

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

Vol. 11, No. 4



April, 1938

THIS MONTH

THE PULPIT AND THE STUDY	3
The Atonement Central in Salvation	
THEOLOGICAL SEMINARY LECTURES	5
Question-and-Answer Service—Principles of Administration	
THE CHALLENGE OF A WORLD TASK	9
Catching the World-Wide Vision—Structure of Our World Movement	
COLLEGE MINISTERIAL SEMINARS	12
A MORE EFFECTUAL MINISTRY	13
Accountability for Our Baptisms—The Small Hall Effort	
THE LARGER OUTLOOK	16
The Threefold Union Forming	
THE REALM OF RESEARCH	18
Catholic Rome and Babylon—The Word "Mark"	
MUSIC OF THE MESSAGE	20
Music: A Power for Good	
THE WORKER'S STUDY LIFE	21
Book Reviews	
EDITORIAL KEYNOTES	23
Secularized History Seeks Admittance—Writing for "The Ministry"	
RELIGIOUS WORLD TRENDS	24
"Catholic Unity Octave"—Modernism's Acknowledged Failure	
THE MEDICAL MISSIONARY	27
Opportunities for Health Reformers—Basic Principles of Health Teaching—"If There Be a Messenger"—Current Scientific Notations—Health Talk—Capitalize the Health Quest—Association Notes—Medical Missionary Experience	
KINDLY CORRECTIVES	35
When You Write for "The Ministry"	
THE ASSOCIATION FORUM	37
Avoid Pulpit Mannerisms	

NOTES AND NOTICES

Information and Sundry Items

ALL kinds of literature in tract, pamphlet, book, and periodical form—for children, youth, and adults among our own members and those not of our faith—are not only available, but are needed for the prosecution of a world movement. This includes devotional, inspirational, educational, doctrinal, and medical materials—and literature for missionary distribution in soul-winning endeavor. It is to this latter type of periodical and book literature—which we as workers use in evangelistic work—that these comments are directed. Some is strong, dignified, appropriate, and message filled. But some, alas, is so thinned down and washed out as to be practically valueless in the great objective of proclaiming our distinctive and final message to the world. Such, nevertheless, is the solemn commission to us as gospel workers, and we are bound before heaven to fulfill it. Let us, therefore, in our choice of literature for missionary distribution, distinguish sharply between that which is message filled and that which is mere popular religious reading—interesting enough perhaps, but really pointless and valueless for publicizing our message. We should put a decided frown upon *merely interesting* reading matter for evangelistic distribution. With a world in distraction and the crisis of the ages impending, we have neither time nor place for bland, messageless missionary literature. Now, control of the character of such evangelistic literature lies largely in the hands of our evangelistic workers. By making our wants, wishes, and expectations known to our denominational publishers, and by the very simple expedient of using only that literature which meets the obvious requirement of such a specific purpose, this matter can be governed. Our publishers are established to serve the field, and they desire to know the mind of the field. They will understand and heed such language.

⚠ **BEWARE** of doing despite to Scripture by “spiritualizing” a text away from all legitimate interpretation. In our preaching, we are not to throw logic, grammar, and the dictionary to the winds. Of all preachers on the face of the earth, we should most consistently avoid allegorizing and fanciful expositions of the Word.

⚠ **THE** second and final follow-up on the 1938 Ministerial Reading Course in North America has netted most encouraging returns. Each day brings its group of enrollments. It

will be a source of definite encouragement to all to learn that the 1937 course had a registration of 1,066. And according to available figures to date, the 1938 course will surpass this by two or three hundred. This, of course, is in addition to the non-English courses available in overseas divisions.

⚠ **FOR** the sake of the good name and reputation of the church we serve, let us in our preaching strive to pronounce correctly the familiar names of people, places, and events, both of history and of the current world about us. Educated, cultured people of the world lose respect for the intelligence and trustworthiness of a Christian worker who mispronounces the common terms of the time.

⚠ **THOSE** who followed the courageous fight of the late Dr. J. Gresham Machen for Fundamentalism, as against the inroads of Modernism in his own denomination—which led to his withdrawal from Princeton to found a new church (with separate seminary and mission board) under the name “The Presbyterian Church of America”—will be interested to learn that the courts have refused the right to that name. Action had been brought by the Presbyterian Church in the United States of America.

⚠ **WE** welcome to our Ministerial Association secretarial group, Elder H. L. Rudy, who has just been appointed to serve in that capacity for Section II of the Central European Division. This recently organized section embraces most of the old united division lying outside of Germany proper, and will for the time being be administered from the General Conference headquarters at Washington, D.C. Elder Rudy was formerly educational and home missionary secretary of the Northern European Division, and then president of the Baltic Union. We are confident that Association interests will advance under his fostering care.

⚠ **AN** increasing number of sheer reports of evangelistic efforts are coming to **THE MINISTER**. But this journal does not print reports. That is the sphere of the *Review* or your union or division paper. We report here only such as are integral parts of evangelistic method and procedure. Let this be noted by all, so that no feelings will be hurt.

PREACHING MISSION EXPOSE

⚠ **ANSWERING** an inquiry, “Should the [American] National Preaching Mission Be Supported?” the *Sunday School Times* (December 11, 1937) gives a negative reply, advancing the following reason:

The National Preaching Mission of the Federal Council of Churches of Christ in America is a logical expression of the notoriously modernistic and liberal positions of this organization; and truly

—Please turn to page 40

The Ministry

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Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

THE ATONEMENT CENTRAL IN SALVATION—No. 1

Fundamental Principles of Biblical Interpretation

By M. L. ANDREASEN, President,
Union College, Nebraska

Seldom has a series of articles been secured for THE MINISTRY offering greater spiritual stimulus or richer returns than these studies on the wonders of the atonement. Chosen to be the last-day exponents of the sanctuary message—which constitutes our one distinct contribution to the complete and perfect system of revealed truth—we are admonished to dig as never before into the mine of inspiration to gather out its exhaustless treasures regarding the atonement. We must tie all our presentations to the cross and the priestly ministry of Christ as the central verity of the gospel, vindicating the justice of God and establishing the immutability of His law. We must stand forth as the supreme exponents of this heavenly blending of justice and mercy, law and grace, truth and love, that will ever remain the wonder of time and of all eternity.—
EDITOR.

WIDELY different theories of the atonement are held by Christian bodies. Some hold that the atonement was made on the cross. Others hold that on the cross provision was made for atonement, but that no atonement was made as such; still others hold that what was done on the cross had significance as a demonstration only, and had no atoning value. It is not our intention to discuss all the points that might be raised, nor indeed to discuss exhaustively any one point. There are some things, however, which we may consider with profit.

There is no question of greater importance than that of the atonement. Some take the position that it is enough for us to know that Jesus died for our sins, and that we need not delve further into the matter. They doubt that any good can come from a theoretical study of what Christ has done for us and the way it was done. Yet, if it be considered appropriate to study the state of the dead, might it not also be appropriate to study the death of our Substitute? If scientists spend a life-

time studying beetles and worms, may not Christians consider it profitable to study the deeper aspects of salvation?

As surely as there is a science of the natural world, so is there a science of salvation which can profitably employ the minds of those who are to be heirs of God. The true minister will ever be studying and learning, and no field will be neglected which will aid him in a better understanding of the plan of God.

Not only have we a right to study the atonement, but years ago a reproof came to us through the Spirit of prophecy for not studying it. (Mrs. E. G. White is the author of each of the quotations used in this article, and in each case the italics are mine.)

"The mediatorial work of Christ, the grand and holy mysteries of redemption, *are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth.*"—*Review and Herald*, Feb. 4, 1890.

The question may be raised whether there is any possibility of understanding these mysteries. Note this statement:

"The idea that certain portions of the Bible cannot be understood has led to neglect of some of its most important truths. The fact needs to be emphasized, and often repeated, that the mysteries

of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in its purpose, but in our capacity."—*Signs of the Times*, April 25, 1906.

If there are things that we do not understand, we are not always justified in believing that God has hid them from us. It may be that "our own weakness or ignorance makes us incapable of comprehending or appropriating truth." This should cause all of us to do

The standard of truth is to be uplifted, and the atonement of Christ presented as the grand, central theme for consideration.
—"Testimonies," Vol. VIII, p. 77.

some serious thinking. God does not want us to pass by certain portions of Scripture because we think they are hard to understand.

"Of those very portions of Scripture so often passed by as impossible to be understood, *God desires us to understand as much as our minds are capable of receiving.* 'All Scripture is given by inspiration of God,' that we may be 'thoroughly furnished unto all good works.'"—*Ibid.*

"No one can search the Scriptures in the Spirit of Christ without being rewarded. When a man is willing to be instructed as a little child, when he submits wholly to Christ, he will find the truth in His word. *If men would be obedient, they would understand the plan of God's government.* The heavenly world would open its treasures of grace and glory for exploration. *Human beings would be altogether different from what they are now;* for by exploring the mines of truth, men would be ennobled. *The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be, as they are now, vague in our minds.* They would be, not only better understood, but altogether more highly appreciated."—*Id., Sept. 12, 1906.*

Proper Spirit of Approach

Theology must not be studied in cold blood. Only he who is aglow with the love of God, only he who feels the warmth of human personality, only he who has himself been touched with the celestial fire, should either study or teach it. Such a vital subject as the atonement loses its appeal and power when considered without reference to personal application. On the other hand, "if men would be obedient, they would understand." "Treasures of grace and glory" would be opened to them, and the deep things of God, such as the "mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be, as they are now, vague in our minds."

The subject of the incarnation is probably as deep a study as can engage the mind. Yet we are told that "the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth."—*Youth's Instructor, Oct. 13, 1898.* With this in mind, study the following message:

"Salvation depends upon our knowledge of God's will as contained in His word. *Never cease asking and searching for truth.* It is God's will that you shall know what He has said to you. But you must exercise faith. As you search the Scriptures, you must believe that God is, and that He is a rewarder of those who diligently seek Him.

"*Search, O search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you.* 'Search the Scriptures; for in them ye think ye have eternal life.' To search means to look diligently for something. Search for the hidden treasures in God's word. You cannot afford to be without them. *Study the difficult passages,* comparing verse with verse, and you will find that scripture is the key which unlocks scripture. Those who prayerfully study the Bible go from each search wiser than they were before."—*Signs of the Times, Sept. 5, 1906.*

Let these phrases sink deep into the consciousness of all: "Salvation depends upon;"

"never cease asking;" "it is God's will;" "search, O search;" "do not give up;" "you cannot afford;" "study the difficult passages;" "go from each search wiser."

Basic Principles of Investigation

In the study of any subject we would warn against the too-common error of drawing conclusions based upon insufficient knowledge. As far as possible all available facts upon a given subject should be collected and assimilated before an attempt is made to form an opinion. It is not safe to pronounce finally upon a matter until all the evidence bearing upon the case has been examined. Whether it is the Bible or the teachings of the Testimonies that are under consideration, it is unsafe to ignore any phase of the subject and form judgment from partial, incomplete facts. There must be thorough and unbiased investigation. The conclusions reached must be in harmony with a fair and honest evaluation of all known factors.

It is taken for granted that the earnest student of the Word has a sincere desire to know the truth for the purpose of doing it and sharing it with others. The sincere student is a praying student, a consecrated student, a working student. Given such a student, the next requisite is proper procedure in the search for truth. The following rules from a well-known work will guide. A disciplined mind, consecrated to the service of God and humanity, is needed for the study of the vital things of God. Only such a mind can—

1. *Patiently gather all available facts.*
2. *Hold in its grasp many facts at once.*
3. *Educe by continuous reflection their connecting principles.*
4. *Suspend final judgment until the conclusions reached are verified by Scripture and/or experience.*

First, there must be a *patient gathering of all available facts.* This will often demand taxing labor, and not all are willing to do this. Some are satisfied with letting others do this for them while they benefit from the results. This may be done in some cases, but ordinarily it is not a satisfactory procedure. In a matter as important as that of salvation, it is unsafe to rely solely upon the findings of others. The command of the Master to search the Scriptures applies to all. Especially must teachers and ministers have good reasons for neglecting that which God has commanded them to do. They are handling the Word, and they should beware of accepting secondhand that which they might obtain firsthand. The Bible and the Testimonies are filled with admonition to study the Word. There is danger that in our constant activity for God, we shall forget that it is as serious

—*Please turn to page 43*

The Ministry, April, 1938

THEOLOGICAL SEMINARY LECTURES

Reproduced by MINISTRY Arrangement to Aid All Workers

QUESTION-AND-ANSWER SERVICE—No. 1*

By J. L. SHULER, *Southern
Union Conference Evangelist*

THE question-and-answer service is of marked value in creating interest and teaching truth in a series of evangelistic meetings. Some of its definite advantages may be listed as follows:

1. *It lends interest to a series of meetings.* People enjoy a wide-awake, right-to-the-point question-and-answer service. They enjoy the question corners in their newspapers and magazines, and listen with interest to the "Professor Quiz" hour over the radio. Our evangelists can, by proper use of the question-and-answer service, materially further the interests of their evangelistic meetings.

2. *It enables people to secure help on the very point on which they need assistance.* When a person writes out a religious question, he makes known wherein he is puzzled or troubled. This enables the evangelist to give information from the Bible that will meet the precise need. One question rightly answered may help an individual more than three or four sermons the evangelist might preach. And by having the name signed to the question, the evangelist can give further help to the questioner by mailing him literature, or by giving further information over the telephone, or by sending one of the workers to his home to elucidate further the point in question.

