

# The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

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March, 1938

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## NOTES AND NOTICES

### Information and Sundry Items

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THERE is danger that more and more we shall become—in talk and emphasis, in organizational machinery and institutional equipment,

#### TRENDS FRAUGHT WITH PERIL

in planning and conformity, and in adjusted emphasis and effort—just another church, instead of a movement. But the ascendancy of such a concept would be one of the greatest calamities that could possibly overtake us. We are not here to entrench ourselves, not here to build for future decades. We are to finish our allotted task, now long overdue. We are to prepare for *leaving*, not staying in, this old world. We are here to give our divinely committed message. We have a mandate from heaven to evangelize the world with that message and call—harnessing every talent, lay as well as clerical, institutional as well as field, medical and educational as well as ministerial, home bases as well as overseas mission lands. Incessant, Spirit-indited and Spirit-controlled evangelism must be our constant watchword and undeviating goal. It should be the burden of our talk, the dynamic of our task. We overorganize and overdepartmentalize to our peril. We overbuild to our embarrassment and grief. We are to *prepare a people to meet God*. We are to fit them to be taken out of this world, not to be established here in comfortable economic circumstances. We are to teach them to give, not to keep; lead them to sacrifice, not to accumulate; prepare them to flee from the coming wrath of man, instead of so compromising themselves that persecution will not molest or sear. Ours is a tremendous, superhuman task. It can never be compassed by human strength and wisdom. Its very magnitude must drive us to our knees in agony of intercession for a doomed world, and impel us to unprecedented sacrificial service. This is our great need as workers. God grant us clear vision of that need, and courage to meet its challenge.

☛ WE are indebted to our capable General Conference stenographic force, the Misses Conard, Edebern, Farney, Mooney, Nyman, Paul, Perkins, and Thompson, and Mr. Chester Rogers for courtesy in reporting our winter-term Theological Seminary lectures.

☛ It is time for those having a flair for sensationalism or unwarranted plays upon words in their articles and announcements, to “stop, look, and listen” to the items on pages 17 and 37. One is an Autumn Council admonition on “Carefulness in All Public Utterance,” with a personal introduction by the president

of the General Conference. The other is by Prof. B. P. Hoffman and is titled, “Beware of Arraigning Nations.” Such should also review again last month’s Query Corner discussion of “The Kings of the East,” by Prof. W. E. Howell. There has been too much loose thinking, talking, and writing on the part of some. We need to make an individual checkup as to our utterances. When an Autumn Council finds it necessary to speak, its message is not to be lightly regarded.

☛ STRANGE does it seem to read in a leading Roman Catholic propaganda journal like *Our Sunday Visitor* (January 2), an editorial declaration that the ten commandments are the changeless foundation of all morality. Here is a quotation to preserve and to use upon occasion. In an address to youth, entitled “Morals,” in which it is declared that one’s course is determined by the moral code one follows, we come to this statement:

The ten commandments, which emanated directly from Almighty God four thousand years ago, are founded on nature’s laws; hence their provisions would have the endorsement of sound reason even if they had never been divinely promulgated. Relating to responsible beings, they cannot change with the times, and would be binding whether the churches existed or not.

☛ THE Washington Missionary College Board, in addition to supplying faculty members with THE MINISTRY, voted also to supply the journal to the twelve senior theological students who are candidates for graduation in 1938. This is a unique provision among our schools, and one that will surely be well repaid.

☛ To national workers in the various divisions of the world field, the three-book set of “Selections From the Testimonies” should prove a godsend because of the lesser cost. Containing the leading portions of the complete nine-volume set, these “Selections” at least should be in the possession of every worker in this cause who reads English.

☛ USHERS take up the offering in evening evangelistic meetings for the public, while *deacons* receive the tithes and offerings in our Sabbath church services. Failure to observe these distinctions and phrasings grates on the ear and offends the sensibilities of the informed. The eternal fitness of things is a primary law in our ministry.

#### CATHOLICS LAUD S.D.A. GIVING

☛ ARE Seventh-day Adventists the objects of scrutiny by Roman Catholic leadership? Judge for yourself from this introductory paragraph on the front page of *Our Sunday Visitor*, for January 2, which we find under the title “Catholics Put to Shame by Small

—Please turn to page 40

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

## ISLAM AS A WORLD PROBLEM

By SAMUEL M. ZWEMER, *Editor*  
*The Moslem World, Princeton, N.J.*

*We are particularly happy to present here a series of addresses given in December at the Theological Seminary by Doctor Zwemer (D.D., F.R.G.S., LL.D.), noted authority on Islam, author of more than a score of books on Mohammedanism, and for many years a missionary to the Mohammedan world. Islam is unquestionably the greatest problem confronting the Christian church today, the supreme barrier to the consummation of the gospel commission. This first address brings the great problem before us in panoramic survey. It will be followed by "The Challenge of the Daybreak in Islam," "The Battle of the Books," and "The Christology of Islam." Stenographically reported, these addresses are released with the author's consent—the first to appear in our denominational press from this distinguished authority.—EDITOR.*

THE year 622 A.D. is a landmark in the history of Asia, Europe, and Africa. For Asia it marks the rise of a new religion, for Europe, the beginning of a new conflict in the Crusades, and for Africa the conquest of a continent by the religion of Arabia.

In the study of comparative religions, we must first recognize the fact that among the many religions of mankind, Islam stands forth as one of three great missionary faiths that have crossed oceans and continents, the other two being Buddhism and Christianity. Second, we must add that Islam is the only religion that has defeated Christianity in North Africa and Western Asia, and is today the most baffling of all missionary problems. A third reason for the importance of understanding this religion is that it vitally concerns present-day politics. The front page of the daily press tells of Islamic unrest in North Africa, Palestine, India, and Northwest China. And there is not a single European government which does not consider Islam a major problem in its diplomacy—as witness the recent assertion of Benito Mussolini, "I am the protector of 250,000,000 Mohammedans."

Finally, this religion is the only non-Christian faith that has a periodical literature in the languages of Europe. Not only are there

scientific magazines published by Oriental scholars on Islam in German, Italian, French, and English, but the Moslems themselves are using these languages for propaganda.

Long ago, Doctor Becker pointed out the unity of this problem and its wide implications. But the longer we study it, the more complex and difficult it appears. One is reminded of the story of the Scotch professor who drew two concentric circles on the blackboard, and then stated to his class: "Gentlemen, the smaller the diameter of your knowledge, the smaller the circumference of your ignorance; the larger the diameter of your knowledge, the larger the circumference of your ignorance." The fact is that often the more we think we know about Islam, the less we really know. The problem of Islam is sevenfold.

I. A HISTORICAL PROBLEM.—*Why Islam?* This question includes the more difficult problem of Mohammed's place in history, and the providential reasons for the rise and growth of this great non-Christian system. There have been various replies, as we all know. Some boldly and baldly assert that Mohammed is the antichrist, that his system is a direct antithesis of Christianity, and therefore Mohammed himself was not a prophet of God, but a tool of the evil one. On the other hand, Sir William Muir and many other scholars believe that Mohammed was at the outset a sincere seeker after truth and a messenger of monotheism to the pagan Arabs. Afterwards, when he gained power and influence, he succumbed to temptation and invented revelations to justify his own conduct.

Again, there are those who say that Mohammed was always in his character what he revealed himself to be afterward in his life. Some say that he was the victim of psychopathic derangement—that he was sex mad. This theory has been held by disciples of the

Freudian school. At the other extreme, there are writers who say, with Carlisle, that he was a true prophet of God from the outset—that his faults were the faults of his age. Whatever may be the conclusion to which one comes, however, the question of the rise of Islam remains a historical problem, because *this religion was in no sense a preparation for Christianity, but was a retrogression.*

2. A STATISTICAL PROBLEM.—The statistical problem is not as easy as appears at first thought. How many Moslems are there, and what is their present-day distribution? There is no doubt but that their numbers are still increasing, and that the total number is perhaps one seventh of the human race, or about 250,000,000. It is their distribution in so many lands and among all races that is astonishing.

To begin with, note the Western Hemisphere. There are 25,000 immigrant Moslems in the United States and Mexico. They have periodicals published in Chicago and New York, with small mosques in a number of centers. In South America there are 250,000, chiefly in British and Dutch Guiana, Trinidad, and Brazil. But these are mere fractions on the outskirts of the world of Islam. In Europe there are large numbers of Moslems in London, Paris, and Berlin, and a total of more than 3,500,000 in Southeastern Europe. As for Africa, one third of the total population is Moslem. This includes the entire north coast, the east coast as far as Zanzibar, together with large groups in South Africa and on the west coast—a total of nearly 50,000,000.

But Asia, where Islam had its rise, naturally has the largest Moslem population. The two chief centers are India, with nearly 80,000,000 Mohammedans, and the Dutch East Indies, with 50,000,000 more. Generally speaking, all of Western Asia and Central Asia are solidly Mohammedan. In China there are 12,000,000, in the Philippine Islands over 500,000. In every part of Asia there is the Moslem problem, except in Korea and perhaps Siam.

3. A POLITICAL PROBLEM.—As Lord Curzon remarked, Islam is not a state church. It is far worse; it is the church state. In this clever statement one can read something of the enormous difficulty which European governments face in the administration of areas and countries where Islam is dominant. Although the caliphate has disappeared, the system of Moslem law, the rights of Moslem minorities, and the whole outlook of Moslem communities present constant difficulties to those who seek to govern these countries. It is the political problem that causes unrest in Northern India, Palestine, Egypt, Algiers, and Morocco. According to the Koran, it is contrary to the will of God that Moslems should be under foreign rule. The solidity of the Moslem world is never more evident than

when Moslem minorities appeal to the world of Islam against some foreign government.

4. A SOCIAL PROBLEM.—Islam is primarily a religion, but it is also a social system based upon the life and customs of Mohammed back in the seventh century. Islamism is a totalitarian state, and therefore its legislation includes every detail of personal and family life and the social structure of society. Such words as polygamy, concubinage, slavery, the degradation of womanhood, illiteracy, and superstition, enfold whole chapters, as it were, regarding social evils and social problems which have the same character in every part of the Moslem world, but which have reached different degrees of solution. The Moslem theory of education, of the place of the child, is in itself a problem for all who are trying to uplift society. There is a vast literature on this single aspect of Islam; namely, Moslem womanhood and childhood. And some of the best books on the subject have been written by Moslem leaders of the new era who advocate the abolition of the veil and the emancipation of womanhood.

5. A RELIGIOUS PROBLEM.—This, of course, is the primary, the fundamental phase. The social conditions and the political views of Moslems are due to the fact that they are based on "God's revelation"—the Koran. Islam is undoubtedly the greatest of the non-Christian religions in its affirmations. The Moslem creed, when carefully analyzed, includes many of the statements of the Apostles' Creed. And this religion is the only one that gives a high and historical place to Jesus Christ as a prophet. The eschatology of Islam deals with the future life, the resurrection, the day of judgment, the reward of the righteous, and the punishment of the wicked, in phraseology somewhat similar to that of the Bible. On the other hand, next to its lofty theism, we find a fundamentally defective Christology and a degraded system of ethics. One has only to read the Koran carefully, and the Moslem traditions, to see how wide apart is the teaching of our Lord Jesus Christ from that of the Arabian prophet.

At first glance, the two religions may seem to have much in common, but upon closer examination, they differ in every detail. Even the unity of God, as asserted by Mohammed, is not the unity of God as we find it in the Old and New Testaments. Their teaching regarding Jesus Christ denies every cardinal truth of the gospel. Although they assert His virgin birth, their belief is carnal. Although they state that He could work miracles, those miracles are puerile. And they flatly deny the crucifixion, the atonement for sin, the resurrection of Christ from the dead, and His finality as Saviour and Lord. This must never be forgotten.

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The Ministry, March, 1938

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# THEOLOGICAL SEMINARY LECTURES

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Reproduced by MINISTRY Arrangement to Aid All Workers

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## PRINCIPLES OF CONFERENCE ADMINISTRATION

By J. L. McELHANY, *President of the General Conference*

*The importance of right principles of organization and administration in the conduct of a world movement such as ours, can scarcely be overemphasized. We are operating now in 378 lands and in 649 languages, and each added tongue and people increases the danger of disunity and schism, if the divinely ordained principles of church organization and administration vouchsafed this people be not clearly understood and consistently followed by our full worker body. It is peculiarly fitting that these basic principles be reenunciated at this time by the one chosen to the highest administrative leadership in our ranks. These presentations represent not only Elder McElhany's own rich experience, but his close contacts with the leadership through the last three administrations, and the unique advantages of observation and application of these principles incident to his present position. When they were given utterance in lecture form before the student and faculty group of our Theological Seminary in January, THE MINISTRY arranged for their stenographic report, and takes genuine satisfaction in their extension to bless and guide our full worker body the world around. The author, it may be added, has personally checked these transcriptions. They therefore represent accurately his presentations.—EDITOR.*

THE best source book on Seventh-day Adventist principles of organization and administration is the Bible. Before finishing these lectures, I hope to succeed in making that fact clear, at least to some degree. We who today bear the responsibilities in this cause feel that we have a system of organization that is second to none. I believe we are justified in that conclusion, but it is not enough to let our study of the matter rest merely upon such an opinion.

Another valuable factor in helping to make plain the source of our system of organization is to be found in the writings of the Spirit of prophecy. If my studies were to be merely the recording of the history of organization among this people, I should probably spend most of my time reading to you from what is written in the Spirit of prophecy. I know of no better source upon which to draw for

such history. You who are gathered here today are doubtless familiar with what the Spirit of prophecy says on this subject. Unruly and disorderly elements have in times past tried to control our work, but their efforts have failed, thanks to God's care for this movement and the principles which govern its administration. Every worker in this cause should understand thoroughly the principles of order and administration under which we carry forward our work.

My purpose in these lectures is to call your attention to a few of the principles of administration as we find them today in our organized work. No doubt other important points will be suggested to your own minds as you think and study along this line.

The church is God's own institution in the earth. It should be the greatest example of the principles of God's government to be found outside heaven itself. I wish first to read some selections from "Testimonies to Ministers," dealing with the introduction of principles of order and administration:

"It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered. . . .

"As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. . . .

"Our work was not sustained by large gifts or

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We would call particular attention to the happy arrangement made by The Ministry whereby certain of the general lectures given at our Theological Seminary are extended through this journal to reach and bless all workers the world around. Next to attending the seminary itself for its inspiring helpful classes, with their heavy study and research requirements, these chapel-period addresses appearing here from time to time will benefit us individually and at the same time reveal the practical value of the seminary's service to the cause. From the winter term, just closing, we have secured addresses from J. L. McElhany on Principles of Conference Organization and Administration; Dr. Samuel Zwemer on The Problem of Islam; J. L. Shuler on Methods of Evangelism; B. A. Liu on The Mission Problem in China; H. L. Rudy on The Resurgence of Catholicism; H. J. Klooster on The Issues of Evolution; W. A. Spicer on Our Relationship to Government; and W. E. Howell on The New Testament Writings and Writers. Surely this feast of good things will be a source of strength and information and a unifying bond between our workers.—Editor.

legacies; for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. . . .

"Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause. . . .

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and perfect discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality." —Pages 24-29.

#### God's Provision for Administration

We read in 1 Corinthians 12:4, 5, and 28: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord." "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." In the very act of bestowing the gifts of the Spirit upon the church, the Lord made provision for the administration, the leadership, of His work. In verse 5, this is referred to as "administrations," or "ministrations" (A.R.V.). In verse 28, the same work is referred to as "governments," which carries the meaning of steering, piloting, directing. So in bestowing the gifts of the Spirit upon the church, the Lord made provision for the administration of His work.

In studying the work and teachings of the church, it is highly important for us to understand the system that has been developed for the administration, or government, of the Seventh-day Adventist Church. There is a reason for saying this, for I find much lack of real understanding of these basic principles of our church polity. The doctrines of this movement rest upon the foundation of divine revelation. We can go to the world with an open Bible and define the great fundamentals of this movement. The principles of administration, or government, of the church rest upon the same inspired foundation.

In the work of the apostle Paul, we find two phases of ministry. First of all, he was

an evangelist. He raised up churches. Follow him through all his missionary journeys, and you find him in country after country, and city after city. And what was he doing?—Preaching the gospel and raising up churches. What was the second phase that grew out of the first?—Caring for the churches, administering the work. In 2 Corinthians 11:28 he states that besides all those things that came upon him, he had also the care of all the churches. What did he mean by that? He meant that he administered the work of the churches.

This is further illustrated by the fact that he laid upon certain men responsibilities in connection with this work of administration. Notice, in illustration, 1 Timothy 1:3, where he speaks to Timothy thus: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." What was he doing in giving that instruction? He was instructing Timothy regarding his responsibilities in protecting the churches against false teachers and throwing around the church safeguards that were necessary.

Again, in Acts 20:28 it is recorded that he spoke to a meeting of church officers which he had called. He referred to these officers as "overseers." "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." The apostle Peter used the same illustration in chapter 5 of his first epistle, beginning with the first verse: "The elders which are among you I exhort, who am also an elder: . . . Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

#### National Supersedes Family Unit

In different periods of the world's history there have been different methods of administering the work of God, but these methods have been the growth of a development of certain great principles. In dealing with Adam, the Lord was dealing with one family, and the family plan lasted down to the time of the patriarchs. It was the family system, with the father of the family as the priest. Any number of illustrations of this method of government can be supplied. Noah, Abraham, and Jacob are illustrations of administrators in that form of administration.

When the Israelites went down into Egypt, how did they go? They went as a family—as a family unit. The sons of Jacob came to their father after the experiences they had had in visiting Egypt, to persuade him to go to that country. These sons were men of mature years, with families of their own, but it was Jacob who made the decision for the

whole family group. Why? He was the priest. He was the administrator of the family group. Although his sons were men of years, and themselves heads of families, they looked to him to decide questions pertaining to their welfare, to be their leader in all such matters.

The family unit had been adequate up to that time, but when Israel came out of Egypt, a new provision had to be made for organizing the people in their religious life and activities. Israel had developed to where God was now dealing, not with one family, but with a whole nation. Instead of the father's serving as the priest, the Lord provided for a regular priesthood, and outlined their work. He established a financial system for their support. Upon that financial plan we have not improved; we still find it to be the basic foundational principle for the support of God's work.

Under the family system, the father was not only the priest, but he was the elder or administrator of the family unit. He was the executive officer of the family council. In order to get the pattern in administration, it is necessary to study the Old Testament records. In patriarchal times, the word "elder" referred to the head of the family, or to the old men. It is quite evident that this name came to assume the dignity of a title or office. Just when this change took place, we are not able to say. When Moses was sent to deliver Israel, what group did God instruct him to call? "Go, and gather the elders of Israel together." Ex. 3:16. Who were these men? They were the representatives of the people. Again in the fourth chapter, verses 29-31, is this record: "And Moses and Aaron went and gathered together all the elders of the children of Israel. And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed." How did they believe? All Israel was not present at that conference. The elders were gathered together to *represent* the people, and what the Lord wanted the people to hear was spoken to that *representative group*. As a result, it is said that "the people believed." Obviously those representative men went back to their tribes, to their families, and to their communities, and reported to the people what the Lord had spoken to them through the mouths of Moses and Aaron.

#### Our Church Government "Representative"

What form of church government does the Seventh-day Adventist body have? Some one says, "A representative form of government." That is correct. To get the pattern for the Seventh-day Adventist form of church government, we go to this basic principle of representation as used by the Lord for ancient Israel. Let us notice illustrations of its de-

velopment. In Joshua 24:1, we find a text that is to the point: "And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God." Now the second verse: "And Joshua said unto all the people, Thus saith the Lord God of Israel." How did he say this to all the people? Were all the people present? No. Who were there?—Their representatives, the elders and the officers. *God's message was given to the people through their representatives.*

In 1 Samuel 8:4 there is another illustration to which I shall call your attention. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah." Here is an occasion on which the elders came to represent the people in their demands.

Before we turn from Old Testament references to administrative problems, there is another thing that should be noticed. In Exodus 18:19-26, we have the account of Jethro's giving Moses a lesson in administrative efficiency. Moses was attempting to do all the work himself. It was what we might call a "centralized administration." But his father-in-law told him that he was wearing himself out by that method. What was the result of his advice? Israel was divided up into administrative units. What was the size of the first unit? It started first with tens, then went to fifties, hundreds, and thousands. *In this we have a pattern for what Seventh-day Adventists have today in their church organization.* All organization starts with the individual. We must have individual members first of all. The individual members are organized into groups of tens. They represent the church. Then the fifties would represent the conference; the hundreds, the union conference; the thousands, the divisions; and then the whole body of Israel, the world-wide body of believers, would represent the General Conference.

