbath morning service.

Outside the village, we conduct regular meetings in the state penitentiary, about thirty miles distant, and render assistance to the evangelist conducting a public effort in a village about twelve miles from the school. We are not yet able to report that any person has accepted the truth through our efforts, but a deep interest is ap-

parent on the part of a number of people.

The Sociedad Misionera Pastoral sends greetings to seminarians all over the world. God is blessing us, and we trust the same is true in all such organizations.

A. E. THOMAN,
Student Seminar Leader.

Chillan Training School (Chile).—The members of our seminar are very enthusiastic in their study and work. They have taken for their motto "Non recuso laborem" (we will not withdraw from the work), and if they continue with the same enthusiasm manifested until now, they will do honor to this motto. A number of young ladies, studying for the Bible work, are included as a branch of the ministerial seminar, and co-operate in the field work. Public meetings are held on Sunday nights in the city of Chillan, which affords opportunity for the young men to develop their faculties in the art of public speaking. All members of the seminar are enrolled for the Ministerial Reading Course (Spanish). F. G. DRACHENBERG,

Bible Teacher.

East Caribbean Training School (Trinidad).—This school has been operating but one year, and it was thought best to get the school well established before branching out along missionary lines; so as yet we have not done much through our seminar band, but we plan to begin aggressive work soon. My experience during the last year of my connection with Fox River Academy, in Illinois, just before coming here, has convinced me that our academy students can become "fishers of men" just as effectually as the college seminarians.

Our students in this training school have not as yet gone above the eighth grade, although some are men of maturity; but the call for workers is so great that we have released some of

the students with only eight grades of preparation, in the hope that they will return and finish their education, and in the meantime we are doing our best to prepare other students to be better qualified.

During a recent vacation, twenty-five students engaged in various lines of missionary work. One boy went home to visit his parents, and held a two weeks' series of meetings while there. Two of our boys and two girls spent their entire vacation assisting Pastor G. A. Coon, who is conducting a tabernacle effort; and three of these students are continuing with the effort, even though school is now in progress, attending school during the week, and spending the week-end in connection with the city effort. The Spirit of the Lord is being poured out on this field and on our school in a marked manner. Pray for us, that we may give these boys and girls the right mold to become efficient workers.

L. H. GARDINER, *Principal*.

West Indian Training College (Jamaica).—During the past year six young men have been under ministerial training, and the field of practical work has embraced five or six churches and companies within a radius of twenty miles of the school. On account of limited transportation facilities, and the very high cost of gasoline for motor cars, I have found it advisable to work on the plan of taking with me three of the young men and leaving them along the way. For example, I leave one of the young men at a church five miles distant, another at a church ten miles away, and the third at a church about twenty miles distant. The following week the order of placing the students is reversed. Good results have followed this plan. In past years we have held meetings in new places, and two of the churches included in the above circuit were raised up as the direct

result of the labors of students and teachers. R. J. SYPE, *Principal*.

Australasian Missionary College (Australia).—Our homiletics class is composed of seven young men and two young women, all of whom have a realizing sense of the definiteness of the call expressed in Isaiah 6:8, and in their response are seeking the necessary preparation for ministerial and Bible work. Every phase of both lines of work is studied from a theoretical and a practical basis. We are conducting a mission effort in a small country town sixteen miles from the college, and find a keen interest manifested by the people. We also render assistance in the church services conducted in near-by centers of our own people.

Our class prayer band meets each Sabbath evening, and proves of great inspiration and help, as we especially pray for God's blessing upon the many missionary enterprises of the college, and also that each member of the band may become fully consecrated, and may be used to bear this glorious message of triumph to all the world. The Ministerial Reading Course has proved an interesting phase of our seminar work, and we find that the reading of such books brings a new viewpoint and aspiration into our lives.

The combined missionary activities of the seminar and the Missionary Volunteer band center in a small seaside town. Several of the students caught the idea of renovating a small launch and using it in visiting a number of places along the shore. By their own effort, and at their own expense, they succeeded in putting the launch in good shape, and each Sabbath afternoon, as the boat passes down the creek, little groups of students drop off here and there, to fill appointments for Bible studies in the homes of the people. To introduce this missionary

endeavor, we form singing bands, who call at homes and offer to sing the good old gospel hymns. The people readily invite the singers to come in and sing for them, and thus openings are made for Bible studies. While the young people are working along the shore, the launch continues its journey across the lakes, carrying a group of students to conduct a gospel service, which is well attended by adults and children each week.