3. *It aids the speaker in gaining the confidence of his audience.* When you satisfactorily answer people's questions about religion, they unconsciously begin to have confidence in you. They recognize that you have worthwhile information to convey, and this helps prepare the way to lead them into the truth. People will keep on coming to the meetings through all kinds of weather when they are convinced that the speaker has worth-while information to impart.

4. *It affords opportunity to clear up points the hearers may have failed to understand in the sermons.* When Jesus preached to the multitudes, questions about certain points of truth arose in the minds of His disciples. Later they came to Him privately, asking to

have these points explained. Likewise, when we preach on the great truths of God's last message, questions arise in the minds of our hearers on certain points that baffle them. Ofttimes when we are trying to teach them a special line of truth, they are thinking of a certain scripture which they believe teaches the opposite view. The answer service affords a golden opportunity to clear away these difficulties.

5. *It gives opportunity to repeat the truth with increasing effect.* Experience has proved that in order to fasten great truths in the minds of the people, the evangelist must repeat these truths over and over again from different angles. This is the way God teaches us truth in the Bible. In answering the question: "Whom shall he teach knowledge? and whom shall he make to understand doctrine?" the answer is: "Precept must be upon precept, precept upon precept; line upon line, line upon line." Isa. 28:9, 10. The question-and-answer service affords an appropriate opportunity of repeating the truth. After you have preached on the Sabbath truth, for example, questions will keep coming in night after night about the Sabbath. This gives the evangelist opportunity again to drive home the Sabbath truth.

In the same way, after you have spoken on the subject of health reform, people who perhaps were not present that night will pass in questions concerning whether it is really wrong to eat pork, for instance. This gives the evangelist opportunity to cite again the scriptures on the matter of pork eating, and to drive home the point in an even stronger way.

In answering the questions that come in on subjects the evangelist has already presented, opportunity is afforded to bring in *additional* points on that subject, or to make the necessity for obedience to it stand out more clearly. Jesus told His disciples: "I have yet many things to say unto you, but ye cannot bear them now." When we first present certain truths that call for radical changes in one's mode of living, it is not wise to bear down too strongly. But when the truth is brought up again by certain questions which are sure to come in, the evangelist can press a little

*One of four lectures on evangelistic methods, given in January at the Theological Seminary, Washington, D.C.

stronger on the point, and this carries the people closer to obedience on that point.

6. *It leads people to be on time for the sermon.* Some find it difficult to get the audience to come on time. An effective question-and-answer service preceding the sermon solves that problem. I believe personally that the question-and-answer service should always precede the sermon. Nothing should come in at the close to detract from the appeal that marks the climax of the sermon. I like the plan of using from ten to fifteen minutes for this answer service each night throughout the effort. We tell the people on the opening night that we shall appear on the platform every night thereafter at exactly a certain minute to take up their questions. And experience has proved that when that minute arrives, 95 per cent of the audience will be in their seats ready for the sermon to begin.

7. *It furnishes a time for the ushers to go through the audience from night to night.* They distribute program cards, address cards, offering envelopes, and offer books for sale on the subjects being presented. Each Friday night I follow the plan of passing out special offering envelopes to work up a large offering for the following Sunday night. I often call upon the ushers to distribute address cards to secure the names of the interested. And on Tuesday, Wednesday, and Thursday nights they go through the audience to sell certain books that we recommend from the desk. While the ushers go forward with this, the evangelist is carrying on the service. If nothing were going on during this distribution, it would be very dull and tiresome for the audience, and thus the answer period affords an appropriate time for this.

8. *It arouses interest in forthcoming subjects.* Questions are sure to be handed in on subjects on which you will later preach. This gives opportunity to say just enough about those subjects to put the audience on tiptoe to hear them. For example, questions will come in concerning the mark of the beast long before you preach on it in the series. Of course you cannot tell them just exactly what the mark of the beast is, but you can quote Revelation 14:9-11, and emphasize that God has pronounced the worst punishment He ever brings against any people on those who receive the mark of the beast. Every soul ought to determine that he is going to find out what the mark of the beast is, so that he may escape that most dreadful punishment. As other questions come in, touching future subjects, you can use them to arouse the greatest possible interest in forthcoming presentations.

9. *It can be used to clear up the many objections that arise after the testing truths are presented.* It is a good plan, as soon as the Sabbath is presented, to clear away the common objections that are always raised against keeping it. These can be handled at the rate of

two or three leading objections each night, tactfully sandwiched in between questions dealing with other subjects, thus enabling the evangelist to keep on emphasizing aspects of key truths after he has passed on to other subjects.

10. *It makes an easy and effective approach to the introduction of the Sabbath question.* I have found it helpful to prepare about ten questions calculated to arouse interest in the Sabbath question. We bring these on at the rate of one or two a night for about a week before we present the first sermon on the Sabbath question. The first of these are of a nature that can be answered without telling the people which day is the Lord's day. Then as other questions come in, we announce that we will devote the entire question period on a certain night some time soon to these questions regarding which day is the true Sabbath. This arouses deep interest in the meeting for that night and has never failed to greatly increase the audience.

The night appointed is the one on which we present the first sermon on the Sabbath question. We have found it helpful to advertise the Sabbath question on the appointed night under some disguised title. Naturally all the Sabbath queries that have been brought up from night to night will bring out everybody who is directly interested in the Sab-

—Please turn to page 42



Retreat

By LORNA B. DEGINDER

I've a secret sanctuary
Where I often go alone,
When my burden gets too heavy,
And the road too steep has grown;

When I'm weary with the battle,
And would lay my weapons down;
When I need a truer vision
Of the victor's promised crown;

When I find some cherished idol
Lying shattered at my feet,
And my faith in man is broken,
And I need a safe retreat;

When some sacred tie is severed,
And it seems too great a toll,
And I long for peace and comfort
And a calmness in my soul;

When my mind is filled with doubting,
And my patience sorely tried;
When some boon I've hoped and
prayed for
By the Giver is denied;

When by trials I am chastened
Till I chafe beneath the rod,
Then I seek this secret chamber
Where the still small voice of God

Calms my troubled, restless spirit,
Gives me comfort for my tears,
Balm for pain, and faith for doubting,
Hope and courage for my fears.

Detroit, Mich.

PRINCIPLES OF ADMINISTRATION—No. 2

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

WE have passed, in our study, from the one-family form of organization to the one-nation form; now we come to another phase. In God's plan there was to come a time when from all nations, people were to be brought under the influence of the principles of His truth as represented in the church. Notice the order: First, one family, then one nation, and then all nations. Then from the Founder of the church Himself came the instruction: "Go ye into all the world, and preach the gospel." To whom? "To every nation, and kindred, and tongue, and people." So God's plan gradually spread and developed from the one-family unit with the father as the head, to Israel as the nation, and then to all the nations of the world.

What was the form of administration, or government, of the New Testament church? We have the best illustration of that in the fifteenth chapter of Acts. There you will find the record of a meeting to which delegates came up from other sections to participate. Please notice this, because, I think, it is fundamental. We read: "Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had not small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." Verses 1, 2. The first part of the chapter describes that session. Coming down to the thirteenth verse, we read: "After they had held their peace, James answered, saying, Men and brethren, hearken unto me." Who was James? He was the presiding officer of that session.

This meeting was what might be called a conference session. Some who taught disquieting doctrines, had interfered with the peace and prosperity of the church. Paul and Barnabas had had no small dissension with these men, but they did not alone attempt to settle what appeared to be so fundamental a question. These two men, with other brethren, were sent up to join the group in Jerusalem for a settlement of the question. After the brethren had spoken, James, as chairman and presiding officer, gave the decision of the council. We read, beginning with the twentieth verse, that that decision was put in writing, and by the hands of leading men was sent out to all the churches. All the churches rejoiced and accepted the decision as finally settling the question.

That session was nothing more or less than

the gathering together of a representative group. We might call it a General Conference session. The church in Jerusalem did not attempt to settle the matter without representatives from the churches in the regions beyond. On the other hand, the churches out in these regions did not attempt to settle the question by themselves, but the brethren came together to study and decide the matter.

Again, in Acts 20:17, we find the apostle Paul calling for the elders of the churches: "From Miletus he sent to Ephesus, and called the elders of the church." From the twenty-ninth verse onward we find he gave counsel to the church through this representative group gathered there for counsel. Here again we find this principle of representation—a representative form of church government. These illustrations show that the apostolic church was administered by groups of churches' sending representatives to meet together to lay plans for the church and to counsel together. Here again we have the pattern upon which the Seventh-day Adventist Church polity is founded.

With reference to the calling of men to bear responsibility, we find in Titus 1:5 that it was the practice of the early church that the church elders be ordained by ordained ministers. Then we find in 1 Timothy 4:14 (where the apostle Paul is reminding Timothy of his ordination), that he was ordained by the laying on of the hands of the presbytery. What is the meaning of the word "presbytery"?—A group or body of elders. Evidently it was what we would call a conference session, and not a meeting of a local church.

Forms of Church Government

I now quote from our own "Church Manual," pages 9 and 10:

"There are generally recognized forms of church government, which may be summarized briefly as follows:

"1. Independency—a form of church polity that makes the local church congregation supreme and final within its own domain. This form is usually referred to as congregationalism.

"2. Representative—a form of church government that recognizes the right of the people to participate, at the same time recognizing the authority of representative or delegated bodies in church government, thus emphasizing the unity of the entire church body, instead of individual or local churches. Also that recognizes the parity or equality of the entire ministry.

"3. Prelacy—the episcopal form of church government by bishops, usually with three orders of ministers, as bishops, priests, and deacons.

"4. Papal—the form of government of the Roman Catholic Church. The supreme authority is vested in the Roman pontiff, and from him the church is governed by cardinals, archbishops, bishops, and priests. The local church or individual member has no voice in church administration or government."

Which one of the four do we follow?—The second, the representative form. This form of church government recognizes the right of the people to participate, but at the same time recognizes the authority of representative, or delegated, bodies in church government, thus emphasizing the unity of the entire church body the world around.

To what do we ordain men?—To the ministry. How many orders of ministry do we have in the Seventh-day Adventist Church?—Just one. We do not ordain men to different orders of the ministry, or to hold some office. I remember being present in a Roman Catholic cathedral and witnessing the service of ordination for a bishop. Once a bishop, always a bishop,—ordained for life. It was a very ornate and spectacular service. The man who was ordained as bishop was, I suppose, first ordained as deacon, then as priest, and then he was called or appointed to the office of bishop, for which he had to be specially ordained, or consecrated, or set apart. In our church, when a man is called to the ministry, he has the highest calling to which God calls a man on earth—the office of minister. A man may be asked to hold an office, but that does not add anything to his power, his prerogatives, or his privileges. There is just one office that we recognize in ordaining men, and that is the office of the ministry. I am glad that that is so. For I think that system follows the New Testament pattern.

People Participate

"Every member of the church has a voice in choosing officers of the church. [When Mrs. White speaks of the church here, she means the church in its larger sense, as a whole.] The church chooses the officers of the State conferences. Delegates chosen by the State conferences choose the officers of the union conferences; and delegates chosen by the union conferences choose the officers of the General Conference. By this arrangement, every conference, every institution, every church, and every individual, either directly or through representatives, has a voice in the election of the men who bear the chief responsibilities in the General Conference."—*Testimonies*, Vol. VIII, pp. 236, 237.

How are all officers of the church elected?—"Either directly, or through representatives." Here the principle of representation is brought to view. This is all done through the delegation of authority, given to the chosen representatives, who in turn act for those they represent.

We should never lose sight of the importance of the individual member as the basic unit in God's plan. You recall the apostle Paul's expression, "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." "Every man" is used three times in this one sentence. I think we sometimes make a mistake by thinking only in terms of groups rather than keeping the individual in mind. We are working for the salvation of men. In groups?—No, as individuals. After all,

the work of gathering souls into the church is done by gathering in individuals.

Apart from the organized church, an individual has complete freedom to believe, preach, or practice as he chooses. He can worship when he chooses, or in any manner he chooses. He is entirely self-governing. He chooses no officers to direct his worship or his activities. But when he *voluntarily chooses to unite in his service and worship with others of like belief*, what does he have to do? Can he still maintain that absolute liberty of worshiping when and where and how he pleases? He cannot. The rights and privileges of independence he possessed as an individual he now surrenders to the common purpose and objective.

In the very act of uniting with the church in fellowship, he makes himself one member of a group; and instead of acting independently he must now act *in concert* with his fellow believers. He does not now have the

—Please turn to page 43



Denial

By BERTHA D. MARTIN

'Twas not the rabble with stave and sword,
That pierced the heart of our blessed Lord.
'Twas the sight of Peter and James and John,
Whose strength He needed to lean upon,
Whom He had set to watch and pray,
Dully sleeping the night away.
Asleep, unmindful of prayer or moan,
While He sweat great drops of blood alone.

Rude soldiers attired Him in kingly array,
And mocked Him there till the break of day;
But it wasn't the thorns, and it wasn't the reed,
That made the heart of the Master bleed;
'Twas the oaths of Peter, fearful thought!
As thrice he swore, "I know Him not!"
And left Him to bear it all alone,
A prisoner at Pilate's judgment throne.