—To be continued in April

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#### My Prayer

By EDWARD J. URQUHART

DEAR Jesus, when my sun is bright and smiling  
And life is more than sweet,  
Lest I should follow paths that are beguiling,  
Keep Thou my feet.

When wintry blasts against my face are beating  
And darkness is my share,  
And even friends are deaf to my entreating,  
Hear Thou my prayer.

And when my sun in western skies is dipping,  
Oh then, dear Lord, draw nigh,  
To be my light when other lights are slipping  
Out of my sky.

*Philippine Islands.*



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# THE REALM OF RESEARCH

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Historical, Archeological, and Scientific Findings

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## ORIGIN OF THE PAPAL SUNDAY—No. 2

### *The Philosophical-Intellectual Phase*

By WILLIAM G. WIRTH, Professor,  
College of Medical Evangelists

HAVING considered the frontal attack upon the Bible seventh-day Sabbath, the direct cause of the change that established the first day of the week as the counterfeit holy day through ecclesiastico-political means, we have now to discuss the flank attack upon God's rest day, the indirect philosophical-intellectual cause of the substitution. On the surface, the latter may not seem to have the same importance as a reason for the change in days, as the former, but it may be said to be more subtle and insidious.

This false philosophy that did violence to the fourth commandment of the decalogue appears in the New Testament in two phases. Judaism brought about the first phase through an oversteering of the seventh-day Sabbath by ceremonialism and a misplaced emphasis upon the keeping of the Mosaic law. We see this plainly in Paul's epistles to the Ephesians and the Colossians. (See Eph. 2:11-17; Col. 2:13-17.) As Shakespeare might put it, the Jews had come to "out-Sabbath the Sabbath." The spirit of the day was suffocated by the thick blanket of form. The result could only be the Master's corrective, "the Sabbath was made for man, and not man for the Sabbath." Mark 2:27. While this phase did not strengthen God's day among the Christians, tending to leave the Sabbath in too distinctive a Judaistic mold to fit it into the spirit of Christianity, it did leave the true Sabbath day untouched, it did bow before the divine command, it did recognize it as the product of divine revelation.

#### Greek Emphasis Upon Mind

The second phase of the false philosophy, that boded no good for God's rest day, was no minor Judaistic form or ceremonialism, but a major element that minimized, yes, unsabattized the Sabbath through real and deliberate thought process. No matter what the fault of the Jews, it must be laid to their credit that they did approach, through divine inspiration and revelation, the purpose of the world and life in the right way. They began with God, accepted Him *a priori*, deductively, and saw the world and the universe in proper relation to Him. With them, the "fear of

Jehovah" was "the beginning of wisdom." Prov. 9:10. With them God was the center and circumference of all wisdom and knowledge, as the book of Proverbs abundantly testifies. This theistic view—that everything begins and ends with God—is the Jews' great and profound contribution to the world's thought and life.

But the Greeks, who furnished the background of the world's extra-Jewish philosophy in New Testament and early Christian times, had a different approach to the universe and world problem. To them mind, reason, was the *summum bonum*. They began with human thought, and saw the world and the universe only in relation to it. If the Jews saw the world and life in the light of God's will and purpose, the Greeks saw all things in the light of man's understanding. Theirs was the *a posteriori* method, the inductive approach through human intellect.

Are we not here reminded of the Greek natural philosophers, such as Thales and Empedocles, who endeavored to interpret the universe in terms of man's deductions? Do we not recall that Socrates taught that man could liberate himself only by shaking off false conceptions, that he summed up all life in reason and intelligence? This philosophy Plato later further emphasized in his well-known "idea." To be ignorant, according to Greek philosophy, was to be bad; to be intelligent was to be good.

This sinister emphasis on human mind and reason constitutes the second phase of that false philosophy which opposed itself to God's day of rest. In New Testament times, and even before, this Hellenistic emphasis on mind blossomed forth in a system called Gnosticism, the word coming from the Greek word *gnosis*, which means knowledge. If we would reach God, Gnosticism taught, it is fundamental that we do it through knowledge. Paul at once recognized how menacing this attitude was to true religion, that such exaggeration of mind and reason would minimize—yes, destroy—the gospel. He knew only too well that "knowledge [*gnosis*] puffeth up." 1 Cor. 8:1.

We can thus understand Paul's charge to



Timothy, "O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge [*gnosis*] which is falsely so called." 1 Tim. 6:20. (See also Col. 2:8.) He knew well that men are saved not by *Hellenistic mind* but by *Christian faith*. He understood clearly that even though Christian Gnosticism accepted the function of faith, its subtle stress upon knowledge vitiated this needful faith. If emphasis in religion is essential, the great apostle truly knew it must be placed upon faith, not upon human reason. (See Rom. 1:16, 17.) Faith, and faith alone, he comprehended, could accomplish human soteriology, or salvation through Jesus Christ. Himself an educated man, Paul knew the value of education, but he also knew that it was not fundamental to human redemption. (See 1 Cor. 1-3.)

With Gnosticism's overemphasis on mind, it is not difficult to see its underemphasis on matter and the physical. If mind was essentially the good, it was reasoned that matter was essentially the evil. The result was a strong antipathy to the Old Testament teachings that spoke of the creation of matter by God. The transcendent Gnostic God of pure thought could not possibly be conceived as having anything to do with matter. He was too holy, majestic, and sublime to deal with matter. The outcome of this kind of philosophy was anti-Judaistic feeling, an attitude of contempt for the Jews and their Old Testament "materialistic" teachings.

We have but to read the epistles of Ignatius and Barnabas to see this sentiment on the part of the early church fathers. Nor was this anti-Judaistic feeling diminished by the proselyting success of Jewish missionaries, who spread their Judaistic doctrines throughout the ancient world—whose synagogues in early Christian times were spread from Britain in the West to beyond the Euphrates in the East.

### Inevitable Clash With Sabbath

But what, it may be asked, has all this to do with the change of the Sabbath? It has much to do with it. "Through faith," Paul tells us in Romans 3:31, "we establish the law." The Hellenistic Gnostic stress on knowledge could tend only, as it did, to weaken the emphasis on faith. It could result only, as it did, in confidence in the reasoning of men, instead of confidence in and obedience to the command of God. As the Sabbath is the fourth commandment of the law, it is easy to see from this shifting of emphasis how the day was changed.

"And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech

and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:1-5.

Greek Gnostic opposition to the Old Testament teachings and to the Old Testament God of creation, in its exaggerated championing of mind and reason and knowledge, would naturally bring it into clash with the seventh-day Sabbath, established as the memorial of creation. Denounce the Old Testament, and you of course denounce the particular and definite day the Old Testament law commands. Remove all idea of creation from the day of rest, and you have easily paved the way for the setting up of another day of worship and rest which has no connection with the creative work of God.

In this discussion I have attempted to do no more than briefly sketch some of the factors that brought about the change in the Sabbath. It is hoped the study may stimulate further research and investigation on the part of our workers in getting the full background of Sunday observance.

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## THE QUERY CORNER

Bible Questions and Worker Problems

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### Ordination of Local Elders

*Ought a "charge" be given in the ordination of local elders and deacons?*

THE denomination has no set form for the ordination of elders and deacons. The practice we now follow is the one pursued since the early days of the message. The plan, briefly stated, is this:

A few scriptures regarding the duties of elders and deacons are read. Then a prayer of consecration is offered, with the laying on of hands. This service must be performed by an ordained minister, and not by a local elder, and only after the election by the church of the individuals to be ordained. The same form is usually employed for the ordination of both elder and deacon, the difference being in the instruction given and in the office to which he is called. The distinction in the office of elder and that of deacon should be made plain to the officers and the church.

An elder can of course do the work of a deacon, as his ordination covers the deacon's work. But the ordination of a deacon does not cover the work of the elder. Should a deacon later be elected as church elder, he should be ordained as *elder*. These officers are elected for one year, and serve in their own local church only. Should either of these officers be reelected, reordination is unnecessary.

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## THE QUESTION OF ALTAR CALLS\*

By MEADE MACGUIRE, *Field Secretary, General Conference*

THERE are three great powers of the mind, which in their normal action follow clearly defined psychological laws. When we work in harmony with these divine laws as found in nature,—whether in the physical, mental, or spiritual realm,—we shall be assured of greater success than when we work blindly or ignorantly, hoping in some way to attain our ends.

Three distinctive powers of the mind are the intellect, the emotions, and the will. With *head*, reason, analyze, and judge. By the *emotions* we experience love, hate, joy, sorrow, conviction, remorse, peace, happiness, delight, pain, anguish, despair. With the *will*, or volition, we choose, decide, determine, and act.

Briefly then, with the intellect we know and understand, with the emotions we experience remorse and conviction, and with the will we choose right and obey God. This is the basis for a statement which repeatedly appears in the Spirit of prophecy, which says that "everything depends upon the right action of the will."

1. OBJECT OF ALTAR CALLS.—In considering the purpose of the altar call, it is necessary first to understand the normal working of the human mind. When spiritual truths are presented and apprehended by the intellect, it is the purpose of God that they shall create or awaken certain emotions. For example, when the righteousness truth is presented, it is in harmony with the law of the mind that emotions of love and longing and hungering shall be awakened. When the facts concerning sin are set forth, it is in harmony with the same law that hatred, fear, abhorrence, and loathing are aroused. These emotions are designed of the Lord to lead to choice and action. Those who work for others should understand these laws of the mind, and work in harmony with them. It is possible to be religious without emotion, to accept the facts of the gospel and come to a decision without normal feelings, but this results in a cold Pharisaism. It is

possible to awaken lively emotions which lead to profession of faith and action without a clear, definite knowledge of the truth, but this results in fanaticism. It is possible to have an intelligent comprehension of the truth, and keen emotions, without coming to a definite decision and corresponding action, but this results in weakness, vacillation, and moral paralysis, and in its ultimate conclusion, to the unpardonable sin, which is "the persistent refusal to respond to Heaven's invitation to repent."

It is the operation of this law of the mind that must be the basis of intelligent altar calls. When the truth of God is presented, and the Holy Spirit brings to the mind clear rays of light, emotions are awakened in the soul which God designs shall lead to immediate response in gratitude and obedience. This will always result in definite progress and growth in the spiritual life. But when the intellect is enlightened and the emotions are aroused, if there is no corresponding decision, no obedience, the will is benumbed or paralyzed and eventually atrophied, as described in "Steps to Christ."

"Every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding to the tender pleading of God's Holy Spirit."—*Page 33, pocket ed.*

The object of the altar call is to encourage each individual to act definitely and immediately in response to the light imparted and the emotions which the Holy Spirit has awakened within. That response may be the renunciation of definite sins, or the surrender of the life to God, or obedience to additional light.

2. PREPARATION AND METHOD.—It is evident from the foregoing statement that the first essential is to set before an audience the truths of God's word in the most simple, forceful, and logical manner. We know that it is the living word of God, attended by the Holy Spirit, that produces conviction and conversion. We also realize that some men are much more successful than others in bringing people to decisions. Personally, I do not believe

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\* Paper presented at Presidents' Council, Battle Creek, Mich.

that the most successful altar calls are the result of a long appeal, with the minister pleading, coaxing, urging, begging, and even threatening the people. On the contrary, I believe the more fully the meeting is under the control of the Holy Spirit, the less this human effort will be seen. The most wonderful altar scenes I have ever witnessed were occasions when scores of men and women came forward under the irresistible constraint of the Spirit, with no urging at all from the speaker. A divine conviction was upon them, and no appeal or urging on the part of the speaker was necessary. Thus it was under the great revival movements of the past century.

In order to have the work done in this way, it seems to me that the speaker must decide upon a definite goal before he begins the service. Again and again, when I have heard men speak, I have wondered all during the discourse and after, what their subject was. I always try to anticipate before a preacher has talked long what his ultimate goal is. I believe a minister should know just as definitely before beginning his sermon where he is going and where he would lead the people, as he would know his destination if he were to get into his car and start for Detroit. He should have clearly in mind what he wants to lead the people to decide upon. That does not mean that the Holy Spirit will not flash additional light into his mind while he is speaking and lead him on farther than he intended to go; but it does mean that he cannot expect to get people firmly established upon some point of truth, without having that truth clearly in his own mind as he talks.

Sometimes I hear a man speak in an interesting, intelligent manner upon some subject; and then just at the close he introduces an altar call, not upon the subject presented, but just a general call for reconsecration. Again, I hear a man give a lively discourse, interspersed with stories and experiences that create many a hearty laugh, finishing up with a serious altar call, perhaps with a touching story that brings tears. However large the response, I seriously question the value of such calls. I do not think anything is gained by making altar calls too common. We may well heed the instruction found in "Gospel Workers:"

"Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you hold meetings, not to charm their senses with music and other things, but to preach the truth in all its solemnity, that it may come to them as a warning, arousing them from their deathlike sleep of self-indulgence. It is the naked truth that like a sharp, two-edged sword cuts both ways. It is this that will arouse those who are dead in trespasses and sins. He who gave His life to save men and women from idolatry and self-indulgence, left an example to be followed by all who take up the work of presenting the Gospel to others. God's servants in this age have been

given most solemn truths to proclaim, and their actions and methods and plans must correspond to the importance of their message. If you are presenting the Word in Christ's way, your audience will be deeply impressed with the truths you teach. The conviction will come to them that this is the Word of the living God."—Page 336.

I do believe that it is helpful and very important to lead the people to commit themselves definitely upon every truth as it is presented in a clear, logical manner. This may be done in several ways. Sometimes a show of hands is sufficient. At other times it is well to have the people stand. And sometimes it is best to have an aftermeeting to give further instruction.

3. RESULTS OF ALTAR CALL.—I believe that an altar call, properly conducted, should and will make a solemn and lasting impression upon the minds of the people. It will stand out in their memory as a sacred landmark on the way to the heavenly Canaan. It will mark another milestone in definite spiritual advancement toward the ideal of a Christlike character. It is a time when the Holy Spirit reveals the deadly, malignant nature of sin in a new and more vivid light. There is solemn heart searching and a deep conviction, and the sins God has pointed out are denounced forever. It is an experience that brings a new and deeper consciousness of the presence of Jesus, and the reality of His love and power to transform the life. From such a meeting the people go out quietly with subdued voices, humble hearts, and a deep longing to cherish the abiding presence of Jesus.

## "Voice of Prophecy" Broadcasts

By H. M. BLUNDEN, *Secretary, Pacific Union Radio Commission*

IN the Pacific Union Conference an interesting experiment in radio evangelism has been in operation throughout the year 1937. H. M. S. Richards has been conducting a State-wide broadcast over a ten-station hook-up, blanketing the entire State of California with the message. This program has been carried forward under the caption, "The Voice of Prophecy."

About three months ago we decided to put on a Voice of Prophecy evangelistic campaign in Lodi, a city of ten thousand, in the northern part of the State. We made one announcement over the air prior to opening the effort. In addition to this, announcements were made in the two Seventh-day Adventist churches in the city and in the local papers.

Remarkable results have followed. The first night one thousand people were present, and since then the attendance has averaged that many or more. We have always had around seven hundred people present, and at

times, eighteen hundred have crowded into our tabernacle which was built to seat only thirteen hundred. The meeting has now been in progress eleven weeks, and the crowds are not diminishing at all, even though the testing truths have been presented. Already one hundred sixty-six have been baptized, and there are a considerable number in the baptismal class in addition.

Lodi has been stirred by this great effort. It has been the biggest thing in town. Our English and German churches are overcrowded, and still the interest grows. The present problem is how to bring the effort to a proper conclusion. The weather is cold at night, but our four drum heaters keep the pavilion warm. One night recently, it rained heavily from seven to nine o'clock, but even this did not keep the people away. The tent was full.

#### **Factors in Successful Campaign**

It is the settled conviction of the workers that the Voice of Prophecy radio program which has been in the field for a long period has really created the favorable background for this remarkably successful effort. Radio Evangelist Richards has been supported by local pastors and others. The King's Heralds, our radio male quartet, are associated with him in this work. The music instructor at Lodi Academy has ably led the congregational music. Altogether, the meetings have been most interesting, filled with life and inspiration.

In all the advertising for this effort, only the name, The Voice of Prophecy, has been used. The name H. M. S. Richards has never appeared. Even the newspaper used the expression, "And the Voice said"—not giving the name of the evangelist. These methods have kept the effort distinctly associated with the radio organization known as the Voice of Prophecy, and we believe it has lent influence and dignity to the work. Our radio program is recognized as the finest and most dignified religious program on the Pacific Coast. The book sales during the effort have amounted to nearly a thousand dollars, and the offerings to about fifteen hundred, exceeding all the expenses (apart from salaries) by one hundred dollars.

The union conference committee has decided to continue the radio organization during 1938, planning to carry on in each of the other three California Conferences an evangelistic effort similar to the one held at Lodi. The local conferences are very happy to unite with the union conference in financing the organization. There is no question but that our radio activity throughout the State of California has marked influence in cultivating the field for such endeavor. It has allayed prejudice, and is unquestionably molding public sentiment in a way favorable to our cause.

#### **California Governor's Participation**

Elder Richards decided to invite Governor Merriam to appear on our platform in Lodi and make a big feature of the occasion. Through the influence of our local pastor, together with a prominent businessman of Lodi, the governor was approached on the question, and was asked to appear on the night of October 25. It appeared that the governor had an important appointment fixed well in advance for that particular night. But when he heard that the invitation was from the Voice of Prophecy and the Seventh-day Adventists, he canceled the other appointment and announced his intention of being present, stating at the same time that he was an interested listener to the Voice of Prophecy programs on the air.

This plan caused a near sensation in business and political circles of Lodi, for other attempts to have the governor of the State appear in the city had failed. This was to be his first public appearance there. By invitation, civil, official, business, and political groups as well as other religious organizations joined heartily in planning for the visit. A banquet was tendered in which these many interests were represented. The city blocked off the street on which the tabernacle faced, and permitted the erection of another great pavilion straddling the pavement, so that the seating provided for thirty-four hundred people. This, however, proved wholly inadequate, as the audience numbered between four and five thousand. Elder Richards spoke briefly on religious liberty, and the governor followed with an address.

The gathering was a distinct success, and as a publicity factor its value was tremendous. A few days later, the governor sent for a supply of radio logs for his office, and he has written Brother Brown that if he can serve similarly on any future occasions, he will be delighted. He declared the audience at our pavilion in Lodi to be the most attentive large audience he had ever addressed. We have been informed since, that he reported the meeting to his staff somewhat in these terms:

"Now, men, I was down at Lodi Monday night and met with an organization called 'The Voice of Prophecy.' It was a Seventh-day Adventist conference. This man Richards who is speaking as the Voice of Prophecy is on the air every Friday night, and I wish you would tune in on KFRC and hear him. I know you don't have much religion, but you might get some if you would listen to the Voice of Prophecy, and you really need it. They have four Texas fellows down there who sing, and they surely gave us some good songs. They are the best four I have ever heard. You will enjoy them, and so I ask you to tune in Friday night at eight-thirty and hear the Voice of Prophecy."

We earnestly pray that God will use this State-wide broadcast and the evangelistic efforts associated with it to the salvation of hundreds of souls during the new year.

# SUCCESSFUL RADIO METHODS SUMMARIZED

By WARREN E. HOWELL, *Former Secretary, Radio Commission*

IT is just two years since we began a concerted effort to give our wonderful message by radio. Some of the lessons we have learned by experience and experiment regarding proper methods for success in this work, may be summed up briefly as follows:

1. UNPARALLELED MEDIUM.—The radio is without parallel as a medium for carrying the human voice to every ear, regardless, in the main, of where it may be or what walls or other material obstacles stand between.

2. SMALL-STATION ADVANTAGES.—In broadcasting directly for converts in an evangelistic effort, the smaller station holds the advantage. It has the maximum of listeners in the local area, and makes the audience accessible for personal work and for calling listeners together in a hall effort to establish contact and bring them to a decision. At the same time it is less expensive, and easier to conduct.

3. PUBLICITY OBJECTIVES.—When the aim is primarily to give publicity to our name and work, the local station is equally efficient, but the larger station gives a wider range.

4. TWO-RATE STATIONS.—The smaller station usually carries two rates—a national, or standard, rate, employed either in network or as a basis for agency discount, and a local rate which can be negotiated directly by a local client, and is always lower than a standard rate unless the latter can be negotiated by an agency. Even in the latter case, a local rate is sometimes lower.