PETER MCFABLANE,
Member Homiletics Class.

The Query Corner

On Life and Labor

Christ's "Other Sheep"

Will you explain how certain markedly spiritual leaders and writers, such as Moody and Murray, who never accepted this message though they knew of its existence, have done such wonderful service for God and give evidence of clear acceptance and fellowship with Christ?

Any answer offered must at best be only suggestive, for only God holds the knowledge of all the facts and factors. He alone "knoweth them that are His." 2 Tim. 2:19. But perhaps the following may aid in answering this natural and legitimate inquiry:

That Christ has "other sheep" which are "not of this fold," is His own plain declaration in John 10:16. This principle has been operative through the ages, including this last generation. Again, and in the very phraseology of the advent message, God denominates some as "My people," who are still in the churches designated as "Babylon." Collectively "fallen," it is evident that individuals are owned by Him in other communions. Naturally, as time goes on, the separating process will progress until when probation closes these will

have been gathered out, and there will be but "one fold, and one Shepherd."

Second, we do not know the nature of the contacts made by these individuals with this message through its local representatives. They may have been such as did not give a true picture of God's designed truth. Perhaps they saw only caricatures instead. From the first, God designed this movement to be the climax of all spiritual and doctrinal truth. Founded by men coming from various communions, it was a struggle toward the light. It was a gradual unfolding and development.

Unfortunately, our history has been spotted with cold doctrinarianism and hard legalism, both enunciated and lived by some through our denominational experience. Such is the clear evidence of our early documents. The reason is obvious. Growing up under the pitiless fire of critics of every persuasion, it is not surprising that emphasis on doctrine and prophecy assumed the ascendancy almost to the point of exclusion of certain spiritual truths and provisions.

But in due time, as God's will and message were studied further, God in His mercy sent a succession of direct messages to correct this tendency, and to perfect a people for His own possession who would repudiate all the errors introduced by the great apostasy. Many within our ranks had lost sight of Christ, and were depending upon human obedience instead of divine grace. Seeking to meet antinomianism, some went to the other extreme. They ardently preached the law, but failed to preach Christ in the law. As a result, the lives of such were cold and loveless, and lacked much that God designed and desired for them.

It is a sobering, humbling thought that we have been so slow in accepting God's ideal proffered from the inception of this movement. But it is most

encouraging that in recent years there is such a widespread interest in the acceptance of these fuller provisions of grace that are to accompany the closing triumph of this blessed message.

In substantiation of these facts, read the witness and solemn charges of the Spirit of prophecy assembled in the book, "Christ Our Righteousness," by Elder A. G. Daniells. In the later 80's and early 90's this movement faced one of the greatest crises of its history to that time. The clash was between formalism and true spiritual life, the letter and the spirit, law and grace. It came into the open, and strong men were on both sides of the issue. Though the counsel of the Spirit of prophecy was thrown fully with those who were seeking to put Christ and His righteousness back into their rightful place, there was much opposition, and many were not persuaded. And this spirit has not entirely passed.

Surely, if the contacts of those outstanding "outside" spiritual leaders with this message were with such sincere but mistaken members of this movement, who has the temerity to claim that failure to accept a partially distorted truth is equivalent to rejecting the full, balanced "truth as it is in Jesus"? Once having the clear light and experimental joy of righteousness by faith, which is divinely declared to be "the third angel's message in verity" (*Review and Herald*, April 1, 1890), they would instinctively recognize departures and perversions of the provisions of grace, and this would have a marked bearing upon their attitude toward accepting our distinctive doctrines. Possibly it was necessary for God to use them outside His organized movement to stress certain neglected truths for that period.

As time draws to its fateful close, the spiritual will gain the ascendancy,

not in conflict with the impregnable doctrinal foundations, but surcharging all with a divine balance and power. The development of apostasy in other bodies will force separations until there shall be indeed but one fold and one Shepherd. We need to keep in sympathetic touch with sincere Fundamentalists, for it is our conviction that a multitude of them will yet believe.

We reiterate our profound belief that this is God's message and God's movement, His last spiritual and reformatory work among men, which will culminate in a company to be translated at Christ's appearing, now so near. There will be none at the last outside the "one fold" whom God will recognize as His own. But such a condition has not obtained in the past, and it is not fully true today. But throughout our history we have limited God, as it were, by our misconceptions, our slow understanding and following of His will. This sobering fact constitutes a clarion challenge for harmonizing balance between doctrinal truth and spiritual fellowship with Christ. L. E. F.