A cross they raised in the burning heat,
With spikes through His tender hands and feet;
But it wasn't the spear thrust in His side,
That broke the heart of the Crucified;
'Twas when in order to save His own,
His Father left Him to die alone,
Alone in the dark on Calvary,
That life He might buy for you and me.

And still in the world of men today,
He is set at nought in the selfsame way.
But it isn't the world that denies His name,
And puts Him again to open shame—
The loving heart of the Lord still bleeds,
As daily for us He intercedes;
Bleeds when of wrong we do and say,
Bleeds when we fail to watch and pray.

Soon there cometh to you and me
The hours of dark Gethsemane,
When the hosts of Satan and evil men
Will seek to crucify truth again.
But the Master will never slumber or sleep;
Forever He waketh, His own to keep.
And there's none so humble, or poor, or weak,
But He is happy their names to speak,
And before His Father's great white throne
Will present them as friends, beloved and known.

Washington, D.C.

THE CHALLENGE OF A WORLD TASK

A Survey of Problems, Methods, and Relationships

CATCHING THE WORLD-WIDE VISION*

By J. I. ROBISON, *Secretary of the Northern European Division*

IT was never more important that we be united than today, for in union there is strength, in division weakness. Satan is constantly seeking to create division among the Lord's people. Thus we read in the "Testimonies:"

"If there was ever a time when the people of God should press together, it is now. . . . We cannot afford now to give place to Satan by cherishing disunion, discord, and strife."—*Vol. V, p. 236.*

The burden of our Saviour's last prayer was for unity. We need to meditate on this continually, for the world and the popular churches are against us. The time approaches rapidly when there will be increasing difficulties in the nations, and they will discriminate against us also. All this calls for God's people to press together. We read in Romans 12:5: "So we, being many, are one body in Christ, and every one members one of another." Rom. 12:5.

We must realize that there is neither Jew nor Greek, neither bond nor free, neither male nor female; for we are all one in Christ Jesus. "United we stand; divided we fall." Sister White's constant admonition was to press together. In the world about we see aggressive nationalism. Each nation has erected about itself a wall of nationalism. The great World War gave birth to a number of new nations based on the principle that every nationality should be free and self-governed. This has created new hope in the heart of many nations. We see national leaders arousing their peoples to new aspirations, and a strong spirit of nationalism is being fostered in many lands. Even smaller countries are affected and are desiring independence. But, brethren, we are not of the world. The national aspirations that divide the world should have no place among us.

"Brethren who could work together in harmony if they would learn of Christ, forgetting that they are Americans or Europeans, Germans or Frenchmen, Swedes, Danes, or Norwegians, seem to feel that if they should blend with those of other nationalities, something of that which is peculiar to their own country and nation would be lost, and something else would take its place.

"My brethren, let us put all this aside. We have no right to keep our minds stayed on ourselves, our preferences, and our fancies. We are not to seek

to maintain a peculiar identity of our own, a personality, an individuality, which will separate us from our fellow laborers. We have a character to maintain, but it is the character of Christ. Having the character of Christ, we can carry on the work of God together. The Christ in us will meet the Christ in our brethren, and the Holy Spirit will give that union of heart and action which testifies to the world that we are children of God. May the Lord help us to die to self, and be born again, that Christ may live in us, a living, active principle, a power that will keep us holy."—*Testimonies, Vol. IX, p. 187.*

Such modern national movements as we see about us, with their class hatred, are foreign to the gospel of Jesus Christ. The Saviour looked upon all men as His friends. When we think of the strong nationalistic spirit which obtained in the time of Christ, we can realize how easy it would have been for Him to imbibe this spirit. On the contrary, He was unmoved, for in His heart was a deep love for all mankind.

Among the Jewish nationalists were those who fomented rebellion. In their attempts to be independent, thousands lost their lives. Jesus continually sought to instill in the hearts of the people that His religion ignored national boundaries, that such a thing had no place in His teachings. Bitterness was expressed on the inscription of the temple gate: "Let no foreigner enter within the screen and enclosure around the holy place under penalty of death." This was indicative of the national spirit cherished by the Jews.

The vision of Jesus, however, gives to the world a universal gospel, a message for every nation, kindred, tongue, and people. He showed that the God of the Jews is the Father of all mankind, that the kingdom to be ruled from Jerusalem was to become a world-wide kingdom. Jesus presents Himself not as the Jewish Messiah, but as the Saviour of the world. His counsel to the Samaritan woman and His parable of the good Samaritan are indicative of His attitude. Such teaching is larger than all national boundaries. The gospel of salvation was never designed for one race only, but was to take in all men wherever they might be found in all parts of the world. His command to His disciples was that they should teach all nations. They were to be witnesses not only in Jerusalem, but unto the uttermost parts of the earth. The glorious commission to His followers meant preaching

* Portion of study at Northern European Presidents' Council, Watford, England, June, 1937.

the glad tidings everywhere and making disciples of all nations. On the day of Pentecost, seventeen nations were represented. This shows that as the apostles began their work, they had caught something of the world-wide vision of the Saviour. The early Christian martyrs and reformers reflected the same spirit. They crossed sea and land, endured untold sufferings and hardships even unto death, that they might carry the gospel of the kingdom to every tribe and nation.

But the race is not yet won. The last message must go to all the world. The world-wide vision of Jesus calling a people out of every nation must take possession of our hearts. We face gigantic forces. Every ism that Satan has devised to thwart the progress of Christianity must be opposed. Our greatest danger, however, is not from forces from without, but from enemies within. We need to be on our guard at all times against the efforts of those who endeavor to destroy the unity of this message, and bring national animosity and hatred into the work of God. Brethren, we must shun this as leprosy. The Spirit of prophecy tells us:

"There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified. . . . I warn you, brethren and sisters, not to build up a wall of partition between different nationalities. On the contrary, seek to break it down wherever it exists. We should endeavor to bring all into the harmony that there is in Jesus, laboring for the one object,—the salvation of our fellow men."—*"Testimonies," Vol. IX, pp. 180, 181.*



Illuminating Statistical Facts

With this issue, we begin a series of exceptionally valuable factual studies that will be welcomed by all workers. Figures are clothed with new meaning, and the relationships of past and present assume new significance as our General Conference statistical secretary presents to us month by month the panorama of this movement, revealed through the gleanings and tabulations of his department—denominational investments, institutional growth, expansion by languages and by countries occupied, total funds contributed, laborers employed, etc.—EDITOR.

No. 1—Membership Growth

THIS distinctive second advent movement resulted from agitation concerning the second coming of the Lord, particularly in North America, and in countries overseas, back in 1840-44. During the latter year, a few of these persons in New England also began the observance of the seventh day of the week as the Sabbath, and soon commenced to preach the doctrines which now constitute the distinguishing tenets of Seventh-day Adventists. However, the number of believers grew very slowly, and at first it was not thought expedient to organize separate churches. A period of nineteen years passed, therefore, before a

definite move was made to organize, and it was not until 1863 that the believers in the advent and Sabbath truths met and organized a General Conference. There were then approximately 3,500 members, comprising six conferences and 125 churches, with a total force of 30 evangelistic laborers. During the 74 years which have intervened since that time, the standing at the close of each decade up until 1933, and by years from 1933 onward, in respect to the foregoing items has been as follows:

Year	Members	Con- ference	Mis- sions	Churches	Evangelistic Laborers
1863	3,500	6	..	125	30
1873	5,875	13	1	239	134
1883	17,436	26	3	680	300
1893	37,404	35	11	1,151	460
1903	69,072	78	48	2,120	2,704
1913	114,557	126	101	3,589	5,248
1923	221,874	146	150	5,096	7,795
1933	384,151	146	309	7,640	10,946
1934	405,509	144	318	7,818	11,642
1935	422,968	146	320	8,026	12,185
1936	438,139	143	328	8,243	12,589
1937	446,066	(at end of third quarter.)			

Thus we see this movement rising from obscurity and poverty, without adequate means or methods of giving financial assistance to its laborers, to a place where it is able more properly to make progress among the many nations where it is now working. There was at first no foreign mission conception or program. In the beginning of our work, it was thought that the message would be accepted by people who visited in America, and then be carried back with them to their native lands. It was therefore eleven years after the General Conference was organized before the first missionary was sent outside this country, to Europe, in 1874. How the number of countries has gradually been increased, especially during the last fifteen years, and many similar items, will be shown in further studies of this series.

H. E. ROGERS.

[General Conference Statistical Secretary.]



Religious World Facts

RELIGIOUS WORLD FACTS.—The twelve religions of the world which have persisted through a succession of centuries are, in the order of their origin: Animism, Hinduism, Judaism, Shinto, Zoroastrianism, Taoism, Jainism, Buddhism, Confucianism, Christianity, Islam (Mohammedanism), and Sikhism. Numerically, Christianity has the largest following of any religion, with more than twice as many adherents as Confucianism, the next largest.

The 1937 World Almanac gives the following statistics: Christianity, 682 million; Confucianism and Taoism, 351 million (about 43 million of these are Taoists); Hinduism, 230 million; Islam, 209 million (most authorities give 240 million, placing Islam third in the list); Buddhism, 150 million; Animism, 136 million; Shinto, 25 million; Judaism, 15 million. The number of adherents of the three religions not listed by the World Almanac are com-

—Please turn to page 42

STRUCTURE OF OUR WORLD MOVEMENT—No. 2

By CLAUDE CONARD, Auditor
of the General Conference

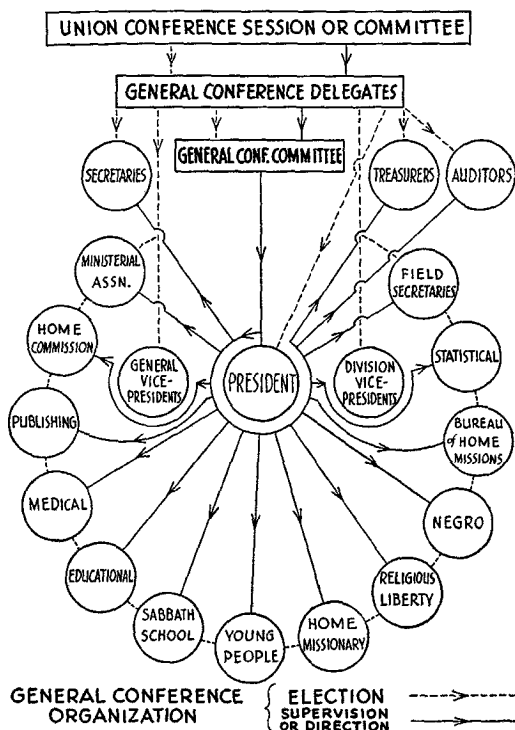


FIG. 3—GENERAL CONFERENCE ORGANIZATION

The various departmental and administrative functions of the General Conference organization are here shown in relation to each other. Election is by the General Conference delegates in session. Direction of all activities is by the general conference committee. Similar plans of organization, simplified to meet their respective needs, are found in the divisions, unions, local conferences, and churches.

DEPARTMENTAL ORGANIZATION.—There is close similarity in the various functions of the several units of organization making up the Seventh-day Adventist Church body. Throughout the entire system, from the local church to the General Conference, this similarity of activities is marked. In each organization is found the executive, the statistical or recording, the financial or treasury, section, the Sabbath school, educational, home missionary, and other departments, which, through their representatives and agents, supervise the various denominational endeavors.

Each church has its elder, who is its chief director, as is a president of a conference, a union conference, or the General Conference, each in his sphere. The church clerk, the local conference secretary, the union, division,

and General Conference secretaries, operate in a similar capacity in their respective jurisdictions. Likewise, the treasury department is represented throughout the whole denominational plan. Money for the general work passes through the hands of the local church treasurer, goes to the conference, and on through the union, division, and General Conference financial treasurers.

The major promotional and inspirational departments which largely direct the work of the churches are also more or less completely represented in each organization. For example, missionary endeavor is fostered in the local church by the missionary secretary or librarian; in the local and union conference by the home missionary secretaries; and in the General Conference by the home missionary department, with assistants in the division fields.

Because the needs of all the departments are not immediately apparent, or because their interests are cared for in other ways, a few departments are not fully organized in all units of organization. Thus the religious liberty work, for example, does not usually have specific representation in the churches, although it may be adequately featured in the local, union, and General Conference organization. The Sabbath school, although strong in the church, local conference, and General Conference, does not have departmental organization in all the unions. The Negro work has departmental secretaries in the union and General Conference, but not in the local. The Medical Department, represented in the General Conference, is working toward its objective of having secretaries in all the local and union conferences, but has no definite organization in the local churches. Legal corporations in the churches are not favored and are few in number, but corporate associations for the holding of property, securing legacies, and caring for other legal aspects of the work are formed in many local and union conferences, in the General Conference, and in some of its divisions.

The executive, secretarial, and treasury sections handle the administrative phases of denominational work, while the Sabbath school, publishing, educational, and other phases, are considered departmental activities, without executive powers. In the General, union, and local conferences, and in the divisions, these departmental features are promotional and advisory, and the plans matured in departmental councils are put into effect in the institutions, conferences, and churches only after

having been duly authorized by the responsible executive committees and boards.