5. TACTFUL APPROACH.—After making terms with a station, the first consideration is the nature of the talks to be given. The good will of the public is the stock in trade for a radio station. Therefore it will not usually admit matter of controversial nature, or of religious or racial prejudice. Our approach to religious themes must therefore be tactful. We may work our way into stronger teachings as we win the interest and confidence of both station men and the listening public.

6. INTERPRETING NEWS.—The interpretation of news events in the light of the Scriptures makes a fine approach and a good feature for continuous use.

7. QUESTIONS AND ANSWERS.—The question-and-answer method is proving highly successful in drawing out and holding interest.

8. HEALTH TALKS.—Health features are widely appreciated, and make a good entering wedge.

9. SPIRITUAL MUSIC.—Good spiritual music, making a strong heart appeal both in its con-

tent and in its rendition, is invaluable in its moving influence.

10. MISSION STORIES.—Mission stories on the power of the gospel to change hearts, are always acceptable and effective.

11. PARENT AND CHILD.—Instruction on the care and rearing of children, and features of interest to children themselves, help win the hearts of parents and hold their interest in our teachings.

12. SPECIAL PRAYER.—Inviting requests for prayer, and praying in response over the air, makes an effective feature.

13. WELFARE INTERESTS.—Showing an interest in welfare work is always in place, and is convincing as to our interest in temporal as well as spiritual things.

14. ENLARGING AUDIENCE.—When once the air is secured, and the nature of the radio talk is determined, the next important step is the use of every effective means to enlarge the radio audience. A radio preacher can talk to 50,000 people as well as to 1,000—and without extra cost—if only he can get their ears. In addition to newspaper and other ordinary means of advertising, a specially helpful method is for our own church members to visit every home in the station area and place a radio log or announcement in the hands of the people personally, courteously inviting them to tune in. If this is done on a systematic plan, the visit can be followed up from time to time to cultivate friendship and announce new topics or plans. Radio authorities tell us that no other plan is so fruitful in results as house-to-house work.

15. FOLLOW-UP WORK.—The third step in the program is of supreme importance,—follow-up work. More radio preachers fall short on this point than on any other. Why raise a crop and not harvest it? Work by mail and personal visit should be kept up constantly through an effort. Many can be won by these means alone. But the all-important thing is to secure a hall where listeners can be called together for personal contact and bringing to decision. A very effective way is to broadcast for a time till an interest is developed, and then start a hall meeting, preferably in a neutral place at first; then shuttle the people into our own church at a proper time. Some succeed well by holding Sunday-night meetings in a hall or theater, and weekday meetings in our own church—a less expensive method. By this plan, a preacher begins his hall meeting with an audience that is already interested and partly instructed, and he can gather fruit

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# THE CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

## STRUCTURE OF OUR WORLD MOVEMENT—No. 1

By CLAUDE CONARD, Auditor  
of the General Conference

*This article begins a series of exceptional importance, dealing with the huge task of financing a world movement. The organization setup, which forms the groundwork of financial plans now operative, must therefore necessarily introduce the discussion of financial provisions with which every worker should be familiar. Probably no one is better fitted to present the plan of operation than the General Conference auditor. Couched in simple, cogent language, and illustrated by helpful charts and graphs, the information here given is not only dependable, but is so broad and balanced in scope as to truly portray the world aspects of our financial system.—EDITOR.*

IT has been said that "order is heaven's first law." Whether or not this is a fitting expression of the fact, it is true that some of the most far-reaching systems of order have been those which purported to point heavenward; namely, ecclesiastical or church organizations. Prominent among the many ancient and later forms have been the Hebrew theocracy, the Roman Catholic Church, and the various modern Protestant denominations. Although not as complicated in polity as many, the Seventh-day Adventist organization is nevertheless thoroughly efficient.

The Seventh-day Adventist denomination is a constitutional, representative organization, with each church of baptized members constituting its basic unit. The churches of a contiguous section are united into a conference or mission; several conferences are grouped into a union conference; and all of the union conferences and missions in the several divisional sections of the world field compose the General Conference.

**THE CHURCH.**—Church membership in the Seventh-day Adventist Church is attained by the acceptance of Jesus Christ as a personal Saviour and the word of God with its distinctive teachings as the daily rule of life, and by following the Lord's example in baptism by immersion. The church members elect the necessary administrative officers of the church, which include elders, deacons, clerks, treasurers, and others as may be required. The members of the churches in a designated section also choose delegates from their own number to meet at stated periods, usually biennially, to elect officers for the local conference, to formulate or change the confer-

ence constitution and bylaws; to grant credentials and licenses to conference workers, and to plan generally for the work in the conference territory.

**THE CONFERENCE.**—The basis of the conference organization is the church units that compose it. The conference officers are the president, the secretary, the treasurer. These officers, and such others as are elected—usually certain departmental secretaries and other able counselors—constitute the conference executive committee. This is also elected by the conference in session, and empowered to carry on the business of the organization during the interim between conference sessions. The president is the chairman of the conference committee and the active director of the organization. The secretary carries on

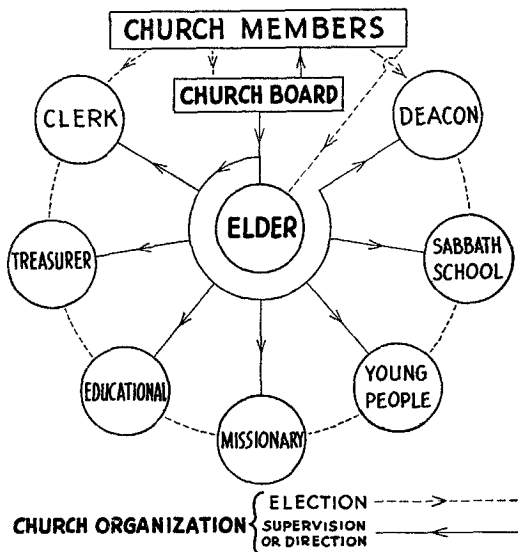


FIGURE I—CHURCH ORGANIZATION

The church membership elects the different officers of the church, but the direction of the activities of these officers is usually through a church board of which the officers are members. The similarity of organization throughout the Seventh-day Adventist denomination is evident when comparison is made between churches, local conferences, union conferences, and the General Conference.

the general correspondence and keeps the conference records. And the treasurer receives and disburses the money that comes from the churches, rendering an account of the same to the executive committee and to the conference in session.

**THE UNION CONFERENCE.**—The union conference, as the name implies, is a union of several conferences. Its official personnel is similar to that of the local conferences. The union executive committee consists of its duly elected officers,—president, secretary-treasurer, and auditor,—the departmental secretaries, the presidents of the local conferences of which its territory is composed, and others as provided by its constitution. Sessions of the union conference are usually held four years apart, and the delegates to these meetings are elected or appointed by the local conferences. Among the chief reasons for the existence of the union conference are the unifying and standardizing influence which it may exert on the local organizations which compose it, and its function as advisory and counseling medium for the field and institutional work in its territory.

(The divisional organization which might logically appear here will, for reasons that will become apparent, be discussed later.)

**THE GENERAL CONFERENCE.**—All of the union conferences, union missions, and unorganized mission territory not included in any conference or mission organization, form the several divisions and constitute the General Conference. The General Conference was one of the early steps in the establishment of the Seventh-day Adventist ecclesiastical order. In its initial development, no intermediate organizations of union conferences or divisions came between the General Conference and the local conferences. In its earlier beginning, General Conference sessions convened annually, and delegates were elected to the General Conference direct from the local fields. Later, biennial sessions were held; and finally the present quadrennial system was instituted.

Not a small part of the work of the General Conference consists in its supervision of mission-field interests, the selection and equipping of missionaries, and provision for their financial support. Formerly this missionary activity was largely under the direction of a small committee of the General Conference known as the Foreign Mission Board; but now all appointments are made directly by the General Conference Committee, after the details have been worked out by its appointed subcommittee.

The union conferences, the union missions, and the divisions of which they are a part, appoint delegates to the General Conference session for their organizations, in proportion to the church membership in their territories.

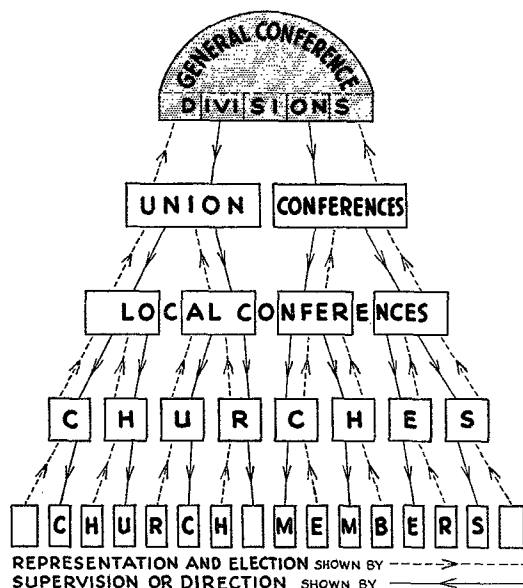


FIGURE 2—REPRESENTATION AND SUPERVISION

This chart shows in a limited way the flow of representation and the election of officers and leaders from the individual member through the church, local conference, and union conference to the General Conference organization and its divisions; and the return flow of supervision and direction in matters of administration and policy, from the General Conference and its divisions to the union conference, from the union to the local conference, then to the church, and finally back to the individual member. Although the division organization operates in many respects as a distinct link in the chain of administration between the union conference and the General Conference, yet in reality in the exchange of workers, promotions of policies, etc., the division is the General Conference operating in the designated territory.

These representatives at the quadrennial sessions elect officers for the General Conference, and outline the controlling policies for the world organization. The officers of the General Conference consist of the president, the vice-presidents for the general and division fields, the secretary and his associates, the treasurer and the undertreasurer.

The General Conference Committee, which is also elected at the regular sessions, includes the aforementioned administrative officers and their associates and assistants, the General Conference departmental secretaries and associates, and certain leaders in institutional and general work. The presidents of union conferences and union missions are ex-officio members of the General Conference Committee. The full General Conference Committee numbers approximately two hundred members; but provision is made in the bylaws whereby a working quorum of seven members, including a General Conference officer, may transact business in harmony with the plans outlined by the larger committee or the General Conference session. The members of the



General Conference Committee at the headquarters office in Washington constitute what is known as the minority committee, which holds regular meetings each Monday and Thursday for the transaction of business and the current supervision of the world work.

At least once each year a more or less full meeting of the General Conference Committee is held, at which time major matters of administration are considered and policies formulated. The general yearly session of the committee, commonly known as the Autumn Council, addresses itself to world problems and policies, particularly so at the biennial meeting which is held midway between General Conference sessions. At the Autumn Council, as far as is consistent, representatives are present from the divisions and mission fields, and matters pertaining to their interests are studied. The finances of the General Conference are reviewed at the autumn meeting, and the following year's budgets authorized for the world field. In the late spring, there is usually a smaller meeting, not denominated a council, which deals with lesser problems, and chiefly with North American worker assignments.

The General Conference is the highest organization in the administration of the worldwide work of Seventh-day Adventists. The General Conference in session, and the Executive Committee between sessions, is recognized as the highest authority, under God, in the church.

**DIVISION ORGANIZATIONS.**—To facilitate the administration of its work in the major geographical sections of the world, the General Conference has separated its territory into a number of divisions. These divisions are not distinct, self-governing organizations as are the local and union conferences, but are subsections of the General Conference, each presided over by a vice-president of the General Conference for the respective division, and staffed by officers elected in the General Conference session for that purpose. Division monies are General Conference funds. The Executive Committee which supervises the various division interests is a part of the General Conference Committee, operating in division territory and working out the general policies of the denomination. The vice-president of the General Conference for a certain section is recognized as president of that division; the secretary, treasurer, and departmental staff elected by the General Conference for a division are General Conference representatives functioning in their several capacities in that part of the field. In the case of the North American Division, the General Conference Committee itself serves as the division committee.

The General Conference is, at the present time, operated in divisions as follows:

Australasian Division  
Central European Division (Sections I and II)  
China Division  
Far Eastern Division  
Inter-American Division  
North American Division  
Northern European Division  
South American Division  
Southern African Division  
Southern Asia Division  
Southern European Division

The Australasian, the North American, and the European Divisions are considered as home bases, each having mission territory for which it is largely responsible in supplying workers and funds for their support.

**REPRESENTATION AND DIRECTION.**—The government of the Seventh-day Adventist denomination is by representation. Churches elect delegates to the sessions of the conference, which selects the administrative officers and agents for the local field. The local conference chooses its representatives to the sessions of the union conference, where union administrators are elected. The union in turn and the division in which it is located send delegates to the General Conference sessions, at which the officers and directors of the world field are chosen, and general policies formulated.

After the operating policies and plans for denominational work have been adopted in General Conference session or by the General Conference Committee, these are passed back for execution to the divisions and unions; from the unions to the local conferences; and from the conferences to the churches, and on to the members as far as their interests are affected.

—*To be concluded in April*

## Mission-Land Changes

**SHANGHAI DANCING CRAZE.**—Of the many evidences of Western influence to be found in Shanghai, nothing is more remarkable than the dancing craze, which in the past few years has won an increasingly large number of followers among Chinese of all ages and of all stations except the very lowest. Shanghai has more than one hundred dance halls and cabarets, large and small, which provide employment for some five thousand professional dance partners, and the most popular of these establishments are crowded night after night. Some are open for business during the afternoons, and even in one or two cases during the luncheon interval. Nowadays the largest proportion by far of the dance partners are Chinese girls whose ages range from fifteen to twenty-five; most of them are in their late teens. . . . The jazz craze has brought with it a number of social problems which are giving the Chinese authorities in Shanghai some cause for uneasiness. Many of the less reputable dance halls make a special point of catering to high school and university students, who tend increasingly to spend their leisure as well as their pocket money in these resorts.—*The Manchester Guardian, quoted in Current History, Oct., 1937.*

**TWILIGHT IN TURKEY.**—We are facing a great contrast; we must take care of our national character.

—*Please turn to page 47*

*The Ministry, March, 1938*

## CAREFULNESS IN ALL PUBLIC UTTERANCE

### *Action of the Battle Creek Autumn Council*

*The following action by the recent Autumn Council is deserving of very careful study on the part of every Seventh-day Adventist speaker and writer. From reliable sources of information, we have reason to believe that all our published statements are carefully scrutinized, and some sent to the archives of certain foreign governments. This fact bears out the truthfulness of the quotation from the "Testimonies" appearing in the action here quoted. With this counsel to guide us, and knowing as we do the results of ill-advised spoken and published statements concerning governments and rulers, it seems unnecessary to exhort ourselves regarding the need for carefulness*

*in these matters. No worker should use his personal liberty in speaking or writing on such matters in a way that imperils the liberty of his fellow workers in other lands, perhaps leading to their expulsion from their country in some instances, and possibly to the dissolution and prohibition of our work. This is not a fancied danger, but experiences could be cited to prove the actual danger. A word to the wise ought to be sufficient. We believe that the field of prophetic exposition can be fully covered and the gospel message preached in its entirety without resorting to questionable interpretations of Scripture regarding present-day rulers and governments.—J. L. McELHANY.*

IN view of the intensity of the times, there is cause to remind ourselves, as gospel workers, of the need of carefulness in setting forth world tendencies and events that constitute signs of our times.

Under the great commission, we are sent to win to Christ peoples of all races and nations, regardless of forms of government or political alignments. We have ever recognized the right of every Christian believer to exercise the franchise granted by this earthly citizenship in the fear of God and for the service of his fellows in things of this world. But it is needful that we keep ever in mind that we are "ambassadors for Christ" to every creature. It is manifest that the gospel messenger therefore cannot allow in his heart the spirit of the antagonisms and controversies and partisanship that divide men into contending camps in political, social, industrial, and religious life. He is to allow nothing to hinder him in his work for the supreme object,—the salvation of men from sin, of every class or party or estate.

The missionary who goes to labor in another land may keep in his heart love of home and earthly country; but he is to remember that his mission is to represent the gospel of the heavenly country, the way of salvation from sin. While teaching the way of eternal life, the missionary must bear in mind also the need of so instructing the people as to inculcate loyalty to the government under which they live, and Christian respect for the authority of governors and administrators. The gospel recognizes the basic fact that civil governments among men are essential to civil order. "The powers that be are ordained of God." Rom. 13:1.

The times in which we live call for carefulness on the part of public speakers and writers. We ask our editors and pub-

lic speakers, who must call attention to world events as having a bearing on fulfillment of prophecy, to exercise great care in order that national or international affairs shall not be dealt with in such a way as to suggest that our attitude in one country is critical of the forms of government or political institutions of another country. We are one church, with brethren in every land who are bound by the gospel principle to be loyal subjects wherever they may be, and every phrasing used in speaking of international affairs should be scanned to avoid any use of words that might be misinterpreted. As public speakers or writers, we should so choose our words that no one can mistake what we say as lacking in respect for civil governors or rulers. We have been admonished concerning the misinterpretations that may be given our carelessly spoken words, and concerning their misuse.

"Many will be surprised to hear their own words strained into a meaning that they did not intend them to have. Then let our workers be careful to speak guardedly at all times. . . .

"The less we make direct charges against authorities and powers, the greater work we shall be able to accomplish. . . . It is our work to magnify and exalt the law of God."—*Testimonies for the Church*, Vol. VI, p. 395.

"The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those who made the statements, but will be charged upon the whole body of Adventists."—*Id.*, pp. 394, 395.

We call attention of writers and speakers to the fact that copies of our papers containing statements regarding events are sometimes to be found on file in foreign offices of governments. The providential means in our day for spreading light and news, for which we thank God, make the whole world one great sound-

—Please turn to page 44

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# BIBLE WORKER INTERCHANGE

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Plans and Methods, Experiences and Problems

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## THE SANCTUARY THE CENTRAL THEME

### *Building an Entire Series Upon This Principle*

By IRENE B. ANDERSON, *Bible Worker, Lodi, California*

FOR a number of years in my work, I was always glad when I had finished giving the study on the sanctuary and the twenty-three hundred days. I could then breathe a sigh of relief that my duty was done. And at times I have heard the minister with whom I might be working say, "Well, tomorrow night I must give the sanctuary sermon and get it over with." It seemed that this was a subject little understood and rather unpleasant to present. But today I am convinced that there is no subject so important and so fascinating as this. I owe my present attitude to the fact that I was privileged to study for some weeks with one of our ministers who had a very clear perception of this principle.

As I searched the writings of the Spirit of prophecy and read the many statements on the importance of this subject, I truly found a new and real experience in the things of God. With increasing delight I sought to make this the real center of all my Bible studies. Note these wonderful statements:

"The sanctuary in heaven is the very center of Christ's work in behalf of man. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin."—*The Great Controversy*, p. 488.

"Such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—*Early Writings*, p. 63.

The study of the priesthood of Christ makes the whole plan of redemption most wonderful, for we are told:

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the forerunner is for us entered.' There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption."—*The Great Controversy*, p. 489.

I am convinced that the effectual presentation of the sanctuary question will enable us to meet Catholics, Mormons, members of the Pentecostal Church, or those of any other faith; for this subject is so broad that it answers almost any question that might be put to us, and it will surely meet the challenges of apostates. In "Life and Teachings," page 49, we are told that any who seek to lead us from the light that has come to us on the sanctuary should not be accepted as teachers.

"I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. . . . Any man who seeks to present theories which lead us from the light that has come to us on the ministration in the heavenly sanctuary, should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question, light came. In vision I was given such a view of the heavenly sanctuary and the ministration connected with the holy place, that for many days I could not speak of it."

#### Runs All Through Bible

The sanctuary truth runs all through the Bible. In the book of Genesis, we find the sanctuary principle projected—a simple service, with one altar, one sacrifice, and one priest. In Exodus, Leviticus, Deuteronomy, and Numbers, the sanctuary is erected, and the services are elaborated. There is now a house for the altar.

In Kings, the sanctuary is enlarged, and the glorious temple of Solomon is builded. In Chronicles, the sanctuary is destroyed, the captivity of the Jews is recorded, and the sanctuary service is broken. In Ezra, Nehemiah, and the minor prophets, the sanctuary is restored and rebuilt.

In the Psalms, the sanctuary provision is beautifully unfolded and embellished as Christ's glory is revealed. In Ezekiel, both the earthly and the heavenly sanctuaries are desecrated and defiled by man and by Satan. In Daniel, the sanctuary is counterfeited, the Babylonian and papal sanctuaries are developed, and the earthly sanctuary is set aside and destroyed.