The Sanitarium Chaplain

Responsibility and Opportunity

The Chaplain's Possibilities

BY W. M. ADDRESS

WHILE the work of the sanitarium chaplain differs widely from that of the evangelist in the field, the chaplain is nevertheless engaged in evangelism of the highest order. No class of gospel workers is confronted by greater opportunities for winning souls than are the sanitarium chaplains. The contact of the chaplain is largely with a class of persons who are very difficult to reach by ordinary methods of evangelism, due to the following reasons:

First, many who come to our health institutions are chronic invalids, and must often receive physical help before it is possible to convey spiritual truths to their understanding. Second, the strain of business life, or the whirl of social requirements involving men and women of wealth, has not tended toward an inclination to things of a spiritual nature. But when such people come to the point of absolute need, and are led to place themselves under the kindly influences of sanitarium life, it is then that spiritual truths, and the principles of Christian living, make a profound and lasting impression, and many times lead to entire transformation of life.

Our sanitariums are established primarily to save souls. The splendid system of treatments, administered by skilled physicians and nurses, serves as a means to the divinely appointed end,—the healing of soul and restoration of body. There must ever be kept before all those connected with the institution in any capacity, the fact that the routine of physical service, however efficiently administered, will fail to measure up to the divine standard, unless each act of service, whether as physician, nurse, business manager, matron, cook, chambermaid, laundryman, or bell boy, is the outgrowth of a living Christian experience.

In sanitarium evangelism, it is the life, more than the words, which counts; and yet there must ever be diligent watchfulness to scatter tangible seeds of truth. While we are plainly instructed in the book, "Ministry of Healing," page 120, "At the bedside of the sick no word of creed or controversy should be spoken," there is danger lest we become too reticent in this respect, and fail to do what we should in tactfully presenting the truth as occasion presents. We must never fail to heed the inspired injunction, "Cast thy bread upon the waters: for thou shalt find it after

many days." It is true that we are often disappointed in seeing our spiritual contact broken through departure of the patient before there has been time to see the full fruition of our hopes, but this should not discourage us. Wherever possible, the spiritual contact made should be strengthened by correspondence and literature.

As chaplains, we bear the responsibility of securing and maintaining the closest co-operation of every department in the institution for strengthening the spiritual life. A fundamental phase of this institutional co-operation consists in physicians and nurses pausing in the early part of the day's activities to assemble with the patients and guests in the parlor for morning worship. If the doctors do not co-operate in this respect, but instead engage in their regular morning calls during the worship hour, the result is that patients remain in their rooms who otherwise would attend morning worship, and the bed patients are interrupted while listening in over the radio to the devotional services. The activities of nurse and chambermaid at this hour may also deter from the morning devotions. The presence and personal testimony of physicians and nurses at the weekly prayer meeting also wields far-reaching spiritual influence.

Let us never rest satisfied until the spiritual standard of the sanitarium is maintained on the high level on which it was divinely established. The chaplain of the institution, although he may be a faithful standard bearer, cannot bring the forces up to the standard without hearty co-operation on the part of doctors, nurses, and helpers. This co-operation is most readily obtained when it is possible to keep the multitude of professional and mechanical duties subservient to the design of God in establishing such institutions, which is clearly stated on

page 205 of "Counsels on Health," in the following words:

"God designed that the institution which He should establish should shine forth as a beacon of light. . . . The Lord revealed that the prosperity of the sanitarium was not to be dependent alone upon the knowledge and skill of its physicians, but upon the favor of God. It was to be known as an institution where God was acknowledged as the Monarch of the universe, an institution that was under His special supervision. Its managers were to make God first and last and best in everything."

Chaplains are watchmen stationed on the walls of these beacon-light institutions, and in a very special sense are under the responsibility of giving constant heed to the solemn charge set forth by the prophet Ezekiel, as found in the thirty-third chapter of his prophecy.

Boulder, Colo.