The Sabbath school and the young people's Missionary Volunteer departments come to the fruition of their plans in the local churches. The publishing department, in cooperation with the publishing houses that prepare the literature, concentrate their effort to a considerable extent in developing the colporteur and organized literature work in the local conferences and the distributing depositories. The educational department activities, in addition to promotional features, are consistently employed in putting into effect the agreed plans and policies in every unit of the organization from the General Conference on through to the local constituency,—the medical college and seminary work fostered by the General Conference, the senior and junior colleges in the unions and divisions, the academies in the conferences, and the elementary church schools in the churches. The medical work is largely developed through sanitariums, hospitals, and dispensaries in local and union conferences and mission fields, and through various associations and agencies that foster the promotion and application of health principles for the benefit of church members and others who are in physical need.

In the Seventh-day Adventist denomination, the executive committee or board duly elected by each unit of organization constitutes the responsible authority of the conference or constituency while the full body is not in session. This committee or board has active direction of every function of that particular organization's work, and supervises its officers, departmental interests, and agents. No individual, without the sanction of his board, is empowered to transact business for the organization with which he is connected. Although expected to counsel over matters pertaining to the interests of the work in any part of the field, even the officers of the General Conference do not commit the General Conference to a line of action without securing the authorization or approval of their committee.

This system of committee or board control has been consistently developed throughout the various units of organization of the Seventh-day Adventist denomination. The church has its board, consisting of the officers (elders, deacons, etc.) and others in charge of its different interests. A church board, however, is not vested with executive authority. The conference committee takes full responsibility for the development of the work in its territory, and the president and other officers as its agents direct its interests, under its supervision. In the union conference and the General Conference, with its divisions, the same principle holds. Institutions, representing the important branches of publishing, educational, and medical interests, have their governing

boards, which are the final authority under their several constituencies.

This system of committee control, while at times seemingly slow and cumbersome, protects the individual officers as well as the interests of the cause, and follows the Bible injunction that "in the multitude of counselors there is safety." Thus, able committee work is the essence of effective administration.

Every line of executive and departmental work fits harmoniously into the denominational plan and bears its part in carrying the everlasting gospel "to every nation, and kindred, and tongue, and people," that our Lord may soon return.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Diversified Training at P.U.C.

THE school year of 1937-38 finds the ministerial students at Pacific Union College active in training for future responsibilities. Besides the activities of the seminar, there are three groups of junior and senior theological students holding evangelistic efforts in the smaller towns near the college. Each group has been responsible for searching out and arranging for the hall or place for holding the meeting as well as for the needed advertising.

Up to the present time the attendance at these services has not been large, but it provides an excellent opportunity for real experience in presenting our distinctive truths to the public under the direction and criticism of instructors. We are hoping and praying that some souls will be brought to rejoice in the truth and that the young men will receive a preparation which will fit them for service in a larger sphere of usefulness in the finishing of the Lord's work.

E. H. EMMERSON. [Instructor.]

WITH the aim of deepening our Christian experience, strengthening the ties of fellowship, studying the methods of soul winning, and fitting ourselves for Christ's service, about fifty students have enrolled as members of the Gospel Workers' Seminar at P.U.C. Our group meets on alternate Friday nights.

Interesting and unusual experiences of conversion were told by both young men and young women at one of the first meetings. At another meeting, discussion centered upon how to do personal missionary work right here in our own dormitories. Since there is much interest in such topics as the movies, meat eating, labor unions, music, et cetera, it was decided to present such subjects in round-

—Please turn to page 44

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

ACCOUNTABILITY FOR OUR BAPTISMS

Heavy Losses Are an Inexcusable Reproach to an Evangelist

By E. L. CARDEY, *Evangelist,
Baltimore, Maryland*

Evangelist Cardey has presented an article of unusual interest and importance on the work of the evangelist in properly instructing his converts before baptism. This topic has been discussed many times, and its importance is shown by the plain words of counsel given us in the "Testimonies." Workers bearing the credentials of the church should hold themselves in honor bound to follow the counsel and practices of the church in this matter. Those who disregard the counsel are surely setting a limit on the period of their own service, for we have found that conference committees are becoming more cautious in calling evangelists who have acquired a reputation for careless work in this matter. The evangelist who first interests people by his preaching is the one to instruct his converts in all our doctrines and principles. It is not fair to converts to baptize and receive them into church fellowship before they have a full and comprehensive knowledge of what the church stands for. Nor is it fair to the church to leave it to struggle over a group of newly received members who are really not in fellowship with our faith. Our counsel to every evangelist is to follow the admonitions set forth in Elder Cardey's article. In doing this, fields of service will remain open where otherwise they will close.—J. L. McELHANY.

THE question frequently arises, Does baptizing alone make one a disciple? Our commission specifies, "Teaching them to observe all things whatsoever I have commanded you." Now, should this "teaching all things" precede or follow the act of baptism? And does it take both the "teaching" and the "baptizing" to produce a disciple approved by the Master Teacher? Upon the right answer and its application depends the future success of the advent movement, even as preceding movements and churches have succeeded or failed.

The early church used great care in selecting those who should be members of the new communion. The first three thousand baptized as a result of the Pentecostal blessing were fully instructed in the "apostle's doctrine and fellowship." (See Acts 2:41-47.)

Apollos, a man "mighty in the Scriptures," yet knowing only the baptism of John, must have "expounded unto him [Apollos] the way of God more perfectly" before he could be accepted into fellowship and be recommended by the church of Christ. Acts 18:25-27. This carefulness in baptizing new converts into the church of the first century was largely responsible for the church's being called "Ephesus," or desirable.

But in the second century the doors of the church were more easily opened. The writings of the early "Fathers of the Church"—Justin Martyr, Tertullian, and others—indicate how rapidly and laxly the door was opening in order to receive many members into fellowship. And how disastrous was the result upon the faith and practice of the church! Within a few centuries, millions professed to belong to the church of Christ. Tens of thousands had been "baptized" by sprinkling, or by marching into rivers, with practically no knowledge of the meaning of the teaching of Jesus, and consequently, no evidence of conversion. Then followed, of necessity, the Dark Ages, and the church in the wilderness.

"The churches no longer looked to a holy and living God for the free gift of salvation. The sufferings and merits of Christ were looked upon as an idle tale, or as the fictions of Homer. There was no thought of the faith by which we become partakers of the Saviour's righteousness and of the heritage of eternal life."—"History of the Reformation," D'Aubigné, bk. 1, ch. 3.

Such was the result of bringing into the church multitudes of uninstructed and unconverted souls.

I

To say that spiritual life is at a low ebb in the world today in the so-called Christian countries, is but to repeat a fact conceded by the most thoughtful people. Yet we observe no lack of increasing church memberships. In the United States, there has been a twenty-five per cent increase in the past seventeen years. Many churches formerly placed converts on probation for a number of months before accepting them into church fellowship. That practice was far safer than the loose, irresponsible way in which persons are now generally received into membership by many Protestant bodies. The doors have been opened to church fellowship, and the standards of that fellowship have been greatly lowered, with the consequence that the line of demarcation is now scarcely discernible between the church and the world.

In the Seventh-day Adventist Church, this must not be so. Those responsible for enlarging our borders and increasing our membership should see to it that the lofty purpose

of this movement is maintained at a high level. Ministers and evangelists who are chiefly responsible for accepting new members into this fellowship, should zealously guard the citadel of God—the church of the advent movement—against the encroachments of evil, destructive forces seeking entrance into that citadel in the form of uninstructed, unconverted new members. Unless we do this, we shall go the way of all other reform movements of the past.

The third angel's message is a call to return and obey all the teachings of Jesus. This message is gloriously to proclaim and carry to all the world every command that He gave, every word of instruction that He left, every practice that He sanctioned by His own life of obedience. The ministry of this movement should instruct the converts in "all things whatsoever" He taught. We must tear away the rubbish of false doctrine that has been heaped upon the truth of Jesus' teaching during the past centuries, that a people may be made ready "to stand in the battle in the day of the Lord." Eze. 13:5.

II

OUR call is to make disciples of all nations. We are consequently to instruct new converts in all the vital truths of this message as set forth in the Scriptures, so that when they are baptized they may become fully one with us in belief and practice upon entering the church. *We cannot therefore rightfully baptize any one unless we baptize him into church membership. Baptism and church membership are together needful to make a disciple.* One does not bring the fullness of grace without the other.

In that remarkable parable of the sower, given by the Lord Jesus, we have a cross-section picture of every audience to which an evangelist speaks. The first class hear what is said, but it "goes in one ear and out the other." The second class come once in a while, hear, assent to what they hear, and if a call is made, they quickly move forward. They readily consent to be baptized, but have little knowledge of the message. If they are baptized and are accepted on their small amount of knowledge, they soon drop out because they have "no root in themselves." The third class need much help also, for though they seem to "have root in themselves," nevertheless hardship, loss of work on account of the Sabbath, ridicule, and even persecution, often choke out the growing plants, and they soon die. The fourth class represents, of course, the solid, well-instructed converts who progress daily in Christian growth and grace.

It has been my practice to segregate all interested ones into classes according to their progress in learning and accepting the truth. When the Sabbath test is presented, I find

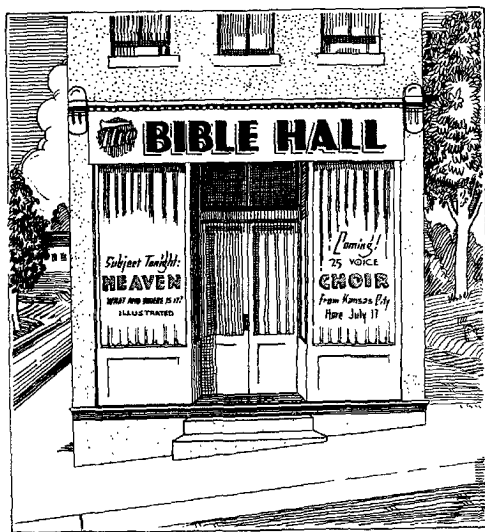
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The Small Hall Effort

By LOUIS B. REYNOLDS, Intern-
Evangelist, Sedalia, Missouri

We welcome these very practical suggestions on the small hall effort, prepared by one of our aggressive colored evangelist interns, and personally illustrated by him.—EDITOR.

IN some localities it is not advisable to expend large amounts of money for evangelistic meetings. Often local circumstances are unfavorable, and more often the conference budget will not permit. Especially is this true in the case of a young worker whose experience and ability do not warrant as large



an outlay of funds as would be made for an experienced evangelist.

"Our younger laborers must be content to work their way among the people slowly and surely. . . . A more humble manner of working would show good results."—*Gospel Workers*, p. 458.

Even an old store building may be utilized for an evangelistic meeting. There are a few essentials, however, that should not be overlooked. The question of just how to "fix up" a hall of this kind, so that it will be inviting to all, merits consideration. Careful planning may serve to alleviate the discouraging inferiority complex that usually attends small projects.

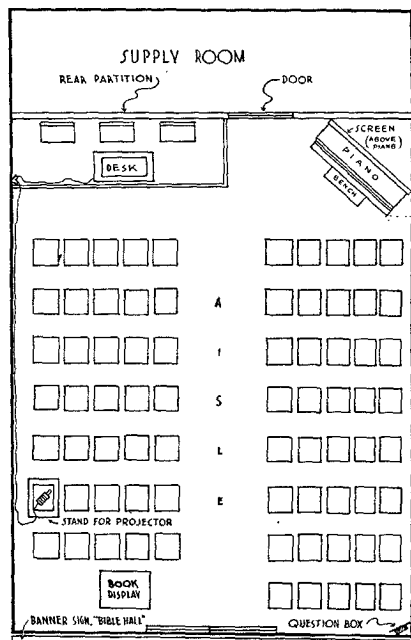
To begin with, the outside should present an inviting and respectable appearance. A large sign in bold but neat letters might proclaim the hall to be a place dedicated to "Prophetic Lectures," or a "Gospel Hall," or a "Bible Hall." The sign should not be of inferior lettering, as this is instantly repulsive to cultured people. This might well be stretched in banner fashion across the entire length of the building. Oilcloth, carefully tacked on a wooden frame about three feet

wide, would adequately serve the purpose. With correspondingly large letters, the sign can be seen from quite a distance.

The windows may be draped with a plain-color cotton crash that harmonizes well with the color of the building exterior. This material may well hang the entire length of the window.

The subject for each night can be painted on the windows. A good lettering brush should be used for this purpose, with Shocard colors. If the drapes are cream-colored, the lettering might be light green or blue, carefully shaded with orange or yellow. Bright colors attract the attention immediately, and shaded effects make an otherwise poor lettering professional in appearance.

A second but not less important consideration is the interior of the building. Inside as well as outside, there should be a characteristic neatness. The room may be divided by partitioning off a small space in the rear of the building for a storeroom. The partition can be made by nailing a wooden frame together and tacking a sheeting over it. This



could cover the entire width of the hall and be nine or ten feet high. Several perpendicular two-by-fours will strengthen the framework. To this surface, apply a wallpaper of simple design. The wallpaper border may be pasted at the top and bottom of the partition, and several arches made to simulate a church effect. This paper costs but a few cents a roll, and is durable enough for three or four months' wear.