In the four Gospels, we have record of the work of Christ in the antitypical court (the earth). The service is changed from the typi-

cal to the antitypical, or from the earthly to the heavenly sanctuary. The antitypical-Lamb phase and the priesthood are developed. In Acts, we have the dedication of the heavenly sanctuary and the anointing of the High Priest.

In Hebrews, we have the earthly and the heavenly sanctuaries, the sacrifices, and the priests, compared and differentiated. In the Epistles, the sanctuary is applied, and a third sanctuary—the body temple—is brought to light.

In Revelation, Christ is ministering in the heavenly sanctuary. The divisions of the book give four records of Christ's work in the first and second apartments. Here the sanctuary reality is enacted and consummated.

### Basis of All Studies

Keeping all this in mind, I start my studies with the sanctuary in heaven as God's dwelling place, and show how Satan defiled it. Then comes the creation of man and the study of the Deity, as this must be understood in order to understand the priesthood of Christ. The fall of man, with the institution of the sacrificial service, follows. The story of Cain and Abel shows the beginning of the two classes of people that will exist in the world till the close of time. "One class will avail themselves of the appointed sacrifice for sin. The other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation and thus it is not able to bring man into favor with God."—*"Patriarchs and Prophets,"* pp. 72, 73.

I then trace the two classes—represented by Enoch and Lamech, Isaac and Ishmael, Jacob and Esau—to the bondage in Egypt. From thence I trace the giving of the two laws at Sinai, the institution of the sanctuary and its service, the two covenants, the restoration, and the captivity in Babylon. Here I introduce the study of Daniel 2 and follow with the coming of Christ, the millennium, the home of the saved, Daniel 8, the 2300 days, and the temple of God in heaven. I give, at this point, a study on the three feasts. After this, I present the law, Daniel 7, etc. As we study the prophecies of Daniel, I bring out fully the characteristics of ancient Babylon, since the primary purpose of the books of Daniel and Revelation is to trace prophetic history from ancient to modern Babylon. When I come to the book of Revelation, the foundation has been fully laid for the mark of the beast, the fall of Babylon, and kindred subjects. Emphatic is the counsel:

"The things revealed to Daniel were afterward complemented by the Revelation made to John on the Isle of Patmos. *These two books should be carefully studied.*"—*"Testimonies to Ministers,"* p. 114.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and

mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart. . . .

"Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God, will not understand the proclamation of the first, second, and third angel's messages. The book of Daniel is *unsealed* in the Revelation to John, and carries us forward to the last scenes of this earth's history. . . . Read Revelation in connection with Daniel. *Teach these things.*"—*Id.,* pp. 114, 115.

### Fundamental Parallels Revealed

When the Israelites came out of Egypt, they built the earthly sanctuary. When they came out of Babylon, they rebuilt the sanctuary. When the Jews came out of Judaism, they "built" (brought to light) the heavenly sanctuary. When God's people came out of Babylon, they "rebuilt" (rediscovered the light upon) the heavenly sanctuary—the sanctuary of the new covenant. How wonderfully does this whole line of study prove our message to be the last for mankind, and Seventh-day Adventists to be the remnant people of God!

"Satan led on those who rejected the message of John to go still further, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, *which would have taught them the way into the heavenly sanctuary.* The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great sacrifice had been offered, and had been accepted, and the Holy Spirit which descended on the day of Pentecost *carried the minds of the disciples from the earthly sanctuary to the heavenly,* where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. *The heavenly sanctuary had taken the place of the earthly,* yet they had no knowledge of the change. Therefore *they could not be benefited by the mediation of Christ in the holy place.*"—*"Early Writings,"* pp. 259, 260.

Marvelous truths will be discovered in pursuing this line of study showing that in 1844 the same thing occurred to those who rejected the threefold message and failed to understand the priesthood of Christ and His coming to the second apartment to act as judge.

"We do not go deep enough in our search for truth. . . . God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth. . . . How eagerly do angels look to see who will avail himself of this opportunity! . . . We may have a feast of good things every day; for God can open the whole treasure of heaven to us."—*Review and Herald, Feb. 18, 1890.* (See also "Testimonies to Ministers," p. 119.)



WAR'S IMMINENCE.—After our entrance into the World War, President Woodrow Wilson interpreted it as a war to end war and to make the world safe for democracy. The world is less safe for democracy now than it has been in a century, and war is perhaps more imminent today than in many decades—an evidence that war rarely achieves its objectives, but on the contrary creates problems which breed other wars.—*J. H. Reynolds, in Christian Advocate (M.E. South), Dec. 10, 1937.*

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# THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

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## SYSTEMATIC IMPROVEMENT OF OUR MINISTRY

By IRWIN H. EVANS, *Field Secretary, General Conference*

THE passing of the years has brought great advancement in the education of the masses over that of early colonial days in America. Even as late as the Civil War, many on the frontier thought that to be able to read, write, and do simple problems in arithmetic was sufficient education for life. The early days of this message found many doctors and lawyers, as well as preachers, with what would now be called a limited education. One who could read well was listened to with respect in villages and towns as well as in rural places.

In those early days, comparatively few farmers were versed in history, or understood current events aside from what they learned from the weekly paper, which was filled with politics. The country school, which seldom taught beyond the elementary grades, gave what was considered a fair education. There were then no telephone systems tying communities together, few international cables, no radio bringing daily news from all parts of the world. Mail was slow; and transportation, though considered fast, was far behind what we have today.

All is different now. Those who will can keep informed by radio on world events, without leaving their own homes. They can listen to music, lectures on education and politics, and talks on religion by able ministers. National addresses on almost every conceivable topic are broadcast by Representatives, Senators, and departmental secretaries. Even the Chief Executive of the United States gives outlines of proposed plans for future legislation in speeches to which millions may listen, and so takes the people into his confidence. In these days any one who commands public attention needs to watch his words, be sure of his statements, and measure up to a degree of accuracy which was not demanded in the early days of this message.

Then we had no schools in which to train men for the ministry of our movement; we had no college where students could study under teachers who believed this truth. Men who felt called of God to preach went to work and did the best they could. They studied hard, and improved their time, and kept pace generally with the increase of knowledge. Thus they held their own fairly well.

Other denominations had not only colleges, but seminaries in which many of their preachers were trained after they had finished college, and sometimes the university. But we were poor in this world's goods, and had a long way to go to get even a start in denominational education. As late as 1873-74, it was not an easy task to find capable teachers who were loyal Seventh-day Adventists to man our first college. Our membership was limited, and our believers were largely scattered in rural communities.

Now all is different. Our educational centers compare well with those of other denominations, and they meet our needs far better than any outside schools. We have now in operation in the world field 2,735 schools, with 5,715 teachers, and an enrollment of 112,832 students.

But all this, commendable as it is, does not supply what many feel as a great need, and that is an advanced training school where a progressive ministry, and the Bible and history teacher group of our academies and colleges, may have a better opportunity to qualify for enlarged service. A training is imperative now which was not needed in yesteryear. This cannot be obtained in outside seminaries, as each seminary teaches and defends the faith of the denomination which it represents. Universities do not meet our need; for many of their professors are impregnated with Modernism and agnosticism. Many who finish in an outside school do not keep their faith in the infallible word of God.

These conditions make it almost imperative that this denomination conduct its own seminary; else it must leave our Bible teachers and ministry to get on with what is already supplied in our colleges, or to attend schools of the world. Our schools do well as far as they go. But our present educational system can give only the standard sixteen grades plus the Bible, and our colleges make no provision for one to specialize in advanced Bible and history and related subjects. The college work gives the preliminary training that every minister needs before he enters a seminary. But a college course cannot substitute for seminary work, nor should a seminary substitute for college work. The seminary takes the student from his B.A. or B.Th., and gives

him advanced work in various lines such as additional Greek, Hebrew, Latin, Bible, practical theology, homiletics, archeology, corrective speech, and research methods. Most denominations conduct such advanced work in their own seminaries; but our ministry cannot avail themselves of this advanced work under other teachers than our own.

Few men ought to be more concerned for the advancement of our denominational seminary than our ministry. It concerns our future and the unity of our work. There should be uniformity of teaching, oneness of faith, and singleness of purpose among our workers. This cannot be obtained in schools not of our faith. We must educate our own ministry in the Bible doctrines and Christian verities. It is to meet this obvious need that we have to conduct our own denominational educational system from the church school on through to the seminary.

Every forward-looking minister would find it to his advantage to attend the Theological Seminary. It would prove a most invaluable investment. It ought to appeal to our ministry to see this school supported and maintained. When it is in full operation, and the results of its unifying and uplifting work are seen throughout the world, we believe that all will say the establishment of the seminary was in the providence of God.

## Valuable M.R.C. "Prescription"

RARELY do we receive a report on the current Ministerial Reading Course that is of greater interest than this unique, but unsolicited, letter and appeal from Dr. G. K. Abbott, of Ukiah, California, well-known Seventh-day Adventist physician, whose professional and denominational record gives weight to his words. Long a reader of THE MINISTRY and an annual registrant for the Reading Course, his reaction should be not only of interest to our ministry, but highly suggestive to our medical fraternity as well. To any who desire to follow the doctor's "prescription," we give instruction below\* for enrollment and securing the reading course set. The letter follows:

"I have already finished reading three of the Ministerial Reading Course books for 1938, and have part of 'Living Evangelism' yet to read. Although I have read much of what Sister White has written regarding the relationship between obedience to natural law and character building, yet somehow I did not realize it before as emphasized in 'The Sanc-

\* If you are resident in America, kindly send name and address to Secretary, Ministerial Association, General Conference, Takoma Park, D.C., and secure your set of books through your local Book and Bible House. If resident outside North America, send registration to your division Association secretary, and order your set in accordance with his directions.

tified Life.' It should be a great encouragement to the physician, who must constantly give advice regarding the causes of physical disease, to know what a large part healthful living plays in practical Christian life.

"The book, 'Sanctuary Service,' has likewise been a wonderful help to me, especially the chapter on burnt offerings and the last five chapters of the book. God could offer us no greater privilege than He gives those of this last generation to witness for Him. The book gives a clearer picture of the science of salvation than any other I have read.

"Then Elder Crisler's book, 'China's Borderlands,' together with the accounts in the *Review and Herald* of our mission work in Africa and the newly developing opportunities in India, make one want to further to his utmost the gospel in these last outposts of paganism. And we who stay at home, especially our physicians who have thousands of dollars of income yearly, could increase our joy of service by dedicating over and above tithes and usual offerings a thousand dollars once or twice a year to advance the work in these fast-ripening harvest fields. Thus would we become collaborators with Him about whom the entire universe and all eternity centers.

"I hardly expected to find much that would appeal to a physician in the book 'Living Evangelism,' but since reading the chapter on personal qualifications, I feel that this chapter alone is enough to make the book of value to the Christian physician.

"I wish every Seventh-day Adventist physician would join the Ministerial Reading Course circle. Can you not make a special effort to acquaint the physicians of the newly organized Medical Missionary Association with the helpfulness of the 1938 set? I am hoping that these new plans will truly unify our medical workers with the ministry of this denomination.

"[Signed] G. K. ABBOTT."

## The Price of Leadership

IN a delightful conversation with Dr. Samuel M. Zwemer (authority on Islam, whose address appears on page 3), I was told of an informal, yearly get-together with a few old friends prominent in Christian service, such as Robert E. Speer and John R. Mott. One standing item of mutual interest is the annual comparison of notes on the number and scope of books each has read during the previous year. At the last annual "checkup," Doctor Mott had read approximately 110 books, Doctor Zwemer about 120, and Doctor Speer had read around 130!

Here is revealed one of the reasons why these men have risen to be world leaders in their respective fields, and why they have retained that leadership for decades. They keep

abreast, yes, ahead of the procession of events. They live in advance of most other men, in their thinking and in their quest for effective knowledge.

How anomalous, then, sounds the occasional response of a worker that he hasn't time to read the *four* selected books of the Reading Course *within the space of a full year*. Many of the busiest men in our ranks read a book a week—men whose names are known to every Adventist worker. Read the Reading Course books, and many more besides—the first group for united progress, the second in accordance with personal inclination or need. Let us put ourselves to the stretch in seeking fitness for the best service we can render to this cause.

## Unique Conference Provision

THE Minnesota and Nebraska Conferences awarded all workers who reached their district Harvest Ingathering goal with a set of the 1938 Reading Course books. V. E. Peugh, president of the Minnesota Conference, writes in a recent letter:

"Our conference voted to give a full set of the Ministerial Reading Course books to each district leader who was able to put the Ingathering over in every church in his district. Practically every district leader in our conference will receive his set of the books. We also followed this plan in Wisconsin when I was there. However, in that conference, we gave the set to any leader who was able to put his district over the top, not considering each local church. I liked the plan so well in Wisconsin that I introduced it here in Minnesota, and our committee was glad to carry it out in this field. I feel that we have accomplished at least two objectives in this plan. First, it has undoubtedly stimulated the Ingathering campaign. Practically every church in the conference has reached its goal. Second, we feel that our ministers are greatly in need of the Reading Course books, and previously not all were receiving them. We are all happy that we were able to distribute so many sets this year."

Elder Garner, president of the Nebraska Conference, sends this encouraging note:

"It has been an excellent plan. We have really been delighted with the thought that practically all our workers have received a set of the books, as a result of this little arrangement."

## BOOK REVIEWS

PROGRESS AND CATASTROPHE,\* by Stanley Casson. Harper, New York. 1937. 264 pages. Price, \$2.75.

The author, Stanley Casson, is an English archeologist, a Fellow of New College, Oxford. His earlier writings have traced the progress and decline of long-forgotten civilizations. In this present book, he has produced a popular work in which he points out how the same catastrophes which destroyed earlier nations and cultures are at work to destroy our own.

Mr. Casson is not a Seventh-day Advent-

\* Elective, 1938 Reading Course.

ist, and portions of his work have a decidedly Modernistic and evolutionary trend. However, there is nothing that would upset the faith of our ministers. His volume is divided into three parts: (1) The Foundations of Civilization, (2) Ancient Civilizations: Experiments That Succeeded and Failed, (3) Our Complacent World.

Our readers may find the first section a little abstruse and prosy, but the second is intensely interesting, and I feel that the third should be read by every Seventh-day Adventist evangelist. Mr. Casson shows that the forces which of old destroyed kingdoms and civilizations are at work today. He makes clear that the powers of lawlessness and corruption, violence and ambition, as exemplified in the great European dictatorships, will shortly wreck our modern world, unless—

Mr. Casson has no answer for the "unless," but his work is of interest in showing the opinion of scholarly, educated men upon the conditions threatening our world today. As Seventh-day Adventists we find the answer in the prophecies of God's word.

G. DALRYMPLE.

[Associate Editor, *Signs of the Times*.]

FAR-EASTERN INTERNATIONAL RELATIONS, by Morse and McNair. Houghton Mifflin, Boston, 1931. 845 pages. Price, \$4.50.

The Far East, containing a third of the world's population, has again become the focal point of the interest and deep concern of the entire world. The news of the day and the discussions in the serious press as well as over the radio would be far better understood and evaluated if there were a more intimate knowledge of the history that has led up to the present trouble. By taking the time to inform ourselves of the facts, we might avoid much idle discussion and many misleading generalities and serious misconceptions.

The book hereby introduced has been used widely in university classes and seminars because of its thorough and unbiased presentation of the relationships both among the Far Eastern countries themselves, and between these and the Western powers, thus forming the background of the problems that have come to a head in the present "undeclared war." There are very important geographical aspects, cultural differences, and economic, racial, and political problems, together with military and diplomatic strategies which must be had in mind in order to appreciate the significance of what is happening today, and all of these are set forth in readable manner by the collaborators, Morse and McNair.

The authors begin with the time of the very earliest records of relations Oriental peoples had with each other, and bring us rapidly down to the period when these relations became complicated by the coming of the Western

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The Ministry, March, 1938:





## INDIRECT ACTION MORE EFFECTIVE

**I**NDIRECT action is oftentimes more effective than direct action—for instance, in doctrinal disputes. Doctrinal councils to settle theological controversies often but intensify already existent differences, aligning men into set, irreconcilable groups, and sustaining their predetermined positions. Feelings run high, if men have strong convictions and feel that principle and truth are at stake, as well as personal honor. Antipathies are often engendered or deepened, and personalities are sometimes indulged in. From such attempts to unify, bitterness results; and as a consequence, splits have frequently come into denominational ranks.

Despite the apparent logic and desirability of direct action in thus drawing together divergent views by council discussions, the effort, on the contrary, often only widens the breach, as church history sadly attests. Better, then, is the quiet, more effective plan of letting truth prevail through education in the atmosphere of calm, prayerful study, and impersonal but individual contemplation of all the facts. This process may at the moment seem more slow and unsatisfactory; but in the end, unity is often achieved more rapidly and more surely by this method than through ostensible councils for unity.

Failure to bring some things to issue may not, therefore, be due to lack of courage, but perhaps to the wisdom, foresight, and restraint of leaders. This principle has been applied by some of our own leaders in the past, and may explain things hard for some to understand. Seldom do men come to doctrinal councils open-mindedly seeking for truth. Rather, they come to defend their already-determined positions and to overthrow all contrary positions, *together with the proponents of such positions*. Consequently they are unable to see, and unwilling to accept, another viewpoint.

It is but axiomatic that one is seldom convinced against his will. So, let truth be freed and evidence prevail. Let all the facts and factors be known. Let unity be achieved through indirection. We must stand together. This is imperative. Points of difference and division are nearly always in the secondary, if not indeed in the nonessential, field as relates to fundamentals of salvation, and are not worth the price involved in the alienation consequent upon frontal attacks. The casualties in blood and tears and losses are too

great. When the personal element is eliminated, differences usually disappear, and calm judgment and evidence prevail. The Spirit of prophecy urges faithful, fearless, candid study, even of controverted points, but has spoken decisively against theological controversies that are only harmful and divisive. God give wisdom to our leaders on these points, so that we may at all times preserve the essential unity of the faith. L. E. F.

## REVIVE STUDY OF PROPHECY

**S**OMETHING needs to shock us out of the static condition into which most of us have drifted, as relates to progressive study, interpretation, and witness in the field of fulfilling prophecy. The first fifty years of our existence as a movement was the period of the active formulation and coordination of our great doctrinal and prophetic positions. But for the last few decades we have been so pressed with departmental developments, multiplying plans and campaigns, and the sheer pressure of financing and managing a complex world project—and so fearful, as well, of reviving the disastrous divisions of a few decades back—that we have ceased to advance materially in this most distinctive phase of denominational witness.

What outstanding advance have we actually made in prophetic interpretation during the last twenty-five years that is at all commensurate with world changes and developments as they have touched the field of fulfilling prophecy? Would Uriah Smith, for example, were he alive today, be content to abide by his early, limited conceptions of Revelation 17? He wrote but five and one-half pages concerning the entire chapter, in his remarkable book, "Thoughts on Daniel and the Revelation." Such a static position upon the part of such a fearless student is unthinkable. He would be the foremost to go on in perfecting it as light unfolded and fulfillment clarified. Our virile pioneers were so constituted. History is swiftly fulfilling prophecy, and woe to the ministry of this remnant movement if it does not, and cannot, discern the epochal developments prophesied as they come to pass. Such exposition must and will, of course, harmonize with all true exposition of the past—which is, in turn, the recovery and completion of early but partial perceptions reaching back through the centuries. That is the beauty and the unity of truth. We need to turn resolutely to the renewed study of prophecy. L. E. F.

## RELIGIOUS WORLD TRENDS

### Import of Leading Press Declarations

*With its finger on the pulse of affairs in the religious world, through constant scrutiny of a score and a half of the outstanding religious journals of the world, "The Ministry" is conscious of a sense of deep obligation to our world worker body, the vast majority of whom are without access to such sources. Faithfully and fairly to portray trends and developments, and to indicate their meaning and our relation thereto, is esteemed a high privilege as well as a bounden obligation.*

### Fundamental Changes Have Come

THE profound, far-reaching changes in the outlook of the peoples of the world must not be missed by us as workers—basic changes that have led such men as the Archbishop of Canterbury to declare them comparable only to those of the period of the Roman Empire's breakup, or those of the times of the Renaissance and Reformation. We must not go on with an understanding, an approach, and a method set to the situation of a decade or so ago. We must recognize changed conditions, as are set forth for example, by C. J. Lucas, president of the synod of the United Church, South India (*January Religious Digest*), under the title, "The Task of Christ's Church." Here is the situation as viewed by this observer in Asia:

Unemployment, depression, internal strife, civil war, foreign aggression, and so forth, rock the economic basis of nations. New philosophies born out of the struggles and agonies of the war and the economic disasters that followed it, have replaced the nineteenth-century liberalism, and are creating a new world dominated by movements hostile to Christianity. Totalitarian states have arisen, employing to support their ends, all the avenues of approach to the human mind: education, literature, economic life, even religion. There is a titanic struggle between two irreconcilable philosophies.