Valuable Quotations

From Reliable Sources

THE only alternative to Christianity is a profound and reasonable pessimism.—*"The Reproach of the Gospel," Peile, p. 107; quoted in "The Incarnation," p. 124.*

The work of the Holy Spirit, it has been said, is "to exhibit a Christophany in the life of humanity itself."—*"Contentio Veritatis," W. R. Inge, p. 102; quoted in "The Incarnation," page 124.*

The triumphs of Christianity still depend, as in the days of Irenæus and Clement, more on the love and loyalty of the rank and file than upon the learning and skill of the apologist.—*"The Incarnation," G. S. Streatfeild, page 124.*

No one can read the book [of Revelation] without finding the truth of the incarnation as clearly proclaimed

as in any part of the New Testament. The triumphant Christ is its central theme.—*"The Incarnation," G. S. Streatfeild, p. 85.*

Borrowing thought as well as language from the Old Testament, the writer [of the book of Revelation], like the ancient prophets, predicts the final victory of the divine righteousness; "the Lord God omnipotent reigneth;" but it is the Lord God who has manifested Himself in Christ (11: 15). Equally with the Father is Jesus Christ the source of blessing (1: 4, 5); He is the First and the Last, and the Living One who has the keys of death and Hades (1:17, 18); He is on the throne (11: 21, etc.); worship is paid to Him as God (5: 8-12; 7:10, etc.); His Sonship is unique (1:6; 2:27; 3:21); His is the incommunicable name (3: 12; 19:12); the message to the church is from Him, as Lord of the church (2, 3). Pre-existent (1:17, 18; 21:6; 22:13), He has lived and died and risen again as man (1: 5, 18), and will return in glory to judge the world (1:7; 14: 14-16; 22:20); He is the heavenly Bridegroom, who unites with Himself, in mystic union, His bride the Church (19:7 ff.). The adoration paid to our Lord, so conspicuous in every part of the New Testament, surely reaches its climax in this its closing section.—*"The Incarnation," G. S. Streatfeild, pp. 85, 86.*

Parallel Momevents

(Concluded from page 10)

and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God."—*"The Great Controversy," pp. 457, 458.*

Loma Linda, Calif.

EDITORIAL POSTSCRIPTS

PRIMARIES! — Our mission is not simply to correct certain erroneous doctrinal views which in centuries past have been sincerely held by many thousands who will undoubtedly be saved out of the multitudes; nor is it to reform certain outward acts and practices dominant among religionists. Our founding purpose is to connect the soul with Christ, and to prepare a people to dwell in the presence of the King through the righteousness He has provided. The correction of false doctrines is an inevitable corollary, but it will never save the soul. First emphasis should be placed on fundamentals.

DEPENDENCE! — True it is that God buries His workmen, but His work goes on. It does not collapse when certain men fail, for He is not constricted to the efforts of certain personalities. Then let us not lean too strongly on particular men. Let us look beyond the human. Let us not falter when stalwarts fail, nor become bewildered when a pillar crumbles. This message, we repeat, is not built upon a set of men. It will survive all crises that may come. It will not fail. The coming of a crisis hour will be accompanied by the coming of chosen men for that hour.

FOOD! — One cannot forever feed and sustain the soul on reports. Yet it is a common and growing practice to substitute glowing mission exploits and rehearsals of ardent missionary or monetary activities (which are legitimate and proper in their place) in lieu of the living bread. Continued interest in the faith and its extension will be sustained permanently only by genuine nourishment. Any substitute will prove but a temporary and artificial stimulus, and will call for increasing doses. Synthetic food never truly builds nor satisfies. Meanwhile, the soul starves. Yet the larder of heaven is open and unlimited. May God keep us balanced — and fed.

PERFIDY! — What is more odious than misconduct on the part of a minister or other gospel worker? If sin be heinous for any and all, what can be said of appointed leaders, spokesmen for God, examples for the flock, as touching veracity, honesty, and moral irreproachability? The sins, therefore, which, forsaken by a layman, have been left with God's forgiving grace, cannot be thus dealt with in the case of a worker. His position, the limelight that surrounds him, the stumblingblock that he becomes, set him apart and put him in a different class. A judge or other public official guilty of perjury or malfeasance is demoted from the bench or other public office. The same principle applies to workers in this movement. The most despicable person in the world is the unrepentant hypocrite, and of all hypocrites on earth the hypocritical gospel worker is the most loathsome. Wearing the livery of heaven, standing as a spokesman for God, supported by the tithe,—the man or woman who is living a double life is guilty of high treason and the most serious breach of trust conceivable. An out-and-out sinner is entitled to credit for his frankness; but a hypocrite has nothing to his credit. God save us from such.

L. E. F.