There is no substitute for strong boards in building the platform for the speaker. These

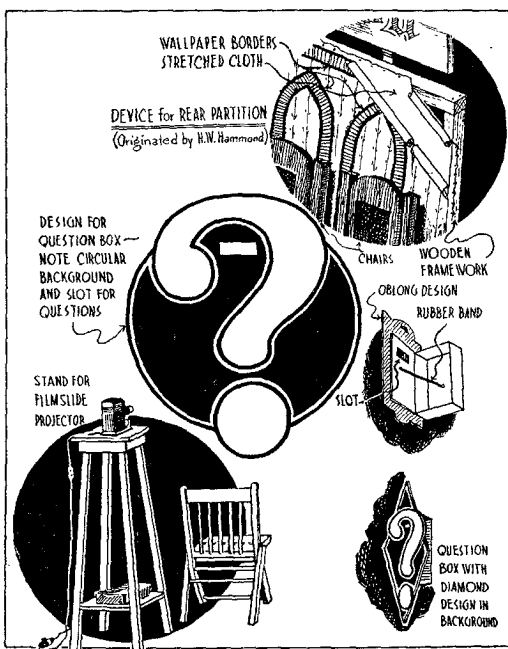
may be rented or bought from a lumber company. The platform should be about seven by twelve feet, and one foot high. The railing around the front may be of half-inch pipe or of strips of pine two inches wide and one inch thick. This acts as a framework for the green cloth that may be gathered on it to adorn the front of the rostrum.

A sheet tacked over a framework of wood may serve as a screen for stereopticon or film slides. Having the screen placed at a slight angle, would be advantageous to the lecturer, as that would permit the person operating the machine to be stationed near the side wall, and thus his machine would not block the center aisle.

A stand for the picture projector can be made at little cost, and painted a shade near the color of the chairs. By all means avoid using a table with boxes stacked on top of each other. This disgusts the discerning. In arranging the chairs, if there happen to be two or three kinds, put all of the same make together, with the best ones nearest the door and aisles.

Try a different design for the question box. A cardboard or wooden box of size sufficient to hold the questions and a piece of cardboard large enough to cover the box are necessary. Cut the cardboard into a large circle, oval, diamond, or oblong, and glue or tack it to the box. Fashion a slot through both the cardboard front and the box itself through which the questions may be dropped. Then a large question mark may be cut out of cardboard and put on the front of this. The

—Please turn to page 46



THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

THE THREEFOLD UNION FORMING—No. 1

By W. W. PRESCOTT, *Veteran*
Editor, *Takoma Park, D.C.*

IN the January and February numbers of THE MINISTRY I gave consideration to the international conference on Life and Work held at Oxford, England, last July, and now I shall deal with the similar conference on Faith and Order held at Edinburgh, Scotland, the following month, with substantially the same delegates. The issues before these conferences have been briefly stated in the following paragraph:

"At Oxford, the churches faced the question of their relation to the world; at Edinburgh, the question of their relation to each other. At Oxford, the center of interest was the immediate one of securing, in spite of all difference, a united front in meeting practical problems; at Edinburgh, the center of interest was the more ultimate one of reconciling the differences which now divide Christians into churches. At Oxford, Christians found themselves possessing a spiritual unity which, in large measure, gives them a common world view in sharp contrast with the current world views of secular civilization. At Edinburgh, the very fact of this unity of spirit led Christian leaders to seek the way of manifesting that unity in a form visible to the world."—*Samuel McCrea Calvert, in Federal Council Bulletin, September, 1937, p. 7.*

As viewed by some of the leaders there, the most important results of these conferences was the adoption, by both bodies, of a plan for the formation of a "World Council of Churches" to be submitted to the churches of the world for their approval. This matter is presented in the same paper, on page 9:

"The plan contemplates a World Council of Churches functioning through a General Assembly of approximately two hundred representatives appointed directly by the cooperating churches and meeting every five years. There will also be a central committee, of approximately sixty members, likewise representative of the churches, meeting annually as the executive of the General Assembly. The council would have 'no power to legislate for the churches or to commit them to action without their consent.' Its functions, as provisionally defined, would include the following:

"To carry on the work of the Faith and Order and the Life and Work movements; To make it easier for the churches to act together; To promote cooperation in study; To further the growth of ecumenical consciousness in the churches; To call world conferences on specific subjects as occasion requires."

"There would be two special commissions, one for the further study of Faith and Order subjects, the other for the study of Life and Work subjects."

It seems clear that the delegates from all parts of the world attending these two conferences recognized that the professedly Chris-

tian churches were not meeting the challenge of the world in these days of doubt and fear. And it may be granted that they were honestly seeking a remedy for the situation, but it must be as frankly affirmed that their proposed plan does not deal with the root of the difficulty. When our Lord sent out His disciples to proclaim the gospel in an absolutely pagan world, how did He provide for their success? Not by suggesting a particular form of unified organization, but by the presence of the third Person of the Godhead, through whose power they were to testify concerning Jesus. Note His words: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Acts 1:8. The success of this plan for their work is plainly set forth: "And with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all." Acts 4:33. Writing more than twenty years later, the apostle Paul attributed to "the power of the Holy Spirit" his success in preaching the gospel "from Jerusalem, and round about even unto Illyricum [Italy]." Rom. 15:19.

Involvements of Unity Program

By this, I do not mean to belittle the value of proper organization. But a properly organized church is simply the channel through which the Holy Spirit may work effectively, and "the unity of the Spirit" may be manifested. Much stress is placed upon the value of the proposed council as "a structure which will enable them [the churches] to act unitedly on a world scale." And it is declared that this plan "may well prove to be the most creative and epoch-marking event in the history of the church in our generation." But if the power of the Holy Spirit is regarded as the only hope for the victory of the church, this fact is not mentioned. The powers of evil are now marshaled for the last struggle, and only the mighty power of God through the Holy Spirit can make the church sufficient for these things.

As "a specific program of approach to a united Christendom," a report was adopted containing these items:

"(1) Publication of a Christian ecumenical review; (2) Courses in theological colleges on denominational emphases; (3) The organization of study groups; (4) Prayer offered for union, especially in connection with the Eucharist; (5) Aid given to struggling churches across denominational lines; (6) Union meetings for evangelism, etc.; (7) Denominational cooperation; (8) Fellowship unions; (9) More local gatherings similar to Oxford and Edinburgh; (10) Uniting youth in these endeavors; (11) Exchange between churches both of pastors and members; (12) Standing committee on union in each denomination; (13) The allocation to a specific denomination of new settlement areas; (14) Guarding against national churches; (15) Guidance for the younger churches by mission boards; (16) Establishment of a world council of churches."

If this plan for unity among all the churches outside the Roman Catholic Church is realized, there will then be two great professedly Christian organizations comprising in their membership all the denominations in Christendom, each having a united voice through which to give expression to its aims and plans. Will the lack of the power of the Holy Spirit drive either or both of them to seek the power of the state in order to restrain evil? The growing power of communism, fascism, and atheism will require more than beautiful ideals eloquently urged, in order to set them aside. What will be the logical outcome of this conflict if professed Christians do not again seek, by penitence and prayer, that Pentecostal experience which enabled the early Christian church to triumph in the face of Roman paganism as the state religion? "The Word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." 1 Cor. 1:18.

Inasmuch as the report of the platform adopted at the Edinburgh conference occupies twenty-three large pages, it follows at once that I shall be unable to discuss in detail this profession of faith. So I shall attempt to deal with only its most significant features. The first major subject is "The Grace of Our Lord Jesus Christ," which is discussed under these headings: "The Meaning of Grace," "Justification and Sanctification," "The Sovereignty of God and Man's Response," "The Church and Grace," "Grace, the Word, and the Sacraments," and "Sola Gratia." Much gratification was expressed that the delegates were able to come to an agreement on such a fundamental subject. But the reason for this agreement seems to me to be that the pronouncement was general, and did not deal with some fundamental issues. The statement concerning justification will serve to illustrate this:

"Justification is the act of God, whereby He forgives our sins and brings us into fellowship with Himself, who in Jesus Christ, and by His death upon the cross, has condemned sin and manifested His love to sinners, reconciling the world to Himself."—*Christendom*, 3rd quarter, 1937.

This is the only paragraph in this section in which sin and the death of Christ are men-

tioned, and the only place in the whole report where the relation between the death of Christ and sin is presented. And what is stated here? Simply that God "in Jesus Christ, and by His death upon the cross, has condemned sin and manifested His love to sinners, reconciling the world to Himself." Not a word is said about the nature of sin, or about the necessity of the atoning death of Christ, or about the substitutionary character of His death as making forgiveness possible without compromising the righteousness of God. This savors so much of Modernism that we find it difficult to avoid the conclusion that *it was intended to bring unity by surrendering the fundamental idea of Christianity*. Jesus Himself declared that "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28. The Holy Spirit testifies: "But now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself." Heb. 9:26. Under the guidance of the same Spirit, the apostle Paul placed "first of all" the fact that "Christ died for our sins." 1 Cor. 15:3. The same apostle writes in Romans 5:9 of our "being now justified by His blood," but the blood atonement is not acceptable to the modern mind, and reference to it might prevent unity in a modern conference.

In marked contrast with this defective and really compromising reference to the meaning of the death of Christ on the cross, is the interpretation given to us in these incisive words:

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—*Gospel Workers*, p. 315.

A Significant Omission

Inasmuch as "Christianity is so inextricably bound up with Christ that our view of the Person of Christ involves and determines our view of Christianity," it would seem logical that any attempt to provide a confession of faith for a united church should present, as fundamental, a clear and absolutely Biblical view of the Person of Christ; but I do not find this in the confession adopted at Edinburgh. Incidental reference is made to Christ as the Son of God, Lord, Saviour, and Redeemer, but the authoritative ground upon which such terms may be applied to Jesus of Nazareth, and their necessary implications in the field of theology, are for some reason not discussed. This omission is quite significant of the liberal spirit which prevailed at the conference, and which made it possible for well-known Modernists to accept the statement of belief.

—To be concluded in May

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

CATHOLIC ROME AND BABYLON

By ALFRED VAUCHER, *Professor of Bible,
Séminaire Adventiste du Salève, France*

TOWARD the end of the seventeenth century, Pierre Jurieu (1637-1713), minister of the French Protestant church in Rotterdam (formerly, professor of theology in the Protestant Academy of Sedan, which was closed by the French government in 1681 because of its Protestant witness), published a book on the Papacy, which made considerable stir.¹ Jurieu identified the Roman Catholic Church with the mystic Babylon of Revelation, and saw the antichrist in the Papacy. This proposition, of course, was not a new thing, having been held by Luther, and long before him by the Waldensians and other opponents of the papal theocracy. But in Jurieu's book this teaching was presented with rigorous logic and a remarkable abundance of arguments.

Fiercely attacked by the French priest and celebrated critic, Richard Simon (1618-1712),² Jurieu defended himself in his book on the fulfillment of prophecy.³ Simon answered without delay,⁴ and then Jacques-Bénigne Bossuet (1627-1724), bishop of Meaux, decided to enter the debate.⁵ Jurieu had proved that "the Babylon of Revelation 17 and 18 is antichristian, papal Rome, not pagan Rome."⁶ In contrast to Jurieu, Bossuet maintained that "as a constant tradition among the Fathers since the beginnings of Christianity, Babylon, whose fall was predicted by St. John, was conquering Rome with her empire; and so falls to the ground the Protestant system, which fails to seek, as the Fathers do, the fall of a great empire and of a Rome mistress of the universe through her victories, rather than the fall of a Christian church, which St. Peter's chair put at the head of the Christian churches."⁷

In order to "vindicate the insult made to St. Peter's chair by those who consider it as the seat of the antichristian kingdom,"⁸ Bossuet adopts the Praeterist system of the Jesuit, Alcazar (1554-1613), according to which the first twenty chapters of the book of Revelation have been entirely fulfilled in the past history of pagan Rome. Coming to chapter 17, he says: "St. John explains clearly that the beast and the woman are, in the main, the same thing, both being Rome with her empire."⁹

Bossuet, nevertheless, perceived the difficul-

ties of his position. After he had resolutely set aside the futuristic interpretation of the book of Revelation, he admitted that its prophecies might have a further fulfillment in the last days. He said: "I cannot consent to the argument of those who put off the fulfillment at the end of the age." But a little farther on we find: "Who is not able to see that it is very easy to find a connected and literal explanation of Revelation, perfectly fulfilled in the sack of Rome under Alaric, without excluding any other possible fulfillment at the end of the age?"¹⁰ How surprised Bossuet would have been had some one told him that Catholic authors would assume the duty of refuting his explanation.

Everybody knows how the Jansenists have separated their cause from the cause of Protestantism. But they also vehemently attacked the Jesuits, considered as responsible for the constitution *Unigenitus* (1713), by which Pope Clement XI condemned Quesnel. Fighting at the same time against both Protestants and Catholics who approved the constitution, a Jansenist brought out a very interesting book on spiritual Babylon.¹¹ First appears this statement: "I repudiate with abhorrence the impious idea that the Babylon of St. John is the Roman Church;" and then the author adds: "I assert without any fear that the Roman court, with her pride, her false pretensions, her teachings, her deportment; briefly, all the corruption found in her and the spirit so radically opposed to her church and to the see of St. Peter that animates her, constitute the Babylon of St. John."¹² This idea was welcomed by an Italian Benedictine monk from Bergamo, Giangirolamo Caleppio.¹³

A Jansenist also, Caleppio laments the apostasy of the Catholic Church; he says God will finally reject her, and order the faithful Christians to come out of this spiritual Babylon. Meanwhile, he finds fault with the Protestants, who, according to him, have left the Catholic Church before the time set. The same censure had been passed on Protestants by the Abbot of Fourquevaux.