The nature of the fundamental changes, the involvements and causes, are set forth thus:

The issue goes far deeper: it is between Christianity on the one hand, with its faith in human freedom under the sovereign rule of God; and on the other, various types of ideology which gave as their first principle the supremacy of the state over the mind and spirit and all the relationships and affairs of men. Once more we are living in a world in which following Christ and sharing in the Christian fellowship means a hard and unpopular task, and in some lands persecution and death. The feature of modern society virtually in all countries and classes is the disintegration of established institutions, customs, and ideas, not only in the spheres of politics and economics, but also in those of morality and religion. The disintegration of religion and a growing secularism are not due so much to a determined drive on the part of atheists, as to bewilderment and uncertainty in the presence of vast forces in the world.

Then comes the enunciation of the challenge to the church which this all constitutes. But just here is the tragic error of nominal Christian leaders: Driven to desperation over the fact that "the world is too strong for a divided church" with its "regional and sectarian provincialisms," to use Doctor Lucas' phrasings, they believe they must "strive for a

better social order" to establish the kingdom. Mark his words. They must seek—

in other-worldly community but a revelation of the true community of humanity. It is a sacramental anticipation of the community which God wills for all mankind. The church is therefore responsible

◀ A candid expression of conviction on a question of fundamental importance

## CONFIDENTIALLY—TO M

L. K. DICKSON,  
*President, Northern  
California Conference*  
says—

IT is not absolutely necessary, my brother ministers, that the property holdings of this movement mount up to huge proportions as it seems they are inevitably going to do in a few years. This may seem very desirable and useful, but it will certainly be very dangerous. And it is not absolutely essential.

Nor, strictly speaking, is it essential that we should double or treble our present membership. I confess that I hope to live to see the day when we will swing past the two-million membership mark. We ought to gather in five million souls, or more, when one stops to think of our objectives, our resources, the time in which we live, the open doors before us with their accompanying challenge, and the high expectations of our risen Lord and Master. And yet it is not absolutely essential that people shall say, "There is an organization that has doubled [or trebled] its membership."

Neither is it necessary that you and I concern ourselves overmuch with the overhauling of our machinery, with the perfecting of our organization—although it is wise to do everything we can that will enable us, as an organization, to distribute our forces most widely and advantageously.

The only thing that is necessary with reference to the advent movement committed to our hands, is that you and I, my brethren in the ministry, shall preserve its manifestly spiritual, its profoundly evangelistic, and its aggressively missionary, character. That is absolutely necessary. If that be lost, we had bet-

to interpret its revelation of the will of God for the ordering of society at those points where the organized system under which men live issues in injustice, and to strive for a better social order.

Thus are they driven to fall back upon church unity regarding common points of faith, with subserviency, of course, to points of difference. Thus sentiment grows, looking toward a union of divided Protestantism and ultimate union with Romanism in the last

great crisis, as foretold in Revelation 13. So Doctor Lucas says:

The first task of the church at the present hour is to realize the urgency of the challenge of the world situation to Christendom as a whole, and in the face of that challenge to discover and assert the under-

## Y MINISTERIAL BRETHREN

ter disband, and seek some other calling. It would then be only a matter of time until we should belie our origin and our Lord.

Has there not been among us as a brotherhood of ministers a tendency to confusion of thought in these busy, fatal years that lie immediately behind us? Have we been not a little divided in ambitions and objectives, and have there not been uncertain notes among the heralding voices? Has there not been, too, something more serious—a lack of voices of certainty as pertains to the well-defined primitive teachings of this movement? And as a result, have we not had much less certainty, much less sense of our mission, much less sacrificial devotion with reference to the great governing objectives of our organization? Has not this in turn necessitated comparatively meager—no, let me use a stronger phrase—*alarmingly meager spiritual results in holding and drawing hearts to this cause?* I say this after much reflection.

Because of all this, should there not come over us, all along the wide reaches of our ministry, a remounting of the pathways of certainty before our people and before the great needy world? Should not a new passion for souls, both within and without the church, dominate our every motive and action? Should there not now be seen upon this ministry everywhere such unshakable conviction and triumphant affirmation of confidence as will stir the church to a new and flaming aggression against worldliness and sin, into a spiritual fitness that will stand and endure in the stressful days now pressing hard upon us?

lying unity which binds us together through our common loyalty to our one Lord and Master, Jesus Christ. Our second task will be to press forward to help the churches to realize in things both outward and inward the full unity of the body of Christ.

### Anglo-Catholicism Moves Romeward

THE Romeward movement of Anglo-Catholicism, with its sacrifice of the mass and its sacrificing priesthood, marches on apace. It is essential for us to be acquainted

with such facts. A writer in the November 24 (1937) *Christian Century*, pages 1454-58, reveals the extent to which this has progressed. The entire article will repay reading, though we can cite only a few extracts here. Declaring that "until one is inside an Episcopal church on a Sunday morning, it is impossible to tell what sort of service may take place," the two attitudes—those of high and low churchmen—are contrasted as follows:

Anglo-Catholics find themselves always between the devil of Protestantism, which they abhor, and the deep blue sea of Roman Catholicism, of which they are afraid. Anglo-Catholics believe that the Church of England is catholic and has never been a Protestant church, in spite of the Reformation. American Anglo-Catholics believe that the Protestant Episcopal Church is catholic—a "branch of the holy catholic church," they call it—in spite of its name and despite the fact that at the time of its separation from the English Church, it became more liberal and democratic than the church which it left. To Anglo-Catholics the mass is the center of liturgy and worship, just as it is to Roman Catholics. Average Episcopalians consider the Anglo-Catholics are mistaken in the belief that the Episcopal Church is strictly catholic. They consider themselves Protestants. To them the holy communion is not the mass. They believe that their church is Protestant and that its *Book of Common Prayer* is meant to be so.

Next the two services are described, in contrast: first, the "normal Episcopal service," and the second, which "may differ little from" that in "a Roman Catholic church." One paragraph must suffice:

The altar—dimly visible through ascending clouds of incense—is adorned with a crucifix. On it stand six lighted tapers, three on each side of the crucifix. If the day happens to be a prayer-book or an Anglo-Catholic feast, or within the "octave" of one, there may be other candles flickering. An "octave" in Catholic theology is a feast day and the seven days following it. There are at the altar three clergymen, a master of ceremonies, and perhaps an assistant master of ceremonies, with a number of scarlet-clad acolytes. The celebrant recites the prayer of consecration, but no one can hear him. He hasn't laryngitis; he is purposely whispering the sacred words, in good Catholic style. The words may be those from the prayer book, but one cannot be sure. They may be the words from the Roman Catholic canon of the mass, for many Episcopal clergymen of the Anglo-Catholic school prefer the Roman consecration to the Episcopal form. The consecrated communion bread to Anglo-Catholics is the host. That is, to them it is God.

The lists of feasts and saints' days in Anglo-Catholic missals and devotional books are declared to be "excellent imitations of those in Roman Catholic works." The observance of the seven sacraments is then treated, followed by a most pertinent observation of concern to every student of prophecy:

Anglo-Catholic missals and devotional books also contain provision for Catholic services and practices such as the seven sacraments; the blessing of ashes on Ash Wednesday and of the palms on Palm Sunday; mass of the presanctified; benediction of the blessed sacrament; the way of the cross; the angelus, Regina Coeli, Salve Regina; devotions to the Sacred Heart; masses votive to the Blessed Virgin and to the saints; the holy hour, and intercessions before the blessed sacrament. Anglo-Catholics have the "reserved sacrament" for purposes of prayer and

—Please turn to page 41



EDITORIAL COUNCIL: H. M. WALTON, M.D.

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Devoted to the interests of the Medical Missionary Association of Seventh-day Adventists. This Association is organized for the purpose of uniting all our church agencies in gospel medical missionary work, and teaching by precept and example our broad, balanced principles of healthful living.

⌘ A comprehensive survey of crying needs and beckoning opportunities

## HEALTH EDUCATION IN CONFERENCE WORK

By G. K. ABBOTT, M.D.  
*Ukiah, California*

IN the organized work of the conference, health education may be carried on in many different ways, all of which may be made very effectual, and each of which may have its own special advantages. Organized instruction is always more effective than irregularly timed lectures. Study classes should be organized to cover systematically the major features of hygienic living. Cooking schools and classes in health preservation and home nursing afford an excellent means of health education. Health lectures by physicians or ministers should be employed whenever possible. Opportunities for presenting health subjects may be found in schools, fraternal organizations, service clubs, temperance rallies, and Bible-reading circles, and through other means.

These lectures and classes should be on practical topics which the layman can understand and apply, and although they should be authentic, at the same time they should not be clouded by matters of technical medical knowledge. Church-school inspection and checkup, as a basis for the health-education program of the school year, should be a routine procedure in every case. This work can be done by the conference nurse, or the associate or assistant medical secretary, who is usually a nurse. Follow-up education with the parents, which often leads to consultation with the family physician, results in a greatly improved health status among the conference constituency.

Wherever a conference has a sanitarium, the medical staff—and especially the medical director—should be prominent in promoting and supervising a sound, balanced medical missionary program for the field. It is a great advantage to have a physician associated with a minister in evangelical work. But often the health aspect of an evangelistic effort must be carried on by a nurse alone, and the results are highly satisfactory when the nurse has had some background and particular training for

this type of work. Large use should be made of the book "Ministry of Healing," together with other health books and magazines of the denomination. The laws of physiology that have a bearing upon the habits of life should be given thoughtful study. It is not alone such matters as the use of meat and coffee that should be presented in the health program. This is only the A B C of healthful living. Other matters of diet are of just as great importance. Sister White mentions one of these; namely, the liberal use of sugar and sweet desserts, especially when combined with milk and cream; and the pernicious effects of mushes with sugar and cream. She states that such foods are often more harmful than meat.

Many are still living upon a diet greatly impoverished in vitamins and minerals, and as a consequence the diseases found in our ranks are but little different from those found among individuals who have much less light than we as a people. Scientific light of increasing brilliancy is illuminating the basic principles given by divine revelation. These should be studied with an earnest desire to know the truth and then to apply it in daily living.

INSTEAD of following the laws of nature, there is an ever-increasing tendency, when one is ill or indisposed, to employ the remedies advertised over the radio, in the magazines, or on the billboards. Such advertised remedies as alkaline seltzer are usurping the place that natural fruits and vegetables should occupy. Certain medicated rubs for the throat and chest, and drops for the nose are displacing the use of the fomentation, the application of hot and cold, and other remedies included in true physiologic therapy. New synthetic drugs are hailed as wonder-workers, while nature's methods of healing are neglected. *It is because of this spread of irrational and unsound ideas pertaining to health and treatment, that the need for health education in our ranks today is greater than ever.*

When medical missionary work of a sound character is connected with the giving of the third angel's message, it paves the way for ministering to the needs of both the soul and the body. This is the great objective, and should be a very large factor in the work of every Seventh-day Adventist physician and nurse. Nor are we ever to forget that gospel evangelism is the guiding head of our medical missionary work. Apart from this, our efforts will degenerate into mere public educational propaganda.

"Christ's servants are to follow His example. As He went from place to place He comforted the suffering and healed the sick. Then He placed before them the great truths in regard to His kingdom. This is the work of His followers. As you relieve the sufferings of the body you will find ways for ministering to the wants of the soul. You can point to the uplifted Saviour and tell of the love of the Great Physician who alone has power to restore."—*"Christ's Object Lessons,"* pp. 233, 234.

"The union of Christlike work for the body and Christlike work for the soul is a true interpretation of the gospel."—*"An Appeal for the Medical Missionary College,"* pp. 14, 15.

## Developing Health-Consciousness

By KATHRYN L. JENSEN, R.N., *Associate Secretary, Medical Department*

NOT long ago a bright college graduate told me regretfully that while in school she had not been required to take one class pertaining to *health*—physiology, bacteriology, nutrition, physical education, or health principles—during the entire four years of her course. This is the almost universal testimony of our college graduates.

The statement made by Horace Mann many years ago is still applicable to our present day. He stated that our students may learn all about the universe, and still be totally ignorant of the mechanism God has entrusted to their care and intelligence. They may know about plants and bugs and butterflies, but know very little relative to their own personal care, or that of their families. Here are given six reasons why members of the Medical Missionary Association should encourage future leaders and teachers to choose courses in health education before completing a college program.

*First*, because a sound knowledge and application of health principles—like that obtained in language, history, literature, or any other college subject—is not usually acquired without organized courses under competent professors.

*Second*, because our denominational treasury is spending thousands of dollars yearly caring for physical wreckage, no small part of which might have been prevented if health education had been emphasized in the curriculum and program of the school life of each student, from the church school on throughout the college period.

*Third*, because health will not be emphasized in the elementary and secondary schools until the colleges require physiology and health courses for those who will be the future academic, normal, and church school teachers.

*Fourth*, because college men and women are the teachers and leaders of the future, and a fund of sound health knowledge is fundamental in work requiring leadership.

*Fifth*, because although there has been but little advance in the *treatment* of disease during the last quarter of a century, there has been a tremendous advance in knowledge of *prevention* and early recognition of disease.

*Sixth*, because some of the best colleges of the world will allow no student to secure a degree who does not include certain definite scholastic hours of health courses in his program of education. Future leaders of our cause must also have this fundamental health knowledge in order to be able intelligently to present this phase of the third angel's message.

Dr. William Farrand, president of Cornell University, lists ten items (see February MINISTRY) as the minimum content of health knowledge of any educated man or woman. Should not this be the minimum of knowledge for every minister, teacher, and leader in the remnant church? With an adequately trained force of gospel workers assisting the medical workers, there is no limit to the molding influence of a balanced health message that meets every demand of science, revelation, and human need.

### MEDICAL MISSIONARY EXPERIENCE NO. 2

TACT IS IMPERATIVE.—  
*The true soul-winning nurse meets the patient on his own ground. One cannot both antagonize and win at the same time.*  
Mrs. A was very fond of murder stories—in fact, she feasted on them night

and day. My only contact with her was in the evenings during her hydrotherapy treatment. We always had pleasant times together and talked of many things. I was careful to let her know I did not approve of her choice of reading material, but did not preach to her about it.

She liked very much for me to entertain her with stories as I worked. So one night when I had nearly finished with her, a bright idea came into my head, and I promised to tell her the biggest "murder story" on record the next night, if she would be sure to remind me. This she did, and I rewarded her with the story of Calvary—the story of the cold-blooded murder of the One who so loved the world that He allowed cruel men to take His life, that through Him we might have life. This discussion took in promises of His second coming, and the prophecies of what and how it should happen.

The novelty of the method of presentation rather captivated her. We discussed the many phases of the plot and how it is working out to a grand climax, the consummation of the plan of redemption. I presented my subject not as a plea or a sermon, but as a story—the only way it would be listened to. My prayer was that God would bless the seed sown in soil, which though corrupted by wrong habits of living and reading, could be brought to the place where it could bear mightily for the Master by the planting of a new crop.

[A Senior Student Nurse.]

# BASIC PRINCIPLES OF HEALTH TEACHING

## No. 3—Not to Be Substituted for the Third Angel's Message

**T**HROUGH the instrumentality of the Spirit of prophecy, hygienic reform early became a prominent feature of denominational belief. Important principles of healthful living were brought to the attention of the believers at a time when there was a dearth of knowledge on the subject, and long before there was any organized effort to teach the public the principles of preventive medicine and natural methods of treating illness.

It is therefore most fitting that the denominational platform of belief give definite place to matters pertaining to bodily care and physical well-being. Man is a well-organized whole, and his spiritual nature and needs cannot be segregated or divorced from his physical, anatomical nature.

In their dealings with the human race, we find God the Father and Jesus our Saviour not unmindful of the bodily needs of the Edenic pair, or of the children of Israel. In fact, all through the Biblical record, solicitude is manifested for the physical well-being. Thus we read, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Not only are the physical, mental, and moral natures of man not to be segregated or isolated from each other, but we are clearly taught that habits of living and regard for the natural laws governing our physical bodies have a definite, intimate effect upon spiritual experience. Furthermore, it is well known that it is fundamentally a part of the plan of salvation that the image of God, lost through disobedience, be fully restored in man. This restoration must therefore take place in the mental, moral, and physical natures, since each was affected by the curse of sin. This being true, it is vitally important that proper provision be made for instruction in, and observance of, the principles of healthful living.

"One of the most deplorable effects of the original apostasy was the loss of man's power of self-control. Only as this power is regained can there be real progress. The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being."—"Ministry of Healing," pp. 129, 130.

While hygienic reform and the observance of natural law plays an important role in spiritual living, it is misguided zeal and an impaired perspective that gives prominence to this phase to the exclusion of the body of the message.

"The health reform, I was shown, is a part of the third angel's message, and is just as closely con-

nected with it as are the arm and hand with the human body."—"Testimonies," Vol. I, p. 486.

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent. We should take hold of every reform with zeal, yet should avoid giving the impression that we are vacillating, and subject to fanaticism."—"Testimonies," Vol. I, p. 559.

"To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—"Testimonies," Vol. III, p. 161.

Here is sound, balanced counsel that I am sure appeals to all. What a blessing it is that all these principles have been made so clear to us as a people. We are to avoid a fanaticism on the one hand and a careless liberalism on the other.

H. M. W.

## Demonstration Health Talk—No. 3

By LEAH M. GRIFFEE, R.N., Instructor,  
Washington Sanitarium and Hospital

SUBJECT: "The Common Cold."

AIM: To encourage the use of natural means in the treatment of colds.

DEMONSTRATION: The hot foot bath.

### HEALTH-TALK OUTLINE

*Introduction:* "The common cold costs American workers a hundred million dollars a year in wages alone, and causes more discomfort than any other disease."

"It is quite possible to appreciate the characteristic experience of a victim of the common cold whose distress was expressed by 'Ck-tish-u, ck-tish-u. Excuse me ef I dry mine eyes und vipe mine nose away.'"

### Body of Talk:

#### A. Description of colds.

1. Effect on mucous membranes.
2. Infectious aspect.

#### B. Prevention of colds.

1. Keep up body resistance.
  - a. Adequate sleep.
  - b. Simple, regular meals, including milk and plenty of fruits and vegetables.
  - c. Free water drinking.
  - d. Avoidance of exposure.
    1. To infected persons.
    2. By chilling, et cetera.
  - e. Good elimination daily.
  - f. Proper ventilation.
2. Medical attention to predisposing factors, as diseased sinuses or tonsils.

3. Protection for others.
  - a. Use handkerchief.
  - b. Wash hands often.
  - c. Keep away from others when you have a cold.

#### C. Treatment.

1. Start demonstration:
  - a. Equipment: Foot tub or substitute, water pitcher, hot water, cold, wet cloth for head, blanket to protect patient, large Turkish towel.
  - b. Temperature of foot bath.
  - c. Depth of water in tub.
  - d. Length of time for foot bath.
  - e. The procedure.
  - f. Completion of treatment.
2. Effects of treatment.
3. Additional measures in the treatment of colds.
  - a. Drink two to four glasses of hot lemonade, with little or no sugar, during treatment.
  - b. Go to bed between blankets; keep warm.
  - c. Get more than the usual amount of sleep.
  - d. Increase alkalization.
  - e. Encourage free elimination.

*Conclusion:* If cold symptoms are severe, the common tendency is to call a cold the "flu." It may be influenza, but aside from epi-

demics, influenza is rare. The common cold causes more suffering and discomfort each year than any other disease. Its complications are frequent and serious. *The common cold should not be neglected.*

#### SOURCE MATERIALS

Abbott, G. K.: "Physical Therapy for Nurses." Review and Herald, Takoma Park, D.C.  
 Harmer, Bertha: "Principles and Practice of Nursing." Macmillan Co., New York.  
 Duffie, Don H.: "The Common Cold." *Life and Health*, December, 1937. Review and Herald, Takoma Park, D.C.  
 Stevens and Ambler: "A Textbook of Medical Diseases for Nurses." W. B. Saunders Co., Philadelphia.

MARY had a little cold,  
 But wouldn't stay at home;  
 And everywhere that Mary went,  
 That cold was sure to roam.

It wandered into Molly's eyes  
 And filled them full of tears;  
 It jumped from there to Bobby's nose;  
 And thence to Jimmy's ears.

It painted Anna's throat bright red,  
 And swelled poor Jennie's head;  
 Dora had a fever, and  
 A cough put Jack to bed.

The moral of this sorry tale  
 Is very quickly said:  
 She could have saved a lot of pain  
 With a day or two in bed!

—*Health.*

## THE HEALTH MESSAGE IN OUR PUBLIC EFFORTS

By A. A. CONE, *Pastor-Evangelist,*  
*Providence, Rhode Island*

THOSE not yet of our faith are sorely in need of sound health reform principles. There are a number of ways in which the health message may be promoted in connection with our public efforts. First of all, I would say that an evangelist or minister should himself live out those principles. Secondly, I believe the minister should present health principles in his meetings.

Early in my public efforts I begin weaving in the Bible principles of health with the other precepts of the kingdom, just as I do the presentation of the law or the Spirit of prophecy. Thus when I come to the specific presentation of these subjects, I have very little, if any, difficulty in getting the people to accept them. I have emphasized from the very first the fundamental principle, "Ye are not your own. . . . Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

I find it a good plan to build steadily and solidly upon fundamental principles,—here a little, there a little, as they may be fitted into our program,—so that when it comes to the presentation of the subject itself, the people

are ready to receive it. We sometimes fail because this wonderful message of health is presented merely as a set of hard and fast rules, prohibitions, and restrictions. The people consequently come to look upon it as a burden rather than as a glorious message of liberty and freedom from the bondage of ill-health.

I believe that Christ, and the love of Christ, is the center of the health message, as well as of every other message we bring the people. The devil doesn't care which extreme we take, so long as we swing to one or the other. Many who become interested in teaching this message of health are inclined to swing to an extreme, beginning to teach their own personal ideas and setting forth advanced light on these things to those as yet prepared only for the simpler principles. For instance, in one territory where I went, the pastor had taught the people there—our own people and non-Adventists as well—that it was a positive sin to eat white bread or white sugar. You can readily understand that any one who followed that minister would, as he began to present the health message, be stamped as an



extremist. Prejudice must first be broken down, and not created at the outset. In our teaching of the health message, may the good Lord save us from becoming faddists and fanatics.

"In teaching health reform, as in all other gospel work, we are to meet the people where they are. Until we can teach them how to prepare health reform foods that are palatable, nourishing, and yet inexpensive, we are not at liberty to present the most advanced propositions regarding health reform diet. Let the diet reform be progressive."—*Testimonies*, Vol. VII, p. 135.

"Be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing men to a premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. They will hear and believe. Nor does the Lord require His messengers to present the beautiful truths of healthful living in a way that will prejudice minds. Let no one put stumbling blocks before the feet that are walking in the dark paths of ignorance. Even in praising a good thing, it is well not to be too enthusiastic, lest you turn out of the way those who come to hear. Present the principles of temperance in their most attractive form.

"We must not move presumptuously. The laborers who enter new territory to raise up churches must not create difficulties by attempting to make prominent the question of diet. They should be careful not to draw the lines too closely, for impediments would thus be thrown in the pathway of others. Do not drive the people; lead them."—*Gospel Workers*, p. 233.

Now, in regard to the evangelist's giving the message. I greatly appreciate the specialists that we have among us when it comes to a technical knowledge on this subject. The doctors and nurses far outshine most of us ministers in giving this technical information, and are a wonderful asset when available for an effort. But I maintain that no minister is clear before God who depends entirely upon such help, as a cripple would depend upon a crutch. I believe that every minister in this movement should prepare himself to give the health message and should present at least its great fundamental principles, even when trained medical workers are available. An evangelist is looked upon as a leader, and therefore if he does not emphasize the health message to the people, they will look upon it as a rather secondary matter and consider it of no great importance. We read further in the Spirit of prophecy:

"Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Ministry of Healing*, p. 147.

"True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful view of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. God desires His light bearers ever to keep a high standard before them."—*Testimonies*, Vol. VII, p. 137.

## Ministerial Responsibility Outlined

By MARTIN A. HOLLISTER, Associate Secretary, Medical Department

THAT sound health reform has a definite place in the work of the gospel ministry in presenting the third angel's message to the world, is definitely pointed out both in the Bible and in the Spirit of prophecy.

"Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Counsels on Health*, p. 390.

We have been warned that ultimately conditions in the world will obtain which will necessitate conducting our work in a method vastly different from that heretofore followed. Already in certain countries conditions are such that we may discern something of what is before us. One method is suggested for us in the following quotation:

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . . You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, 'Curse ye Meroz, . . . because they came not to the help of the Lord.'"—*Id.*, p. 533.

These are strong words, but they are words from the Lord, pointing out our duty as ministers. There is surely but one safe thing for us to do, and that is to heed the heavenly mandate. The minister who is endeavoring to save souls should therefore recognize that a part of his soul-saving work is that of the saving of the body. This is evidently implied by the apostle Paul in 1 Thessalonians 5:23: "I pray God your whole spirit and soul *and body* be preserved blameless unto the coming of our Lord Jesus Christ." Paul further states in Colossians 1:28, "We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

As ministers of the gospel ought not we also to make the appeal with the apostle Paul? "I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Evidently the apostle is employing words that are familiar to Jews and Jewish converts to Christianity, when he speaks of presenting one's body as a living sacrifice. He has in mind the sacrifice "without blemish" which was required in the Old Testament ceremonies. Such a sacrifice is the only kind God ever accepted, and it follows that those whom we present unto the Lord should likewise be without blemish.

"It is impossible to present our bodies a living sacrifice to God when we continually fill them with

corruption and disease by our own sinful indulgence. Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health."—*Id.*, pp. 24, 25.

This necessitates the best in body and soul,—being clean physically as well as spiritually. Surely we as ministers find a work to do in health lines as well as in spiritual lines. And this thought is likewise implied in Third John, verse two: "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

"The truth for this time embraces the whole gospel. Rightly presented, it will work in man the very changes that will make evident the power of God's grace upon the heart. It will do a complete work, and develop a complete man. Then let no line be drawn between the genuine medical missionary work and the gospel ministry. Let these two blend in giving the invitation, 'Come, for all things are now ready.' Let them be joined in an inseparable union, even as the arm is joined to the body."—*Id.*, p. 516.

"A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time."—*Id.*, p. 497.

"Those who are willing to inform themselves concerning the effect which sinful indulgence has upon the health, and who begin the work of reform, even from selfish motives, may in so doing place themselves where the truth of God can reach their hearts. And, on the other hand, those who have been reached by the presentation of the Scripture truth, are in a position where the conscience may be aroused upon the subject of health. . . . There are many who would receive the truths of God's word, their judgment having been convinced by the clearest evidence; but the carnal desires, clamoring for gratification, control the intellect, and they reject the truth because it conflicts with their lustful desires. . . .

"Sinful indulgence defiles the body, and unfits men for spiritual worship. He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality. But if he disregards that light, and lives in violation of natural law, he must pay the penalty; his spiritual powers are benumbed, and how can he perfect holiness in the fear of God?"—*Id.*, p. 22.

In conclusion, note this counsel given to us on page 566 of the same book:

"Our workers should use their knowledge of the laws of life and health. They should study from cause to effect. Read the best authors on these subjects, and obey religiously that which your reason tells you is truth."

This indicates that although we are given instruction in the Spirit of prophecy regarding principles of health reform, there are also sound principles to be found in books written by other authors. But our duty is plainly stated in that we are individually to "obey religiously that which your reason tells you is truth."



THE excesses of our youth are drafts upon our old age, payable with interest about thirty years after date.—*Charles Caleb Colton.*

*The Ministry*, March, 1938

## Harmful Soft Drinks

IT is unfortunate that individuals who virtuously abstain from alcoholic liquors often innocently fall into the error of partaking of so-called soft drinks that are not without harm. There is a widespread demand for the non-alcoholic soda-fountain beverage. For the most part these drinks are artificially colored, artificially flavored, and often prepared or bottled under none-too-sanitary conditions. The chief virtue of these beverages is that they do not contain alcohol. True, they are liquid, and generally refreshingly cool. The artificial flavor may tickle the palate for a moment, and the color may have a psychic effect upon some; but really how far short they fall as compared to a cool drink of sparkling water. And how inferior are artificial drinks as compared to a refreshing drink of healthful, genuine fruit beverage!

But the artificiality and the fact that these prepared drinks may be mixed and served under conditions that are not the most cleanly, are not the most serious objections to some of these soda-fountain beverages. Our chief concern is the fact that unsuspected harmful ingredients are contained in these drinks. Perhaps the most popular and widely sold, and at the same time one of the most objectionable, artificial drinks is Coca Cola. This is the drink that is said to be so refreshing. It is widely relied upon, and indeed many daily depend upon it to give them "pickup," and to relieve both the morning and the afternoon "slump." Caffeine, a stimulating alkaloid, the drug also found in tea and in coffee, is the chief active principle in Coca Cola and other drinks having a similar physiologic effect. Dr. O. T. Osborne, of Yale University, an eminent authority on the action of drugs, speaks of caffeine as follows:

"While it stimulates, it leaves the brain more fatigued after its action is over, and when it is used repeatedly as a cerebral stimulant, . . . it can do nothing but cause general nerve and brain fatigue, unless adequate sleep is obtained."—*Principles of Therapeutics*, p. 214.

"There is no question but that a caffeine habit can be acquired."—*Id.*, p. 215.

These two brief quotations will help in understanding the action of caffeine-containing beverages. Coca Cola, I am told, is quite freely used even in Seventh-day Adventist ranks, and we therefore quote Doctor Osborne's opinion and warning regarding its use as follows:

"It is not necessary here to discuss the end results of the Coca Cola habit; it is serious, and is especially harmful to children and youth. The cause of the habit is the caffeine in the mixture. It is not pertinent to discuss the small amount that one glass may contain, or that the civilized world drinks tea and coffee freely. *The Coca Cola habit is pernicious.*"—*Id.*, p. 216. (Italics ours.)

From the foregoing it is obvious that these caffeine soft drinks are hard on the nervous system.

H. M. W.

## LIFE COMES FROM GOD

NOTABLE contributions to the science and art of the practice of medicine by Richard C. Cabot, M.D., of Boston, have made him an international authority in the medical world. Recently in an address before the Massachusetts Medical Society, the doctor philosophized a bit and gave some personal views and conclusions drawn from the background of an unusually extensive clinical experience as Professor of Medicine at Harvard Medical School. "The Wisdom of the Human," was the title of Doctor Cabot's paper, which is printed in full in *The New England Journal of Medicine*, November 18, 1937. These excerpts from this learned teacher's presentation will, I am sure, be of unusual interest to the readers of THE MINISTRY.

"A considerable period of residence on the surface of this earth has not impressed me with the wisdom of the human mind. It is the wisdom expressed through the human body that has impressed me. . . . We all admit the wisdom of the healing powers at work in the body, powers which our therapeutics are a very long distance behind. . . .

"Here is a power that is not neutral, but tremendously biased on the side of life as against death. It does not win every time, and it still leaves plenty of work for all us doctors to do; but still it does about ten times as much as all that we can do to keep life from being overcome by death. We see, then, a force that has superhuman wisdom and that cares tremendously about life. It is always on the job. . . .

"Where does this force come from? Where do we get the healing substances in our tissues? Out of our food and water and the air we breathe; that is, out of the bounty of the universe. We cannot make food, air, or water. We find the air and the water; we cultivate our food which comes out of the cosmos which has created us and gives us the life that brought us here today. Now, if we see in our medical work a power superhuman in wisdom and in goodness, one that works all the time and that comes out of the cosmos, I do not see why we should not call it by its natural name. I do not see why we should be afraid of that name. It is perfectly obvious that it is God. Why should we physicians be afraid to use those letters, G-O-D? That is the only proper word that represents those facts; 'nature' is a very foolish word to use for them, for no one knows what that word means."

In this day of modernism when the name and power of God have been so nearly removed from men's thoughts, it is most heartening to read from the pen of such an eminent man these words of confidence in a personal God—confidence in His creative and sustaining power.

In "Ministry of Healing" we find a kindred thought beautifully summarized in these words: "That which physicians can only aid in doing, Christ accomplishes. They endeavor to assist nature's work of healing; Christ Himself is the healer. The physician seeks to preserve life; Christ imparts life."—Page 111.

And the Spirit of prophecy further reveals just how intimately and specifically the healing power of God is manifested in the tissues of the body.

"The physical organism of man is under the supervision of God, but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. 'Ye are God's husbandry; ye are God's building.' In God we live, and move, and have our being. Each heartbeat, each breath, is the inspiration of Him who breathed into the nostrils of Adam the breath of life,—the inspiration of the ever-present God, the great I AM."—*Medical Ministry*, p. 9.

"God's healing power runs all through nature. If a human being cuts his flesh or breaks a bone, nature at once begins to heal the injury, and thus preserve the man's life. . . . It is God who has made the provision that nature shall work to restore the exhausted powers. The power is of God. He is the great Healer."—*Id.*, pp. 11, 12.

Do we realize that in dealing with the laws relating to our bodies and their physical well-being, we are dealing with laws specifically ordained by God and constantly maintained by Him? This places the matter in its true light and should impress us that momentarily it is in God that we truly "live, and move, and have our being." It is therefore a high privilege as well as a solemn obligation intelligently and conscientiously to observe the principles of healthful living that the Creator has ordained "for our good always." As a people, we should be not only health-conscious but health-conscientious.



TRAFFIC LAWS OF HEALTH.—Your health is your bank balance in the bank of life. Daily wear and tear of living tends to deplete this bank balance. To safeguard it against depletion, make the daily bank deposits in terms of plenty of regular sleep, rest, fresh air, recreation, external and internal cleanliness, regular meals with wholesome foods, emphasizing fresh fruits, green vegetables, and dairy products. Check up this bank balance with periodic health examinations.

The laws of health demand that you pay as you go. When you speed, you squander. Keep the wear and tear of living within your health budget. Practice rigid health economy.

Youth speeds along the open highway of health, but the adult is driving in a congested traffic of increasing health hazards. Therefore, the traffic laws of adult health, Slow down to moderation in all things, and don't crash the red lights of physical and mental excesses.—*Bulletin of the Academy of Medicine, Cleveland.*



## Association Notes

THE first overseas comment comes from Dr. J. E. Cairncross, superintendent of the Stanborough Hydro and Clinic:

"Enclosed with this letter is my enrollment card duly filled out. I cannot tell you how glad I am that some one became enthusiastic enough to propose the formation of the Medical Missionary Association. I shall esteem it a great privilege to belong to this Association, especially as we are here at the crossroads of the British Empire, but yet so far away from contact with other medical workers of our movement. It is our earnest hope and prayer that the Association will truly bring about a greater spirit of united effort among those engaged in the right-arm work of finishing this message."

SEVERAL large enrollment lists have recently

come in from our leading medical institutions, and other lists are on the way. These responses are encouraging. We trust that our physicians and nurses in private work will heartily respond to this plan and actively support our endeavor to enlist the entire medical group in promoting health education and a needed revival along all medical missionary lines.

We hope you will be pleased with the appearance and sentiment of the Membership Card which is reproduced in facsimile on this page. While you carry the card in your bill-fold, may you carry the platform of principles and objectives of the Association in your heart, and join in prayer for its success in accomplishing much good in the earth through medical evangelism. It is hoped that by this avenue our medical workers will become more effective gospel workers, and our gospel workers more competent medical workers.

This facsimile reproduction of the Medical Missionary Association membership card calls attention again to our desire actively to enlist in this Association all who are eligible.

## Membership



## Certificate

is a member of

The Medical Missionary Association of Seventh-day Adventists, organized to promote health education and medical missionary work.

Headquarters: Medical Department, General Conference  
Takoma Park, Washington, D.C.

Issued .....

Secretary

In becoming a member of the Medical Missionary Association of Seventh-day Adventists, I hereby affirm my confidence in the platform of principles adopted by the General Conference in session in 1936, epitomized in the following statements:

"We recognize that it is in God that we live and move and have our being; that man is not his own, but belongs to God: . . . and that a disregard for natural law and the violation of it are attended by physical penalty. . . .

"We believe that the light revealed in true science, in the Bible, and in the Spirit of prophecy is of benefit only as it is followed. . . .

"We believe that the principles of health reform demand total abstinence from all intoxicating beverages, such as beer, wine, and spirituous liquors, tobacco in all its forms, tea and coffee, and irritating spices and condiments.

"We believe in sufficient and appropriate exercise . . . and hours of sleep, and . . . in the proper clothing of the body as relates to warmth, protection, simplicity, and modesty.

"We believe in strict cleanliness of person and premises. . . .

"We believe that man's best diet is that originally provided for him: grains, fruits, nuts, and vegetables, to which may be added eggs and dairy products when obtained under assured health conditions.

"We believe that flesh food at its best is only an emergency food; . . . and that its use as food under ordinary conditions is attended by risk to the health. . . .

"In some countries conditions of poverty or scarcity . . . may make it difficult or even impossible for believers to obtain a sufficient quantity or variety of those foods best suited to promote health, and therefore we would not urge diet standards impossible to attain. We also believe that no one should sit in judgment on others in matters of diet."

Date .....

(Signed) .....

On the reverse side of the card, to be signed by the member, is a pledge of allegiance to the principles there epitomized. Enrollment cards will be gladly sent to any who have been missed.

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# THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

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## VALUE AND PLACE OF THE "SELECTIONS"

By A. L. WHITE AND D. E. ROBINSON,  
*General Conference Headquarters*

**S**PEAKING of the place of her writings in the church, Ellen G. White wrote:

"The Lord has sent His people much instruction, line upon line, precept upon precept, here a little and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light."—*Colporteur Evangelist*, p. 37.

This recognition of the relative position of her writings was ever maintained by the Lord's messenger. Clearly and forcefully she stated again and again that in her works were to be found God's messages for His people. In speaking of the importance of her work she wrote:

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—*Testimonies*, Vol. V, p. 661.

As mentioned in former articles, the early numbers of the "Testimonies" appeared at first in small pamphlets. They contained messages of immediate interest and value to the church at the time the messages were given. These published "Testimonies," however, contained only a part of that which had been written, for many of the messages were of such a personal or local nature that there was no need for their publication. From the very first, it was necessary that choice be made of articles best suited for general circulation. In making this choice, Ellen White did not always rely solely upon her own judgment, but welcomed the counsel of workers of long experience in the cause. Her practice of consulting, when possible, with her ministering brethren regarding the best manner of presenting the views given was stated by her in 1906 as follows:

"It requires much wisdom and sound judgment, quickened by the Spirit of God, to know the proper time and manner to present the instruction that has been given. . . . In the early days of this cause, if some of the leading brethren were present when messages from the Lord were given, we would consult with them as to the best manner of bringing the instruction before the people."—*Writing and Sending Out of the Testimonies to the Church*, p. 5.

### Circulation, Scope, and Phrasing

At that time, Elder James White, with his general knowledge of conditions in the field,

was well qualified to give counsel as to the use of the matter. In the case of the first number of the "Testimonies," the messages were read to the Battle Creek church, and by vote of those present, it was decided that the matter should be published for general circulation. The choice of that which should be placed in print for general circulation, did not rest, however, entirely with human counselors. Quite early in her work she was given the assurance:

"You are not alone in the work the Lord has chosen you to do. You will be taught of God how to bring the truth in its simplicity before the people. The God of truth will sustain you, and convincing proof will be given that He is leading you. God will give you of His Holy Spirit, and His grace and wisdom and keeping power will be with you."—*Id.*, p. 11.

While many of the "Testimonies" by their nature gave instruction of universal application, others met specific issues. Many set forth timely counsel regarding the advancing work of the church. In choosing articles for the later published "Testimonies," if a subject of general interest was found to have been treated in an early number of the "Testimonies," the later article was not, as a general rule, published. As a cumulative group of writings, they grew in scope and value as time advanced, for as more and varied issues were met, counsel was given in the "Testimonies" to meet these issues. As the volume of writings grew larger, and the field of subjects covered increased, greater care had to be exercised in the choice of matter, in order to avoid undue repetition.