At the same time when Caleppio's first dissertation was printed, a Jesuit from Chile, Manuel de Lacunza y Diaz (1731-1801), began the study of Biblical prophecies. Banished from Spain and all Spanish possessions with

the other Jesuits, he had settled in the town of Imola, near Bologna. Having lost every hope of being reestablished in his former office, after his order had been suppressed by Pope Clement XIV (1773), Lacunza dedicated himself to long meditations and wrote a large book, in Spanish, upon the second coming of our Lord.¹⁴

The ideas of Lacunza on the apocalyptic Babylon are so akin to those of the Abbot of Fourquevaux, and of Father Caleppio, that one cannot but think he has borrowed from them. Lacunza reminded the followers of Bossuet that pagan Rome has never been guilty of fornication with the kings of the earth; that the destruction threatened to Babylon cannot be a past event, as it belongs to the seven last vials; that Alaric's invasion, which did not bring the total ruin of ancient Rome, happened when Rome had already made a profession of Christianity. He then impugns the futurist interpretation, according to which Rome will be ruined when, having ceased to be Catholic, it will be pagan again. He thinks Protestants have taken an unfair advantage of the prophecies in their controversy with Catholicism, but acknowledges that they have mingled truth with fables. Then he concludes:

"Rome, not idolatrous but Christian, not the head of the Roman Empire, but the head of Christendom, and center of unity of the true church of the living God, may very well without ceasing from this dignity, at some time or other incur the guilt, and before God be guilty of fornication with the kings of the earth, and amenable to all its consequences. And in this there is not any inconsistency, however much her defenders may shake the head. And this same Rome, in that same state, may receive upon herself the horrible chastisement spoken of in the prophecy."¹⁵

In France, at the beginning of the nineteenth century, Abbot Bernard Lambert (1738-1813) came to the same conclusion: "We must either boldly contradict Revelation's prophecy on the terrible catastrophe threatened to Rome, or frankly admit that these threatenings concern Christian Rome and will be delayed until a time still future."¹⁶

No wonder the books of fathers Lacunza and Lambert were put in the Index of prohibited books. It is only strange that those of Jean-Pierre Agier (1748-1823) escaped the same fate. A Jansenist and a Gallican, he presented the same theories.¹⁷

To be sure, the Protestant position must be very strong in order to draw out such admissions from writers who were born in Catholicism and remained Catholic until their death.

¹⁴ "Préjugés légitimes contre le Papisme," Amsterdam, 1685.

¹⁵ "Réponse au Livre intitulé: Sentiments de quelques théologiens de Hollande sur l'Hist. Crit. du V. T.," Rott., 1686, pp. 218-221.

¹⁶ "L'Accomplissement des Prophéties ou la délivrance prochaine de l'Eglise," t. I, Rott., 1686, pp. 354-374. This chapter was omitted, however, in the second and third editions.

¹⁷ "De l'Inspiration des Livres sacrés: avec une Réponse au Livre intitulé: Défense des sentiments de quelques théol. de Holl. sur l'Hist. Crit. du V. T.," Rott., 1687, pp. 186-198. See also "Lettre des Rabbins des deux Synagogues d'Amsterdam à M. Jurieu," Bruxelles (Amsterdam), 1686. This letter was later inserted in "Lettres choisies," t. I, Rott., 1702, pp. 301-320.

¹⁸ "L'Apocalypse, avec une explication," Paris, 1689.

¹⁹ Such is the title of chapter 8, in the first of "Accompl. des Proph.," first ed.

²⁰ Translated from the Preface of his Comm., pp. 26, 27.

²¹ Id., p. 71.

²² "L'Apoc.," p. 262.

²³ Preface, p. 14; pp. 41, 42.

²⁴ "Idée de la Babylone spirituelle prédite par les S. Ecritures, où l'on fait voir contre les protestants et les constitutionnaires que cette Babylone ne peut être l'Eglise catholique et que néanmoins elle doit se former dans le sein de cette même Eglise," Utrecht, 1733. (Idea of spiritual Babylon foretold by the Holy Scriptures, in which one shows against Protestants and the defenders of the constitution that this Babylon cannot be the Catholic Church and that, nevertheless, it is to be formed in the breast of this same church.) This anonymous work is supposed to have been written by Jean-Baptiste-Raymond de Pavie de Beccarie de Fourquevaux (1693-1768). See Barbier, "Dict. des Anon.," t. II, 1874, col. 877. Quérard, "La France litt.," t. III, 1829, p. 187.

²⁵ Idée, p. 196.

²⁶ "Del Ritorno degli Ebrei alla Chiesa, e di ciò che vi ha da porgere occasione," Brescia, 1772. Anonymous dissertation. A French translation was issued in 1775 by the same editor. Another dissertation, signed with the initials of Caleppio, came to light a few years later: "Dell' Epoca della Conversione degli Ebrei," Ven., 1779.

²⁷ "La venida del Mesias en gloria y magestad." On account of the opposition of the ecclesiastical authority, the book could not be printed before the Spanish revolution. Several editions, without approbation, saw the light in Cadiz between 1810 and 1812. In 1816, General Belgrano, sent to England by the Argentine government, issued a fine edition in London. Other editions came out in Mexico in 1821, 1822, and 1825; and in Paris in 1825. The last edition was printed in London, in 1826.

²⁸ Quoted from Edward Irving's English translation: "The Coming of Messiah in Glory and Majesty," London, 1827, Vol. I, p. 252.

²⁹ "Exposition des prédictions et des promesses faites à l'Eglise," t. II, Paris, 1806, p. 347.

³⁰ Explaining Revelation 17 in his "Comm. sur l'Apoc.," t. II, Paris, 1823, p. 124. Agier says, concerning Babylon: "Christian Rome, present Rome."



The Word "Mark"

MR. Camden M. Cobern, writing about "Modern Discoveries of Papyri" in his book, "The New Archeological Discoveries," pages 36, 37 (ninth edition, 1929, Funk & Wagnalls), gives the following illuminating information about the use of the Greek word found in Revelation; for "mark":

"Seals were set on sacks of grain to guarantee the correctness of the contents, and there was a mark (χάρagma), containing the emperor's name and the year of his reign, which was necessary upon documents relating to buying and selling, and this mark was technically known as the 'seal' (comp. Rev. 13:16, 17; 14:9, 11; 19:20, etc.). It was the credential of the royal document making it legal."

LEO ODOM. [Editor, *El Centinela*.]

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

MUSIC: A POWER FOR GOOD

By GEORGE WARGO, *Professor of Viola, Peabody Conservatory of Music, Baltimore*

Professor Wargo is a loyal Seventh-day Adventist. He is a member of the faculty of the Washington Missionary College School of Music, as well as Professor of Viola at Peabody. As the viola soloist in the National Symphony Orchestra of Washington, D.C., he is exempted by the conductor, Dr. Hans Kindler, from all Sabbath-day and Friday-night performances and rehearsals—thus, he witnesses constantly for his faith.—EDITOR.

ONE of the fruits of the Spirit is joy. And I know no better means of expressing this joy than through the medium of music. When one has been truly converted, and enjoys an intimate, personal fellowship with Jesus Christ, he is almost impelled by his experience to sing to the glory of God, even as Paul and Silas sang praises to God at midnight while in prison. We, as members of God's true church, having been called out of darkness into this marvelous light and truth, have every reason to be known to the world as a prayerful, singing people.

Although all are invited to "respond to God's goodness in notes of praise," yet there are those among us who have been blessed with a special talent for music. This gift is designed by God to be a definite part of religious service. Down through the ages, music has been intimately associated with divine worship. David, the sweet psalmist of Israel, appointed a number of the Levites to be the singers and players of Israel, playing on psalteries, harps, cymbals, trumpets, and other musical instruments. Music was a profession to these men of God. They studied their instruments, became proficient in using them, developed a technique, and played and sang to the glory of God.

And so it should be today. Ellen G. White, moved by the Holy Spirit, has written:

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer."—*"Education,"* p. 168.

"In the meetings held, let a number be chosen to take part in the song service. And let the singing be accompanied with musical instruments skillfully handled. We are not to oppose the use of instrumental music in our work. This part of the service is to be carefully conducted; for it is the praise of God in song."—*"Testimonies,"* Vol. IX, p. 144.

If music in religious service is as important as prayer, we should be extremely careful in the selection of special music. So often an incompetent singer or player stands before a congregation, and his music instead of inspir-

ing and elevating the soul, detracts from the service itself. This, I believe, is not pleasing to God. Those taking part in the service are to be "chosen" and the musical instruments are to be "skillfully" handled. "Music should have beauty, pathos, and power." It is better to have no music at all than to listen to music that fails of reaching the high standards which Seventh-day Adventists should cherish.

But says one, "If the individual is a consecrated Christian, his humble playing means more than that of the greatest musician in the world who has not given his heart to Christ." Truly, ability without the consecrated life does not mean much. The Holy Spirit alone can impress hearts, and it is He who works through the individual. Those leading out in the music in our church services do the very best they can, and this should be appreciated. But it is my desire to bring to the minds of our workers a realization of the importance of greater efficiency in this line of Christian endeavor.

I

Do we invite a member of the church, untutored in the faith, to preach a sermon or even teach a class just because he is a good Christian? No, only those prepared for this responsibility are chosen. If an individual is talented in teaching or speaking, he is encouraged to follow a definite line of study which will prepare him to be used in this capacity.

God has graciously given this people an abundance of musical talent, and I believe He expects it to be developed. "Music can be made a great power for good; yet we do not make the most of this branch of worship," writes the servant of the Lord in "Testimonies," Volume IV, page 71. We need to encourage those who have a special gift in music to study this art more seriously. If talented students were only made to realize the importance of good music in our work, and the present demand for accomplished musicians in our evangelistic efforts and our schools, they would have the ambition and incentive to pursue this line of study more seriously.

Some of our colleges are prepared to meet the demands of those desiring to study music

as a profession. The teachers in this department are hoping and anxiously waiting for students to dedicate their musical talents to God, and to study music more conscientiously with this definite objective in view. I repeat, we are to encourage those possessing this precious gift to strive for mastery in the field of music and then to dedicate their talents to this great cause. This consecrated developed talent will be a mighty power for good. As a result of its influence, hearts will truly be elevated, ennobled, and drawn closer to the threshold of the Infinite.

II

I THINK of the great field of evangelism. How important it is to have a well-trained staff of workers in soul-winning efforts. The Bible workers and ushers are carefully chosen, and other details are carefully arranged, but how often the special music is picked at random. Many people have the idea that we are a small, insignificant sect, and a low standard of music in a series of lectures does not help to alter this opinion. I do not want to be misunderstood on this point. A high standard of music does not necessarily mean the playing of Bach, Beethoven, or Brahms. A beautiful hymn, masterfully played, is many times more effective than a classical composition.

I am happy that many of our evangelists see the importance of getting the very best music for their meetings, and of securing that which rightly represents our truth. They realize that the right kind of music softens the heart and prepares the soul for the message of the evening. The speaker himself is inspired by uplifting music. One of our most successful evangelists said to me, "A beautiful composition well played is a real sermon to me." And so it is to many. In evangelistic advertising, a musical feature often appeals to a certain class of people and draws them to the lectures.

Rightly used, music provides unique contacts for presenting this message, in our work for both individuals and groups. I think of a young woman violinist in the city of Washington. After talking with her for some time on the subject of music, I spoke to her about her soul. She replied, "Music is the only language I speak. As I play beautiful music I realize that there must be something beyond." It was my happy privilege to tell her something about this "beyond." I believe her heart was touched. When we parted she said, "No one ever spoke to me about this before."

III

WHILE concertizing on Cape Cod, Massachusetts, a few years ago, I was privileged to present a lecture on archeology in the Baptist church of Falmouth. God blessed the message to such an extent that a number of the audi-

ence requested that the same lecture be given at a later time. A date was set, invitations were sent out to the clergy of the Cape, signed by two ministers who were present at the lecture. The high-school auditorium in a near-by city was secured for the evening, and I was asked to play a half-hour recital before the lecture.

An intelligent audience appeared that night, including ministers, teachers, and music lovers. The Holy Spirit worked through me, and I shall never forget the experience. I not only spoke on the subject of archeology, but presented a strong appeal to the people to get ready for Christ's soon coming. A number of times since then, I have played in the same Baptist church, and spoken on various points of our message; and I have a standing invitation to speak whenever I return to the Cape. I relate this experience because I truly believe that music was the medium through which Christ worked to reach these people.

The burden of my heart is to see the standard of music in our work raised to a high plane, that it may be a strong power for good. May each one do his part in this matter, and when the work is finished may we have the exalted privilege of singing the song of Moses and the Lamb in the earth made new.

WORKER'S STUDY LIFE

Books, Reviews, and Discussions

BOOK REVIEWS

REPORT OF THE BLUE RIDGE EDUCATIONAL CONVENTION. Educational Department, General Conference, Takoma Park, Washington, D.C., 1938. 375 pages. Price, plus postage, paper, \$1; cloth, \$1.35.