Not only was the choice of articles an important task, but study must also be given to the phraseology. The messages must be presented in the clearest way, in order that they might not be misunderstood. In 1901, Mrs. White spoke of her work in gathering and examining matter for publication in Volume VI. Here are her words:

"I have much to do before going to Conference. There are some things to be completed for Testimony 34 [Vol. VI]. . . . I had thought to go to the sanitarium for a while, but I seem to be needed here. I must select the most important matters for the Testimony, and then look over everything prepared for it, and be my own critic; for I would not be willing to have some things which are all truth to be published; because I fear that some would take advantage of them to hurt others.

"After the matter for the Testimony is prepared, every article must be read by me. . . .

"I try to bring out general principles, and if I see a sentence which I fear would give some one excuse to injure some one else, I feel at perfect liberty to keep back the sentence, even though it is all perfectly true.

"During my sickness, I have worked every day excepting the Sabbath sitting on the bed propped up with pillows."—*E. G. White Letter 32, 1901.*

A few months later, she spoke of her letter writing and of the relation of her letters to future books:

"Since the beginning of the year [1902], I have written about seven hundred pages. Much of this matter is letters to different persons. These letters will be used in the 'Testimonies,' and will, I hope, be a help to our people. At times my brain is so intensely active that it seems impossible for me to write the ideas as fast as they come to me."—*E. G. White Letter 68, 1902.*

### Influence on Individuals and Church

That the "Testimonies" have accomplished the work for which they were given none can gainsay, in so far as they have been studied and faithfully obeyed. They have been of untold value to those who have been seeking to perfect Christian character and to prepare to meet their Lord at His second coming. The messages of appeal, of counsel, and of encouragement directed to the individual heart have borne fruit unto eternal life.

The influence of the "Testimonies" on church administration can never be measured. Time and time again when steps were being initiated which would lead into policies and plans which at first offered promise of benefit, but which were not well founded, the Lord through the "Testimonies" sent clear messages of warning and counsel. Not only was the church saved from disaster, but through following the encouraging messages urging aggressive work and giving instruction regarding means by which forward steps could be taken, great advances were made in all branches of the work. Each department of our great work finds its guiding principles in the counsel as found in the "Testimonies" and other like volumes. It can be said without fear of contradiction that Seventh-day Adventists as a denomination owe much of their present prosperity to following the leading of the Lord through this chosen means of instruction. In all honesty and sincerity, Elder C. H. Watson said, as he was about to retire from the presidency of the General Conference:

"During the last six years of General Conference administration, this church encountered many crises, for the meeting of which instruction had already been given through the Spirit of prophecy. . . . I want to tell you, my friends, I have never found it necessary to go outside the Bible and the 'Testimonies for the Church,' for direction in the leadership of this movement."—*Review and Herald, June 18, 1936.*

### The Wisdom of a Selection

As church leaders have witnessed how rapidly our membership has increased without a

*The Ministry, March, 1938*

proportionate increase in the circulation of the nine-volume set of the "Testimonies," the wisdom of a selection of matter from these volumes for wide and less expensive distribution was recognized. The trustees of the Ellen G. White Estate and the General Conference Committee jointly assumed the responsibility for bringing out a selection of articles primarily for the laity, containing that which would be of the most interest and value to them. Among the portions omitted were matters of "local and personal" interest, messages addressed especially to ministers and workers in the cause, and much counsel regarding the conduct of institutions and of the organized work. A few articles were omitted because they paralleled subject matter in the "Conflict of the Ages" series. Those to whom this instruction is of special value should have the full set of "Testimonies," as well as the other Ellen G. White books.

As a rule, the articles were selected in their entirety, and arranged in the order in which they were originally published. No verbal changes were made in the language. The source of each article is clearly given,—where it may be found in the full set. The volumes are made attractive and more readable by use of a larger-size page and a clearer type.

It was recognized at the outset that such a selection of matter could not and would not take the place of the full set of the "Testimonies." Today, as in the earlier years, our workers and many students will desire the complete set. *There was never any intention to revise or retire the nine-volume set. They will always have a place and will continue to have a wide circulation and systematic study.* But the publication in inexpensive form of the "Selections," having to do with Christian experience and a preparation to meet our returning Lord, now opens the way for thousands of Adventist families to benefit by counsel of most vital importance to every believer. Thus the "Selections" will have a wide field of usefulness, and will help to make possible the commendable goal set forth by Mrs. White when she wrote:

"The 'Testimonies' should be introduced into every Sabbathkeeping family."—"Testimonies," Vol. IV, p. 391.

At the present time only about one half of our Seventh-day Adventist homes have the "Testimonies." What would it mean to the individual members, and to the great work of Seventh-day Adventists if the many homes now without "Testimonies" were influenced by the study of these precious writings?



**DRIFTING WORLD.**—The feeling that our present world is one of trouble and confusion, drifting, besides, toward a state even worse than the present, is finding expression in many quarters.—*Christian Advocate (M.E. South), Dec. 31, 1937.*

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## COLLEGE MINISTERIAL SEMINARS

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### Current Field Training Notes

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#### Walla Walla's Three-Group Plan

OUR seminar work here at Walla Walla is carried on as a combination class and project work. We have three groups, each meeting once a week, and having a class hour during the regular school session.

1. JUNIOR YEAR BIBLE WORK.—The first group is made up of junior college and junior theological students. In the class hour each week, we discuss various angles of problems confronted in personal soul-winning work. We place chief emphasis upon Bible work, including various phases of house-to-house effort, which looks forward to interesting people in the study of the Bible and in religious questions. This year we have fourteen students working in this group, two of whom are young women.

These young people go out and attend services at various near-by churches, where they assist in the Sabbath school, young people's meeting, and sometimes in the church service. But they seldom preach or occupy the pulpit. They are sent out two and two on Sabbath afternoons in communities where the church services are held in the morning, and during the morning hours in churches where the services come in the afternoon. These young people go from house to house in the vicinity, distributing literature and talking with the people about the signs of the times and the conditions of the world, studying the Bible with those who desire Bible study.

We are endeavoring now to arrange for some members of this group to take up a special study of projects in welfare work under the guidance of the officials of the local county welfare organization. This experience will afford them many points of information as they work for people in various conditions, socially and economically. When this work has been faithfully carried out and adequate and acceptable reports of the work have been turned in to their instructor, they receive one scholastic hour of credit each quarter.

2. SENIOR YEAR STUDENT-PASTORS.—The second seminar group is composed of senior theological students. In this group we have eight young men working. Each one is assigned a church within driving distance of the college, over which he becomes, during the school year, a student-pastor. He works under the direction of the local church elder and officers. These young men are permitted to preach in their churches each Sabbath, excepting occasionally when conference workers visit the church. In connection with their student pastoral work, they study the various problems of the local church where they are

located. These problems are of a wide variety in their nature, such as church and Sabbath school attendance, spiritual condition of church members, elements of worldliness, problems of young people, and local church finances.

These topics are brought before the group for study and discussion at their weekly meeting each Friday. This meeting affords the instructor opportunity to give the young men assistance in understanding and dealing with local church problems wisely and justly, as well as a study of the conduct of church services and preaching work in the local church. For this work, these young men receive one scholastic hour of credit each quarter, on satisfactorily carrying out their projects.

3. SUPPLEMENTAL YEAR EVANGELISTS.—The third group consists of theological students who, for one reason or another, have to stay over an extra year in order to finish, or who come back for an extra year in order to get additional work along certain special lines. These are students who have had the work given to both the first and second groups just described. These young men form a group by themselves, which we call Seminar III. This year we have only three young men in this group. We organize these young men into teams for an evangelistic type of preaching work, and send them out to various places within ready access of the college, where they hold week-end evangelistic meetings. Occasionally, we are able to find opportunity for them to hold week-end efforts in communities where there are no Adventists. Our opportunities are limited, however, to evangelistic efforts near by in the locality. These young men also meet once a week in a morning-session class hour, and at this time we study principles and methods of evangelistic endeavor, including evangelistic preaching, advertising, equipment, and procedure.

In all three of these groups we have some very fine, wide-awake, talented young people. They enter into the practical study of the work of soul winning—personal, pastoral, and evangelistic—with a great deal of interest and

HOMER F. SAXTON. [Instructor.]

#### Oshawa Features "Panel"

THIS year in our ministerial and Bible workers' seminar, we are promoting preaching, Bible studies, and discussions. We meet each Friday evening for forty-five minutes prior to the students' meeting in the chapel. The preaching service is held every second week, alternately with which we are promoting Bible studies. A large number are enrolled as Bible workers. On the Bible-study evening, we sing a hymn, have prayer, and then divide into two or three groups, each group going to a classroom, and there a student gives the Bible reading. This method



gives a larger number of members opportunity to take part, and adds interest to the seminar.

The discussion feature is popular. We have adopted the "panel" method. The panel is composed of four to eight members and the chairman, and there is the audience who listen in on the topic for discussion. The panel sits on the platform in a semicircle, with the chairman in the center. The panel discusses the topic as if no audience were present. The speeches are informal, and all remain seated. The duty of the chairman is to provoke thought, to clarify, and from time to time to summarize. The panel advances the various thoughts, and when the entire pattern is clearly defined, the audience may contribute additional thoughts or questions on anything previously presented.

These discussions encourage constructive thought and help one to think on his feet. The topics chosen for discussion are problems that may be met in the life of a Christian. Our first discussion dealt with the spiritual qualifications of a minister and of a Bible worker. Plans are being laid to hold cottage meetings in the city of Oshawa and vicinity soon.

GEORGE MILLER. [Leader.]

### **Oakwood's Missionary Program**

THE Oakwood Junior College seminar is attracting the attention of both faculty and student body. Every Friday evening the assembly room of Irvin Hall is filled to capacity with an enthusiastic group who discuss in a round-table manner the various phases of the minister's work. Helpful contributions from prominent visitors have added to the interest of the meetings.

Under the direction of Elder C. E. Mosley, head of the Bible department, an extensive missionary program has been launched. The theological students go out two and two as did the disciples of Christ, taking charge of certain churches in the vicinity of the college.

DUNBAR HENRI. [Leader.]

### **Laboratory Work at S.C.J.C.**

THE ministerial seminar of the Southern California Junior College is carrying on interesting meetings each Friday evening with about forty in attendance. The young men, and occasionally a young woman preparing for Bible work, present different Bible topics of interest to the members, and at the close of each meeting a faculty-member critic gives suggestions for improvement in the selection of subject matter and the manner of delivery.

At present, several members are filling appointments in the smaller neighboring churches. Others are conducting a branch Sabbath school and a Sabbath afternoon preaching service. Still another group is carrying on a regular series of Bible studies in the Woodcraft Home near the college. For

the second semester, plans are developing to hire the community hall in a neighboring valley for holding a series of meetings. At present, literature is being distributed in preparation for that effort.

One feature of great help is observation of a series of evangelistic meetings conducted by Evangelist R. A. Anderson, at Riverside. From 1,800 to 2,500 people are in attendance, and that affords a real laboratory for the members of the seminar.

C. M. SORESENSEN. [Instructor.]

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## **KINDLY CORRECTIVES**

### **Current Field Training Notes**

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### **Beware of Arraigning Nations**

*By B. P. HOFFMAN, Professor,  
Theological Seminary*

RECENT months seem to have produced an abundant crop of written speculations attempting to fit various contemporary political and international phenomena into private schemes of prophetic fulfillment. A similar vogue is apparent among some evangelists who feel it to be incumbent on the preacher of the Word to be able to point out not only certain nations and political forces as objects of prophetic utterance, but also to predict the exact course that will be taken by them.

Surely the kaleidoscopic changes that the last few years have witnessed in the European political situation, the countries of Asia, and none the less in the American hemisphere, should give pause to those who would assume the role of predictor and interpreter of motives behind movements taking place. Nor does a correct understanding of the message of the prophets require that this be done.

Well would it be if the chief end of all prophecy were remembered to be the setting forth of the Prince of Peace as the Saviour of mankind. Even those prophecies that are manifestly applicable to our times have as their primary burden, not the arraignment of particular nations or specific political trends, but the pointing out of the nearness of the final accomplishment of God's gracious purposes, the preparation of a people from all nations and classes of earth, and the unfolding of the basic principles on which the final struggle of the great controversy between right and wrong will be waged.

It is clear from the unmistakable bold outlines of history contained in the prophecies of the Bible that we have reached the period to which all the great seers pointed. But there is little, if anything, to warrant the many conflicting and confusing attempts that have been and are being made to indicate the particular

part individual nations or groups may play before the climax is reached. The issues God's people are to face are quite plainly revealed, and are very similar to those faced in preceding ages, except that they are now more fully developed. However, there is little to suggest that this people is called upon to denounce nations, races, or classes, as such, or to take sides in the controversies that are being waged between them.

### Indiscretions Will Jeopardize

There is a marked absence of anything of this nature in the records of the teaching and preaching of Him who is our example, and who Himself did not bring "railing accusation" against even the archenemy of all truth. It is also very noticeable that the writings of the Spirit of prophecy are almost entirely free from speculation as to the part individual nations, as such, or political organizations and movements will play in the closing phases of world history. Why should we feel called or qualified to go beyond these writings in assuming the role of prognosticator? Why should we engage in the judging of motives of national leaders and forces at work, or make applications of predictive prophecies which the changes of a single day might well reveal to have been unwarranted? Such attempts at analysis reveal superficial observation and lack of understanding of present-day problems, and at times needlessly stir up class hatreds and racial prejudices, with which the world is overburdened already. In the present state of "nerves" in the world, such endeavors might easily become the means of bringing serious consequences to our mission work, if not indeed, actual persecution to our workers.

The Bible records instances in which devout men, in order to be true to their God, were brought into conflict with civil ordinances, as in the case of Daniel and his three companions. But do we read of one instance where these or any others felt called to denounce the civil power or the particular system or type of government under which they lived? Squarely and without shadow of compromise, they met the issues touching their individual experiences, because principle was at stake. But where is any record of their entering into controversies in behalf of or against any particular political faction or type of government?

After the test that came to the three Hebrew children, we still find Jeremiah and Ezekiel enjoining upon their people submission to that same Babylonian government. Even in the days of a dictatorial and persecuting Rome, Paul was inspired to open his treatise on "subjection to the higher powers." Romans 13. The injunction of our Lord, "Render unto Caesar the things that are Caesar's," calls for due honor to those who rule in all lands and all ages, and does not

single out any particular form or system of government.

### Better Way of Exposition

As contrasted with the type of interpretation mentioned at the outset, there is a better way of expounding the prophetic Scriptures. It may not appeal to those who desire to pose as being well read; it may not hold an audience in a state of thrill; but it avoids the many dangers and follies against which we need to be on guard, and leaves room for exposition of the eternal principles of saving truth, without which the understanding of all the mysteries of these strange times will result in no real good. With regard to some of the unfulfilled prophecies, we can well afford to wait and let time fill in the details; and when they come to pass we will then know their full meaning.

We do know that the day of redemption is near at hand. The prophetic Word indicates that the final developments are just upon us and that they will be rapid ones. Shall we not give ourselves to a more earnest study of the personal experience we need in order to be able to stand in these perilous times, and to help others into a living experience and a complete surrender to the One who rules the destinies of the world.

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## THE RELIGIOUS PRESS

### Valuable Current Excerpts

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**DISILLUSIONMENT AFTERMATH.**—Wars and rumors of wars, hunger, discouragement, unhappiness, and bewilderment seem to be accepted by many as the inevitable lot of man. Disillusionment is giving rise to cynicism which, in turn, is creating selfishness. So widespread is the crisis that there is no possibility of recovery except by a return to the elemental facts of life and religion. At the center of our difficulties is indifference towards the things which we, as Christians, believe to be fundamental. Thoughtful leaders are beginning to feel that something is needed to persuade men to believe that this is God's world and that He is in it.—*Spirit of Missions (Prot. Epis.)*, November, 1937.

**UNITY'S HINDRANCE.**—There is nothing in the essential nature of the Christian religion or in the essential nature of the present situation to divide Christians. Our divisions have been created by misunderstandings of the essential nature of the Christian religion and by our allowing the ghosts of dead controversies to haunt us. . . . Unity in diversity can only be secured when all Christian institutions are regarded, not as ends in themselves, but as means created to serve Christian ends, and therefore as alterable from age to age in the interests of efficiency. It is the static conception of Christian institutions united to a false estimate of their absolute authority—as the *esse*, rather than the *bene esse*, of the church—which lies at the root of all our divisions in the sphere of ecclesiastical order. It is the static conception of Christian truth, combined with a false identification of the formulation of the truth with the truth itself, which is the cause of our divisions in the sphere of Christian faith.—*Modern Churchman (Mod.-Brit.)*, November, 1937.

**RADIO OPPORTUNITIES.**—The radio offers magnificent opportunities for the preaching of the word of God. Today four out of five homes have

radios. In the May issue of *Broadcasting and Broadcast Advertising* we read: "In addition to the 24,500,000 homes equipped with one or more radios, it was found that 4,500,000 automobile radios are in use in this country. Adding the 4,000,000 families owning two or more radios, it is estimated that at least 33,000,000 radios are now in use in this country."—*American Lutheran*, December, 1937.

**GODLESS YOUTH.**—An Association of Godless Youth in the Soviet town of Saratow, has resolved to designate Jesus Christ as "Public Enemy No. 1." The Godless at Moscow have taken steps to establish the largest printing press in the world. The announced aim is to print anti-Christian and anti-religious books in forty-five languages. A budget of 11,800,000 rubles (about \$6,000,000) will be raised by voluntary gifts. Russia has closed 612 churches during 1937.—*W. B. Sharp*, in *Current History*, January.

**AIRSHIP'S AGE.**—The age of travel by air is here. The Pan-American Airways has announced its program of building planes capable of accommodating 100 passengers and about ten times the capacity of the present China clippers. The new boats will be the largest in the world and will serve the business interests of the two Americas and probably transatlantic travel also. Looking ahead to the completion of these giants of the air, one sees on the immediate horizon the new age of rapid travel by air—not only for the few scions of wealth, but for the ordinary man. Whether it will contribute to human welfare or the reverse, no one, not even the scientists and the inventors, can tell. But progress by air has so far been too largely in the interest of destruction. Unless that can be changed, we shall watch with apprehension each advance in man's conquest of the air.—*Christian Advocate (M.E. South)*, Dec. 24, 1937.

**MORMON AGGRESSION.**—Tremendous zeal for error is being engendered in behalf of Mormonism. In a stimulating quarterly of the Utah Gospel Mission, working against Mormonism, we find these salient facts recorded: (1) Mormonism is keeping 2,000 of its emissaries at work without salary. (2) Mormonism has nearly all its senior-high-school students in its "theological seminaries" one hour daily, for training in its wrong doctrines and equipment as emissaries. (3) Mormonism has control over its people so that it can keep its proselyting force full; every young man is expected to serve two years or more.—*Walther League Messenger (Luth.)*, June, 1937.

**CHURCH-GIVING SLUMP.**—It was pointed out from a recent survey that in the judgment of 9,500 representative citizens, religion is losing ground, and our moral standards are growing worse. Governmental and other statistics indicate that since 1932, although Americans have increased their annual income by 61 per cent, gifts have actually decreased by 18 per cent to colleges, by 24 per cent to community chests, by 29 per cent to general benevolences, and by 30 per cent to churches. Out of the average American dollar, only two cents goes to religion and welfare, according to the survey.—*Christian Century (Mod.)*, Dec. 15, 1937.

**INDIA'S PROBLEM.**—India has her face turned toward Christ, but there are only nine missionaries to every one million of her people, and in her 670,000 villages, Christians reside in not more than 70,000. Foreign enterprise cannot overtake this colossal task; in the last analysis it must be done by India's own Christian people.—*Presbyterian*, Dec. 30, 1937.

**SECULAR ASCENDANT.**—Materialism abounds. It has even tainted the church so that a brilliant Chinese Christian told Americans and Europeans at Oxford that they represented a secular church in a secular world. Atheism dominates Russia. Paganism threatens to replace Christianity in Germany. Religious liberty is menaced everywhere. Moral

standards are scorned. From millions of people, the State demands allegiance heretofore accorded only to God. Governments tear up treaties like scraps of paper. Even President Nicholas Murray Butler gave way to pessimism when he said recently to the Church Peace Union; "There has been a complete breakdown of public morals, a complete turning of backs by governments upon their plighted word. And when that is done, there is no alternative but force."—*Missions (Bapt.)*, January.

**NEWMAN'S PATHWAY.**—Case histories of conversions show that when Anglicans take the path to Rome, it is almost always in single file and after each has fought through his or her edition of Newman's struggle at Littlemore.—*America (R.C.)*, January 1.