Ministers, teachers, church officers, and parents—in fact, all to whom Christian education is a matter of personal concern—will be glad to know that the report of the Blue Ridge Educational Convention is now available in book form. Of the importance of this educational meeting Elder J. L. McElhany, president of the General Conference, said, "I look upon this gathering as one of the outstanding occasions not only in the history of our educational work, but in the history of our great denominational movement itself."

The leaders in our educational work sensed the significance of that great meeting, the influence of which is to be felt through the years in every church and in every home in which there are children and youth. Dr. John E. Weaver in his address stated the situation in which the church finds itself in the following words:

"The Seventh-day Adventist Church stands today at the crossroads in its program of Christian education. One road leads to the left toward secularization, accreditation, standardization, and mechanization. The end of this road reaches where many churches in America have already gone; namely, to the complete abandonment of the directed Christian schooling and training of their youth. The road to the right leads to the recognition of the opportunity and the responsibility of the church in communicating the values of the Christian faith to its children and youth. One of the chief purposes of this council is for this body of educational leaders to address themselves to the problem of making certain that this great heritage of Christian training and experience vouchsafed to us by God shall be deeply rooted in the aims and purposes of the church, in the practices of our schools, and in the hearts and minds of our youth."

What challenging words are these when viewed in the light of the perplexities thrust upon the church during recent years because of the pressure from certain groups that our schools become members of accrediting associations! With the struggle in the world for the control of the education of youth drawing nearer, every worker and every parent should thoroughly understand the meaning of the issues, purposes, and policies of our denomination in the field of education.

No document issued in recent years by the Department of Education is so thought provoking and illuminating as is this report, and the reader will lay it down with a clearer understanding of what the church ought to do in a time like this. The material in the book is classified in four sections as follows:

(1) General addresses given at the Blue Ridge Convention.

(2) Reports of various sections or groups to whom were assigned special problems for study during the convention.

(3) Actions passed by the convention.

(4) An up-to-date summary of the present policies and standards governing the church in its organization and administration of the school, and those governing the teacher in the management and teaching of the school. This arrangement of the book makes it easily usable by both professional and lay readers.

ALFRED W. PETERSON.

[Secretary, Missionary Volunteer Dept.]

PUBLIC SPEAKING AND INFLUENCING MEN IN BUSINESS, by Dale Carnegie. Association Press, New York, 1937. 583 pages. Price, \$3.50.

In writing this popular book, Mr. Carnegie did not have in mind the production of orators, but rather the training of businessmen to speak effectively before their clubs and on other occasions in everyday life. That he has been successful is proved by the fact that from 1912 to 1926, more than eleven thousand businessmen were members of public-speaking courses taught by him, and since then other thousands have enrolled in his classes.

Although the book was written primarily for businessmen, it has a fundamental appeal to all Christian workers who are "here on business" for their King. Dozens of Seventh-day Adventist ministers who have read the book or studied its public-speaking principles agree that it is one of the most helpful books on the art of persuasive speaking yet published. It is not just another textbook on public speaking.

Carnegie views the art of public speaking from the angle of desired results; he considers speech only a means toward an end, never an end in itself. The speaker's delivery, platform presence, personality, speech construction, pronunciation, diction, gestures, voice, etc., must be such as to convey adequately to his hearers the intended message and to serve the speaker's purpose. Methods are of value only as they impress the message on the minds and hearts of the hearers, clarify the speaker's meaning, interest the audience in the message, convince them of its worth, and persuade them to act according to the speaker's desire. The final test of public speaking and sermonizing is laudable action on the part of the audience.

To reach these ends, the book considers such topics as: Developing self-confidence through preparation and practice; employing interest devices to establish and hold attention; effectively opening and closing a talk; removing bodily hindrances and inducing general freedom; convincing the audience and getting action. Chapters XIII, XIV, and XV are excellent contributions to the art of persuasion, which is most frequently the final sermon purpose of the evangelist, pastor, or general Christian worker.

"Public Speaking and Influencing Men in Business" is a remarkable book in that it practices what it preaches. The very style and content of its chapters illustrate the principles considered. It compels interest by forceful diction, vivid imagery, concrete illustrations, and vigorous manner. Carnegie induces belief in the principles presented and persuades the reader to follow the technique suggested by his own adherence to the fundamental concepts of persuasion treated in its pages. The book is its own best sales talk.

The arrangement of the book is absolutely clear. Each chapter concludes with a brisk summary, a practical, corrected list of commonly mispronounced words, a brief study of errors in English and the correct usage of words, and a very practical set of voice exercises.

Conwell's "Acres of Diamonds," Hubbard's "A Message to Garcia," and Allen's "As a Man Thinketh" are included *in toto* in the Appendix.

CHARLES E. WENIGER.

[Professor, Pacific Union College.]



SECULARIZED HISTORY SEEKS ADMITTANCE

WHEN this last-day advent movement was brought forth, nearly a century ago, the religious and educational leadership of the Protestant world about was largely loyal to what, apart from the distinctive features of Adventism, may be denominated the timeless, universal fundamentals of Christianity,—the inspiration and supreme authority of the Bible, the deity and virgin birth of Christ, His atoning death, literal resurrection, and ascension, et cetera. And this was the dominating concept of educators as well as of the clergy. But in the years that have followed there has come about in the learned professions a revolutionary repudiation of these age-old verities, growing more serious and general with each passing decade, until today mankind lives in a radically different world dominated by entirely different concepts, attitudes, relationships, and objectives from those held in the past.

The gradual but relentless ascendancy of religious liberalism—which has broken with the Bible—and the engulfing tide of the evolution hypothesis, have largely stripped the intellectual leadership of the world of its faith. The secular press, for example, has so changed its attitude that the vast bulk of both the “intellectual magazine” utterances and those of the “huge circulation” group are today hostile in sentiment to the religious fundamentals of half a century ago. This shift is so marked in contrast to its former attitude as to be a matter of comment in the press itself.

In no field, however, has the encroachment been more devastating than in the educational world. The great universities and seminaries of a century ago have undergone a change as profound as it is revolutionary in their repudiation of the age-old Christian fundamentals, and the ruinous results are seen in nearly every branch of education. This revolution in attitude has pronouncedly affected the history departments of the world’s great institutions of learning, and has specifically influenced not only the teaching content of the classroom, but the very process of historical research and evaluation of the records of the ages. This affects us all, for it has virtually recast the historical attitude and its principles of appraisal.

A new philosophy of history has come into ascendancy, regulating all evaluations, that

leaves God as the controlling factor out of the historic picture and scouts at any authoritative revelation concerning historical certainties as revealed through the Bible. This is the atmosphere that pervades the university history classroom of today, and it is woven inextricably into the texture of the courses offered. It is a wholly secularized viewpoint, an essentially pagan outlook that is now dominant. It is spreading with a wasting blight over the world today. But far more serious than that, it is knocking at our door and seeks entrance among us.

The seriousness of such a contingency warrants most careful study of the situation, as nothing could be more ruinous to the genius of our whole movement and to our commissioned message to mankind—which, through the prophecies, is bound up inextricably with the expounding of history’s inner meaning. Once accepted, the secularized historical attitude and conclusions would emasculate our entire witness to the world. In some ways it would be more serious than the actual acceptance of some specific false doctrine. Its possible penetration among us is such as to occasion gravest concern—not that the ultimate conclusions will be received by us, but that the secularized historical attitude and process of evaluation will find some lodgment and blur the clear concepts that must characterize the history approach and emphasis of this movement if we are to remain true to our Heaven-appointed witness.

L. E. F.

WRITING FOR “THE MINISTRY”

ALTHOUGH THE MINISTRY is not a literary journal, it does seek to maintain high literary standards throughout its columns. Therefore it toils and wrestles over many of its contributions in order to bring them up to MINISTRY standards. Not a few must, in order to be used, be entirely rewritten. This really should not be necessary in a professional journal wherein our reader-contributors are, or should be, constant writers not only for the denominational press, but for the secular as well. This matter of acceptable writing is a field in which all gospel workers should excel, for the first impressions upon an editor are most important—if an article is to receive favorable consideration. Most editors will not retain poor copy; or, if they do, it is with great reluctance.

We have therefore arranged to have certain helpful and practical suggestions appear

in *THE MINISTRY* from time to time, bearing upon the form and mechanics of writing—things to do and to avoid, common mistakes, and the like. One such, by the director of the Review and Herald proofroom, appeared in February. Another, prepared by a member of *THE MINISTRY* staff, is found on page 35 in this issue. More will follow from different writers. We invite you to try out the proffered suggestions in writing for *THE MINISTRY*, thus improving your composition.

But we would urge that you avoid the plague of rule-consciousness. Let these guiding principles form the subconscious background of your work, as nothing so cramps and spoils a manuscript as to be ostensibly written according to rigid rule. The living, throbbing thought contributed by the writer is the soul and center of all writing, and the thought should flow easily through the written product. Each manuscript should, moreover, pulsate with the distinctive personality of the writer, and not be constricted to some colorless, impersonal, general form. And good editing never dims that individuality. It simply adjusts obvious faults and obscurities, often refraining from changing an expression that is not as strong or effective as another might phrase it, and does not run all copy through one editorial mold.

All truly effective writing is simple and artless—the words becoming but the transparent medium of the thought that lives behind and speaks through these articulate phrases. Words should therefore always *reveal*, and not *conceal*. They should ever clarify, not blur or be hard to see through. Involved constructions, confused antecedents, mixed metaphors, overworked adjectives, pointless phrases, and needless repetitions should all be avoided. The resultant product should create in the reader the same clear concepts and impulses that moved the writer as the words poured forth from his mind and heart. And never should an article be largely a group of quotations from the Spirit of prophecy, strung together with a few connecting sentences, and called a contribution, unless it be an ostensible Testimonies study.

To achieve such a desired result, one must live with his product until it becomes the natural and inevitable expression of his own innermost thought and conviction, in form, content, and phrasing. Yet all such vital writing is governed by certain clearly recognized and sharply defined principles. There are certain definite laws of rhetoric and grammar, and rules of composition, of which all should be aware, and by which we, as craftsmen in the writing field, must needs abide. And there are certain accepted outward, mechanical features and forms we all must follow. Some of these indispensables are set forth for your aid as you write for *THE MINISTRY* or other journals.

L. E. F.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

"Catholic Unity Octave"

CATHOLIC UNITY OCTAVE" is the name under which an annual week of prayer and propaganda—now in its thirtieth consecutive year—is widely conducted by the Roman Catholic Church. In Washington, D.C., the local services were held under the

¶ Pleading with man for God is the greatest work in the world

AN APPEAL FOR B

CARLYLE B. HAYNES,
*President, Michigan
Conference, says—*

I APPEAL to our ministers, both licensed and ordained—in field or departmental service, in administrative or institutional capacity—and our ministerial students and interns, to give special attention to preaching. Make this paramount in your public ministry. Give the best you have to your preaching. No time, no strength, no thought, no effort, no strong crying to God, can be too much to devote to this duty. Even if it means the surrender of other things, the result will not be harmful but helpful.

You may be a good student, but a poor preacher. You may excel in administration, in departmental efficiency, in management, in visiting, in soliciting, in many lines which are good, and still be a feeble preacher. You may even be deeply learned in the Bible, in systematic or historical theology, but as dry as dust in the pulpit.

It is one thing to know and another thing to communicate. It is one thing to be learned, and a different thing to be convincingly eloquent. You may have learning and piety, and still be radically and deplorably deficient in the great work of preaching.

But this can be changed if God has called us to the ministry of His Word. We can become effective preachers. God would have us

auspices of the Catholic University, on the university campus. Those in attendance were chiefly student priests from the various colleges and orders resident near by or connected with the university.

Through this means, among others, Catholicism adroitly bids for the return of the confused and wayward "other sheep" to the "one fold" of her communion, chiefly through skill-

fully fostering the concept of world conquest for the faith. The eight special services of the Octave were dedicated respectively to the Other Sheep, the Oriental Separatists, the Anglicans, the Protestants of Continental Europe, the Christians of America, the Jews, the Lapsed Catholics, and as an ambitious finale, the Conquest of the World.

The last speaker in the series was, incidentally, the one responsible for launching the Octave thirty years ago, at which time he was an Anglican clergyman who had just gone over to Rome. His presentation included a recital of the progression Romeward of great

were used, including "The Church Unity Octave Hymn." This has uniform opening and closing stanzas, with a progressive series of special stanzas corresponding to each day's emphasis. The following were its standard opening words:

"That all be one, O dearest Lord, we pray,
That all be drawn within Thy one, true fold,
Back to Thy church from which the wand'ers
stray,
And Thy true faith she keeps, like saints of old.
O bring them back, Good Shepherd of the sheep;
And rouse the heathen nations from their sleep.

"That all be one, O Lord, bring—bring them home—
The 'other sheep' to Thy one fold on earth,
To him who sits in Peter's chair at Rome,
Thy vicar, since the age which saw Thy birth;
That with one shepherd, under one command,
May march Thy conquering hosts in every land."

Apart from the inevitable pomp and colorful pageantry of papal ceremonialism, the addresses—given by a different priest each night—were able, logical, and impressive. Taking advantage of the present chaos in the religious world and a divided, messageless, disintegrating Protestantism, the Papacy is pressing her present opportunity to the full. Her towering ambitions take in the world, and her more than earthly wisdom is capitalizing every development. Cleverly she adapts herself to all conditions—enlightenment or ignorance, freedom or repression, prosperity or adversity. This adaptability was much in evidence at the Octave.