**CIVILIZATION AMUCK.**—Men are losing control over the marvelous civilization they have built. Not a few look back with something like deep longing toward the comparatively stable world of two or three generations ago. Doctor Fosdick has put the whole thing into a few vivid sentences: "We create movies and we degrade morals; we create radio and improve the circulation of nonsense; we create the automobile and facilitate the work of gangsters. . . . With all our wonderful technical equipment, we can plunge millions into unemployment; with all of our marvelous communications we can still make world wars."—*Presbyterian*, Dec. 30, 1937.

**SEX DELINQUENCY.**—Judged by every standard of sexual conduct which we have been taught to accept, the moral situation among our present-day youngsters can only be described as *bad*. As you know from the preceding reports, every effort has been made in this investigation to be fair to youth. We have gone out of our way to absolve youngsters of responsibility for the postdepression situation in which they find themselves. All of which does not alter the plain fact that there is more sexual intercourse outside of marriage among the young people of this decade than in any other period in the history of our country.—*F. L. Collins*, in *Liberty*, Dec. 25, 1937.

**CREATIVE EVOLUTION.**—Out of the teachings of Darwin arose the idea of creative evolution, which practically left God out of the picture. In the popular mind, God became very weak and far away, and man became very wise and great. The church began to conform to the false idea of evolution in religion. Le Conte's definition is: "Evolution is (1) *progressive change*, (2) according to *certain laws*, (3) by means of *resident forces*." People began to look upon religion as a matter of progressive change. Behavioristic psychology got hold of the minds of multitudes who began to believe that man is working his way up by a process of trial and error, and that every fall of man is a step upward.—*Wm. M. Young*, in *Christian Faith and Life (Fund.)*, January.

**CALENDAR TINKERING.**—The New York *Times* reports that on September 4 the League of Nations Committee on Communications decided that "the time has not yet arrived to convoke a world conference on calendar reform," because of "wide divergence between religious and national usages." "These divergences," the report went on to say, "made an accord unlikely." One of the principal difficulties foreseen was the fixing of Easter and other religious festivals. The last General Assembly was saved a hasty approval of one of the bizarre schemes through the wisdom of Dr. C. E. Macartney. Instead it was voted to ask presbyteries for their views. Better let the matter "lie on the table" indefinitely. There are too many vital problems facing the church for it to turn aside to this strange idea of inserting a "blank day" into the year, destroying the seven-day week, and petrifying the year into a cement case of colorless monotony. Let the statisticians and florists and haberdashers struggle with things as they are.—*The Presbyterian*, Nov. 28, 1937.

WORLD CHURCH.—Oxford revealed a world church. It was a startling discovery. Often have devout hearts thought of it, longed for it. It has been the burden of many a prayer, and its eventual attainment has always been confidently expected. But suddenly our faith turned to sight. Here it was actually before our eyes—a living, a world-wide church. This church at Oxford proved a powerful working force to which all the delegates contributed. These churchmen came from the ends of the earth—from greater distances, representing wider divergences of race, color, and thought, than the members of any ancient ecumenical gathering. The delegates at Oxford represented ninety-six different communions and forty-three separate nations; yet all were dominated by a single purpose—to make Jesus Christ Lord of life and of the world.—*Karl Quimby, in Zion's Herald (M.E.), Nov. 24, 1937.*

## NOTES AND NOTICES

### Information and Sundry Items

(Continued from page 2)

Protestant Sect—Adventists Give Average of \$30 per Person."

The Adventist sect is one of the smallest in the United States, numbering, as it does, only a few over 100,000 members; yet its every member is a missionary, giving his time to the circulation of Adventist literature (which is written in nearly every language), after a most careful personal perusal and digestion of such literature. Believing firmly in the institution of the Sabbath, or Saturday, as the day of worship for all time, he shows his protest against Sunday observance by doing whatsoever labor he may safely do on that day. But his appreciation of his faith is best shown in the price he is willing to pay for its maintenance and spread.

The *Visitor* misses our North American membership somewhat. We now have 166,221. But Roman Catholic reaction is explicit in contending that we show our disregard for Sunday by doing everything we can do "safely" on that day—surely an unfortunate negative impression of our attitude. Continuing, the article declares that our "free-will offerings" amount to "nearly thirty dollars per person" (to be exact, \$26.49). Roman Catholic giving is then set forth in invidious comparison under the subhead, "Sum Is Less Than Spent for Cigarettes." This paragraph then follows:

On this same basis, the average Catholic family, on the average of four members, would contribute one hundred and twenty dollars per year. Thirty dollars per adult, distributed over a whole year is not a large amount, representing as it does far less than the same adult spends for gasoline, for cigarettes and tobacco, for the movies and other entertainment, for candies and drinks. Does it not seem fair that the Catholic should give to the cause of Almighty God at least as much money as he spends on luxuries or recreation, or on drinks?

❖ PROGRESSION toward popular church unity is impressively recorded by the editor of *Living Church* (Aug. 28, 1937):

Perhaps St. Giles' Cathedral is itself the best indication of the progress that has been made. . . . In it John Knox thundered his denunciations of the ancient church. In it Jenny Geddes threw her famous stool at the head of the dean when he began the first

celebration of Archbishop Laud's liturgy in 1637. In it the Solemn League and Covenant was signed. . . . In this same St. Giles' Cathedral new history is being made. . . . Men and women of many religious denominations have been worshipping together within the ancient walls of St. Giles'. Two days ago a Syrian archbishop led from its pulpit the prayers of the daily office of his church, and Anglicans and Orthodox, Protestants and Old Catholics, Calvinists and Lutherans, joined in the responses. No John Knox was present to denounce the ancient church, no Jenny Geddes to throw a stool at the archbishop's head. Yet this was the same St. Giles' in Edinburgh, the stronghold of rigid Scotch Presbyterianism. . . . These men and women have a will to unity, and where there is a will, a way will ultimately be found, and that without the compromise of essential principles.

❖ EPISCOPALIANISM is wrestling with radicalism, which is disastrously boring from within—a condition indicative of disastrous trends in other bodies. Declares the *Presbyterian* (Sept. 30):

Conservative Episcopalians, clerical and lay, are energetically combating the inroads of radical socialism into their church. Charging that communism is the avowed program of many speakers invited to address Episcopalian bodies, notably the meeting of the Church League for Industrial Democracy, a company of conservatives has organized the Church Laymen's Association to protest this trend and call attention to the unscriptural basis on which such efforts rest. The American Civil Liberties Union, the Federal Council of Churches, and other organizations were pointed out as dangerous to sound principles of church life. These radicals in church circles were called the new dealers in religion, and it was claimed that the efforts of all of them are directed to a process of boring from within the various denominations until they have become the tools of a purely social and supposedly humanitarian program, to the neglect of the spiritual testimony and essential witness which are committed to the church.

❖ THE delicate situation confronting the Christian missionary in the Far East is set forth in the leading editorial of *Christian Century* for November 3, 1937. Space admits only one paragraph.

Since the emergence of the Japanese state with a sense of Asiatic mission, this drive for the "Japanification" of the Christian enterprise in that country has received strong reinforcement from the secular authorities. The growth of emphasis on Shintoism as a religion of patriotism, with its adoration of the emperor as the divine head of the state by virtue of his descent from the Shinto sun goddess, has revived a cult which involves grave problems for the Christian. What happens when a student in a Christian school, or an adult Christian visiting a Shinto shrine, genuflects before a portrait of the emperor or burns incense at the altar of an imperial ancestor? The Japanese authorities have argued that nothing happens beyond an act of patriotic avowal, somewhat analogous to the salute to the flag performed in American schools (and resisted by Jehovah's Witnesses). But some missionaries have insisted that idolatry is involved, quite as much as would have been the case among the first-century Christians who were called on to burn incense on the altars of the Roman emperors.

❖ AN editorial in the *Sunday School Times* (Nov. 20, 1937), titled "Heathen Thefts From the Bible," is worth reading in entirety, especially by missionaries confronted with the challenge of Buddhism. The puerile contentions of some that the New Testament borrows from

the Bhagavad-Gita is shown to be the exact reverse of the facts. The gospel of John has been "looted for quotation." There has been "extensive and convincing plagiarism of ideas and expression." These are not, however, in the original writings, but in the "remodeled and rewritten" versions of post-Christian times. Here is the opening paragraph:

Parallels to Scripture in Asiatic literature have been diligently sought out in an attempt to disprove the uniqueness of Christian ethics and of Scripture revelation, and even in order to trace a Buddhist or other origin of our Lord's words and miracles. The error in these calculations is that they often reverse history. What is brought forward as a heathen parallel or lofty teaching is quite often of Christian origin, modified and reduced.

## Islam Problem

(Continued from page 4)

6. A MISSIONARY PROBLEM.—One could make a strong case for missions to Moslems solely on the social conditions in Moslem lands, and the crying needs of its childhood and womanhood for deliverance. But Islam is a missionary problem in the same sense as Judaism. Mohammedans have a zeal toward God, but not according to knowledge. If the Jew needs the gospel, so does the Moslem. And the question of missionary need is indisputable to those who have lived under the shadow of Islam.

Three words characterize the missionary problem in its historic aspects: neglect, difficulty, paucity of definite results. *First*, there has been an unaccountable *neglect* in carrying the gospel to Moslem lands since the rise of Islam. In fact, this religion itself is proof that missions were neglected in Europe. Except for one or two names of individuals, there were no missions to Moslems until the days of Henry Martyn. He may be called "The Modern Pioneer," having before his death translated the gospel into three Moslem languages. Today, there are whole sections of the Christian church that have never attempted missions to Moslem lands, and the unoccupied fields throughout the world are largely Moslem areas or Moslem populations.

A *second* outstanding feature in the problem is its alleged *difficulty*. This includes difficulty of approach and inaccessibility because of Moslem fanaticism and intolerance; also the difficulty of proclaiming the gospel message, because of the character of the Moslem, and of the message. The good in this case is the enemy of the best. The Moslem has so much that he feels no need of any further good news. A final difficulty is the difficulty of those who are almost persuaded, as they face the law of apostasy with its cruel provisions against converts.

This brings us to the *third* factor in the missionary problem; namely, the *paucity* of

*definite results*. There have been converts from Islam down the centuries, and outstanding martyrs from the days of Raymond Lull, but there are still countries where missions have been carried on for fifty years and more without any organized churches composed of Moslem converts. The total number of converts from Islam in all North Africa is scarcely five hundred. On the other hand, in Java, the Dutch report over 72,000 Moslem converts, and in Persia there is today an indigenous church. The missionary problem of Islamism is the problem of patience—the patience of sincere prayer, the patience and love that will not let them go.

7. A PERSONAL PROBLEM.—When the Christian faces these various aspects of Islamism as a world problem, his only response must be, "What wilt Thou have me to do?" What is our duty to our Mohammedan neighbors? How long shall we halt between two opinions regarding the necessity and the futility of missions to Moslems?

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## Anglo-Catholicism

(Continued from page 25)

adoration. When it is remembered that as late as the 1860's and 70's it was considered "Romish" in the Episcopal Church to have flowers on the altar or to carry a processional cross, it is easy to realize how far Anglo-Catholic ritual has progressed in a Rome-ward direction.

Finally, there is discussion of the prayer and devotional books, with special mention of Knowles' "Practice of Religion," leading to this significant comment:

The instructions on the prayer book and doctrinal matters are enough to make the "low churchmen" faint. It contains the "full Catholic" ritual and has gone into a number of editions.

✱ ✱ ✱

## Mission-Land Changes

(Continued from page 16)

ter. From behind barred windows the girl has gone to the jazz dancing halls, and the young man has left the coffee house for the bar. The village elder has shaved his beard, and thrown away the turban from his head. The young men who used to sing to the music in the cafés have now become addicts of nocturnal pleasures. Our ladies who could get a few rounds in the streets by pretending they were going to the mosque, now go up and down Beyoglu in front of the cinemas during the month of Ramadan. The veiled woman who would not be seen even by men who were relatives, now sits among us with rouged lips. Let us not forget that this change, nearly unthinkable in extent, took only ten years. It may be considered unique in history in its suddenness.—Translated from *Birlik* (Turkey), in *Current History*, October, 1937.

FUNDAMENTAL DISTINCTION.—Many persons do not have a clear idea of the difference between Christianity and the pagan, or heathen, religions. A missionary is quoted as discriminating in this way: "Pagan worship is never used as an incentive to righteousness. A pagan can go, without hesitation, straight from his worship to whatever exercise of

greed, or cruelty, or lust, or hate, he may happen to be interested in. He may have prayed for his god's help in his behalf, for some special favor, or to turn aside some event that he fears. But he never prays to be kept from sin and saved to righteousness, as the true Christian always does."—*The Presbyterian*, Dec. 9, 1937.



## Radio Methods

(Continued from page 13)

in a shorter time. In any case, the radio preaching should be kept going throughout.

16. CONTINUED EFFORT.—Another highly important factor in successful radio preaching is continuity of effort. It takes some time to develop interest, but once developed, interest will grow more and more if the broadcasting is regular. More than that, continuous effort brings new people continually—one great virtue of the radio method. Short periods on the air or merely conducting devotional serv-

ices (unless precedent to starting a real effort) are usually the least fruitful.

17. SECURING CONTRIBUTIONS.—The cost of radio preaching can be greatly reduced by tactful methods in getting contributions from listeners. Request for donations should not come in too early, as it might suggest a mercenary motive. But as the preacher gains the interest and wins the confidence of his listening audience, he can give opportunity to assist on the expense. When people are interested, they will give, and when they give, they become more interested. A good method is to have a simple organization called "Bible School of the Air" or some such name, and offer membership at one dollar a month or five dollars in advance for six months, in return for which free literature may be supplied. Some stations do not allow requests for money to go over the air, but do not object to acknowledgment of donations received. Re-

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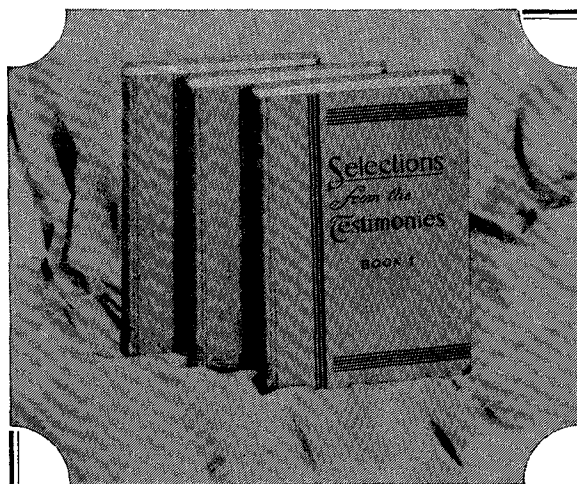
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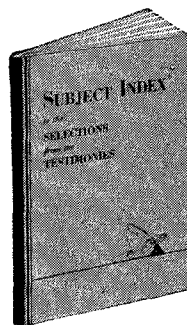
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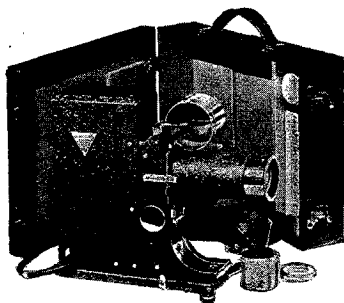
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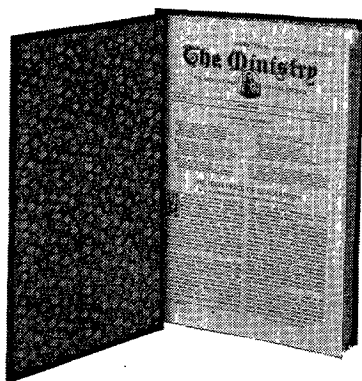
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### Public Utterance

(Continued from page 17)

ing board, and remarks by some evangelist lightly spoken regarding actions of some government and reported in a newspaper, may be noted in the foreign office of that government, and bring official questioning, and perhaps difficulty, to brethren laboring in that country.

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*Passed October 24, 1937.*



## “International Relations”

*(Continued from page 22)*

peoples into the picture. Subsequent developments are followed through in chapters of most gripping interest, recounting the play and counterplay of forces that have laid the scene for the enactment of a drama before which the world stands aghast today.

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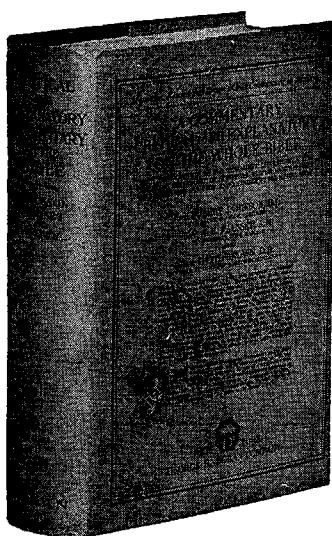
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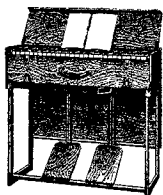
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Brown, and Co., 1937, \$3.50. Neither of these could be said to be an impartial account. They have been prepared hurriedly and from the standpoint of a journalist—too near the occurrences to permit of true perspective or calm evaluation of what is happening. They do, however, give many facts and interesting aspects of the situation, and if read after a study of the more serious work reviewed here, the present happenings could be better understood in the light of the earlier backgrounds.

B. P. HOFFMAN.

[Professor, Theological Seminary.]

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## Ordination of Elders

(Continued from page 9)

An ordained elder has no authority to officiate in a church other than the one by which he has been elected. If circumstances make it necessary for one elder to serve more than one church, he should be elected in both churches. In such a case, he need not be reordained in the second. It has never been our practice to give a charge either to the elder or to the deacon at the time of ordination, such as is given in the ordination of a minister.

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**BALANCE!**—Extremism springs from distortion of a particular segment out of relationship to the full-rounded circle of knowledge and truth. The result is a perversion or an imbalance that is misleading and unsound. To apply this principle to our own work for instance, as Biblical expositors, one cannot, with propriety and safety, merely inform himself upon some specific point of interest or concern without ascertaining its proper relationship to the full body of doctrinal truth. Only in this way can we proceed along safe and scholarly lines. In other words, one must have a full background of general knowledge before he can with safety teach some specific phase of truth. A systematic study of Biblical truth *as a whole*, with part related to part, and portion balanced with portion, is consequently essential to true and sound exposition of any *particular* truth. One should ever know far more than he imparts.

**REALITIES!**—Real prayer is vastly more than a form of words; it involves an attitude and burden of heart. Real service is vastly more than expenditure of mind and hand power; it involves a heart burden and a sacrificial interest. Real sacrifice involves vastly more than the actual money or effort given; it is the spirit and the proportionateness to what is left that determines the actuality of sacrifice. Real worship is vastly more than formal song, prayer, praise, and exposition; it requires the spirit of adoration, and true soul communion with

one's Maker. Real sacred music is vastly more than skilled renditions; it must spring from hearts in tune with God. Real preaching is vastly more than interesting, informing, edifying discourse; it is bearing a message from God that turns souls from sin to righteousness, deepens the spiritual life, inspires to service and sacrifice, and prepares men and women to meet God. A great host in the church crave these heavenly realities.

**RELATIONSHIP!**—There is neither need nor justification for the church at large to stand helplessly at the mercy of some willfully determined and independent evangelist, editor, Bible teacher, educator, or executive. The rights and prerogatives of the denomination at large—whose credential papers such bear and whose financial support they receive—are paramount. And they must remain so, if they are with propriety to retain those papers and to continue to receive that support. The rightful control of the public commitments of the denomination's public representatives is as obvious as that of the governments of earth over their ambassadors and ministers to the courts of other nations. Here is a fundamental principle of relationship that can never be yielded with safety.

**COMPLEX!**—Beware of the man with the Elijah-at-Horeb complex, who feels that he is about the only one left to uphold the faith and orthodoxy of the movement; who declares or implies that denominational leaders have lowered the standards, that Bible teachers are unsound, that evangelists are sensational, and that pastors bear an uncertain message. Such a complex is accompanied by feelings of lone championship of truth,—almost of isolation in unique defense of the faith,—with increasing criticism of one's brethren, of invidious comparisons, and, alas, of a holier-than-thou spirit. If such were not so engrossed with their own indispensability, they might hear the rebuke of Elijah's God,—that seven thousand others have not bowed the knee to Baal. So thou, too, art not so isolated, nor perhaps so indispensable, among seven thousand other champions of the Lord who have not bowed the knee to modern departure. The "I-only-am-left" complex may come from an inflated ego, or from a distorted view of one's brethren or of the cause at large. Have faith not only in God, but in the integrity and loyalty of the vast majority of the brethren.

L. E. F.