The present situation in the Protestant world—particularly in Europe—was submitted as evidence of the fundamental fallacy of Protestantism's premise and proof of her fatal mistake in breaking away from the mother church. Look, her spokesman said, at the chaos exhibited in North America's two hundred discordant sects. Rent by division and schism, emasculated by the evolution theory, and corroded by liberalism with its higher critical rejection of the Bible as divinely authoritative, Protestants have no longer any source of authority but human reason, which now has failed them. Rome even stands today as the declared defender of the abandoned Bible! Such is the anomaly of the situation.

Not for one moment was there mention or admission of the fact that it is *departure* from the platform of true Protestantism—the Bible as the inspired and final word of God and the infallible rule of faith—that has brought the woe and confusion of present chaos to the world; or that it is such departure that has made possible rationalistic criticism, the evolution theory, and the secularized education that is now emasculating faith and disrupting a divided Protestantism. But such is the fundamental fallacy of her contention. The skepticism, radicalism, and atheism rampant in the world about were, of course, all set forth as the baleful and inevitable fruits of

BETTER PREACHING

be "able ministers," and God will help us to become such if we will but set ourselves to it.

If we will begin to search diligently and work earnestly for the elements of efficiency and power in public discourse, God will meet us in our search and guide us to success. By appropriate studies, by disciplinary exercises, by enlightening experiences, He will enable us to correct every error, improve every faculty, and supply every deficiency.

We must be eagerly in earnest about this matter. We must learn not merely *what* we shall bring before our audiences, but *how* it shall be presented—the exact form and manner for the effectual accomplishment of our objectives; the right method with this and that theme; the most appropriate style in every case; the right procedure and the means of acquiring it. And we must study the obstacles to be overcome. In short, we must study and learn wherein lies the ability to preach the gospel in ways and modes the most instructive, impressive, persuasive, convincing, impelling, and saving that are possible in human instrumentality.

To acquire this ability is a task worthy of the severest, most eager, constant effort of every minister of God—worthy of his largest labors and sacrifices. Without such labors and sacrifices, the ability is not likely to be obtained.

numbers of Anglo-Catholics in the Anglican communion which, in high-church ranks, he averred, had come to "out-Catholic the Catholics" in ornate ritual and ceremonialism. As there can be no corporate unity with Rome save by Protestant *submission*, Catholics are working aggressively toward this declared objective.

Special forms of prayer and special hymns

Protestantism's break away from the bosom and teachings of the Roman church. And granting her premises, her conclusions are inescapable.

Nominal Protestantism cannot meet her arguments. Without the light of divine prophecy, which Protestants have largely rejected, one cannot discern with certainty the dragon character behind the lamblike voice. And only under the prophetic perspective of Daniel 7 and Revelation 13 and 17, plus a substantial acquaintance with reliable non-Catholic history, can one see through and meet her adroit reasonings. Neither can there be certainty for nominal Protestants—in view of the clashing contentions of secularized historians—as to the real, historic character of the Papacy, without the floodlights of understanding that have been focused upon her career through the witness of the Spirit of prophecy.

The battle of the Reformation (the "revolution" or "apostasy," as Rome calls it) is on again, only this time Protestantism's forces are stripped of power, conviction, and authority. Rome speaks indeed with an impressive voice of authority—the authority of antiquity and of consistency with her historic platform of tradition as the inseparable complement and only true interpreter of Scripture. She speaks with the psychological advantage of increasing strength and solidarity in a world that is groping blindly, in which a Protestantism is crumbling and disintegrating. And Rome now has her eyes on the millions of the Orient and of Africa. Her next great push is to be made in that direction, her spokesmen say; and she is now training her priests for that great drive.

It is only because we as a movement consistently and persistently cling to Scripture alone as the sole rule of infallible authority, refusing to accept Catholicism's subversive traditions—and her Sunday sabbath as the seal of her ecclesiastical authority—that we can consistently meet her charges. Only thus can we turn her arguments which bring dismay to other Protestants as they face her chidings concerning a collapsing world. Only thus will we be saved from the deception that will soon engulf the world.

Each service of the Octave concluded with the "Universal Papal Hymn," or "Hymn for the Pope," which sets forth Rome's claims and concepts, and her vaunting ambitions for the full restoration of lost powers and prerogatives. Its significant words follow:

"Long live the Pope! His praises sound
Again and yet again:
His rule is over space and time;
His throne the hearts of men:
All hail! the shepherd-king of Rome,
The theme of loving song:
Let all the earth his glory sing,
And heav'n the strain prolong.

"Besieged by the foes of earth,

Beset by hosts of hell,
He guards the loyal flock of Christ,
A watchful sentinel;
And yet, amid the din and strife,
The clash of mace and sword,
He bears alone the shepherd staff,
This champion of the Lord.

"His signet is the fisherman's;
No scepter does he bear;
In meek and lowly majesty
He rules from Peter's chair:
And yet from ev'ry tribe and tongue,
From ev'ry clime and zone,
Three hundred million voices sing
The glory of his throne."



Modernism's Acknowledged Failure

TWO remarkable articles appeared in the *Christian Advocate* a year and a half ago. Recent events, together with the perspective of time, give to them now a significance scarcely discernible at the time. Under the arresting title, "Modernism's Self-announced Collapse," this journal declared editorially (Aug. 6, 1936):

We are now turning away from this naturalism which has blighted Western thinking for more than a quarter of a century. It is unquestionably both false and shallow. But let Christian theology be fully cut loose from it, and both thought and life will straighten themselves out.

Strong words these, from such a source! Other expressions are as follows:

It is interesting, indeed, to notice how many of the former proponents of Modernism now are joining in the chorus which announces its collapse!

Dr. Harry Emerson Fosdick, though he has not come back to anything very nearly approaching evangelical Christianity, yet does firmly announce the ineffectiveness, and even superficiality of several of the former Modernist positions. . . . Far more thoroughgoing though than Doctor Fosdick's criticism is the one set forth in Dr. Edwin E. Aubray's recent volume, "Present Theological Tendencies." Doctor Aubray holds the chair of Christian Theology at Chicago University.

In the succeeding issue (August 13), Dr. Henry P. Van Dusen, a Modernist professor of Union Theological Seminary, made this remarkable disclosure, under the title, "The Reaction From Liberalism:"

Recoil from liberalism is the most important feature of the present situation in theology. If the reaction in America has been neither so extreme nor so complete as on the continent of Europe, it has touched the thinking of every contemporary theologian, and is forcing fundamental reexamination of the premises and tenets of Christian theology in the last half century. We who stand within the shadow of this criticism lack perspective fairly to appraise the justice of its indictment or the validity of the position from which it is recoiling. Theology in the past fifty years has been deeply enmeshed in the dominant secular outlook, sharing its presuppositions, partnering its enterprises, glorying in its utopian anticipations. That outlook is now definitely discredited. Criticism has proven its premises invalid. The passage of events has branded its expectations absurd. It must be discarded. Liberal theology, its child, must likewise suffer drastic reconstruction, if not abandonment.

—Please turn to page 42



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.

OPPORTUNITIES FOR HEALTH REFORMERS

By H. E. ANDREN, M.D., *New England Sanitarium, Melrose, Massachusetts*

SINCE the days of our pioneers in health reform, the American public has gradually developed a health-consciousness unparalleled in history. No comparison can be made between the health-mindedness of the ancient Athenians, or of the Israelites of old, and the eagerness for health education today. Modern health ideals are mirrored in the publications and programs of our local, State, and Federal public-health departments and our medical societies. These definitely portray a general acceptance today of the very standards which were derided by the supposed intelligentsia of an earlier day; namely, the principles which characterized health reform as advocated by the early advent movement.

"Public interest in the subject of health has made the public-health appeal probably the most potent means of attracting the attention of the average reader. If this were not so, commercial advertisers would not have turned as universally as they have to the health appeal in offering their products. One can scarcely think of any merchandisable article, from motorcar to soap, which has not at some time or other been advertised as a means of gaining, improving, or preserving the health of the buyer."—*W. W. Bauer, of the Bureau of Health and Public Instruction, American Medical Association.*

Although laws may be devised to prevent the spread of communicable diseases, such as those enforcing vaccination and quarantine, no law can effectively legislate good health. The individual himself must be motivated, and that that has been effected in a marked manner is evidenced by a survey of letters received by *Hygeia* during the course of a year. Doctor Bauer reports his conclusions for the end of 1934. First in interest came books. Requests for books, articles, and pamphlets are more numerous than any other type of question. This gives substantial evidence that the public is interested in health. Secondly came questions about the care of the hair and scalp, especially about dyeing hair and preventing its premature departure. Diet was the third subject in point of frequency, not including the question of reducing, which is considered separately. Next came questions relating to transmission of life from generation to generation, particularly the problem

of teaching the subject to children. Then followed, in the order named, questions on rheumatism, beauty, care of mothers-to-be and babies, constipation, diseases peculiar to women, the eyes, the heart and blood vessels, tuberculosis, cancer, ears, nose, sinuses, mouth and teeth, choosing a doctor, treatment by physical means (light, heat, and electricity), cod-liver oil, reducing, pimples, anemia and other blood diseases, diabetes, colitis, and home remedies.

With the various facilities utilized in the health education of the public we are well acquainted. They are the daily newspapers, the radio, trade and commercial publications of industries, periodicals, pamphlets, posters, leaflets, exhibits, and the lecture platform, often in connection with the stereopticon and the moving-picture projector.

SINCE sound health principles are so enthusiastically promulgated by men and women of the world of science, we as a people who are favored by the light of heaven on the subject of health reform ought to double our efforts at health education. Although the Massachusetts Department of Health is perhaps the most conservative health department in the United States, located in the center of old Bostonian conservatism, its publications on health are almost identical in spirit with the health reform message of Seventh-day Adventists. In one of their "self-check tests for 'teen age' girls," for example, credit is given not only for the nonuse of tobacco and alcoholic drinks but also for the nonuse of *tea* and *coffee*. Vegetarianism, although not spoken of by that name, is definitely supported; for the abundant use of fruits and vegetables is decidedly stressed, while meat is rarely mentioned. If the latter does appear in any of their publications, it is mentioned in a group which classifies beans, peas, simple cheeses, and eggs as being of the same protein value. "Healthful Living," one of their smaller publications, contains the following thoughts, almost reechoing the voice of our own health reform message:

"Some good results in physical and mental vigor have come to us who have tried each day: a quart of milk, an egg, three servings of vegetables (one raw), two fruits (one of these orange or tomato), whole-grain cereals or dark bread, as well as plenty of other food, and water.

"Keeping well has a great deal to do with good habits of thinking. Find out what is causing worry, anger, hatred, or envy; correct it at once, if possible, or if it cannot be helped, stop. No one ever gained anything by worrying about what he could not help. Try to be cheerful, friendly, and proud of anything that is honest and worth while."

FADS and passing fancies are nothing new. We find them very much like the poor—"always with us." With such a vast supply of sound health knowledge, however, backed by a Heaven-sent message of health, there should be no excuse for faddism. Vegetarianism is today termed "fad" only by the poorly informed. There are, however, many inconsistent vegetarians. For instance, a vegetarian who sleeps only half his normally required time, who exercises in the open air only once a month or less, who allows his shoulders to droop unnecessarily and his feet to shuffle along, or who neglects proper attention to personal and mental hygiene, is neglecting important principles of health reform. Diet is a very important factor in healthful living, but *health* itself is the objective. We must not put the cart before the horse.

Every consistent Seventh-day Adventist has an ultimate objective in living up to health principles. That objective is the fitting of the body for translation at the coming of the Lord. And so, speaking of inconsistent vegetarianism, the Great Physician would rebuke many of us in the manner in which He rebuked certain Pharisees of old; "This ought ye to have done, and not to leave the other undone." As health reformers, therefore,

Seventh-day Adventists must lead. They must be thoroughly equipped,—mentally, physically, and spiritually, in order rightfully to maintain their name. Reform is needed as much today as ever, but the opportunities are infinitely greater. If we do not rouse ourselves, the sin of omission will be a heavy burden upon each one of us.

The New England Sanitarium and Hospital has worked out a program for its workers, which gives evidence of awakening a real spirit of health-consciousness. A health project was recently launched with the sanitarium family divided into two equal groups, the goals being set both collectively and individually. The reading of health talks forms a prominent part in the program, for it is a matter of common knowledge that the reader must understand and be enthusiastic over his subject in order truly to impress the audience. In this program, the subjects are picked from a large series of health radio talks given within the last seven years by doctors of national repute over the NBC network, and covering every detail of health.

An equally important feature of this program is the taking of a detailed "Test of Conformity to the Christian Health Standard" at the beginning and end of the three-month period given to this purpose. The "Adult Health Standard" issued by the Medical Department of the General Conference, originally adapted from the adult score card by Dr. Thomas Wood of Columbia University, was used as a guide in preparing this individual health-rating scale. It is our objective in the conduct of this project to make "health for better service" the conscious slogan of every member of the sanitarium family here at Melrose.

BASIC PRINCIPLES OF HEALTH TEACHING

No. 4—God Works Through Natural Laws

IT is a remarkable fact that God created man and gave him life as a *mature* individual, functioning perfectly and having all his faculties complete. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. The following comment regarding this creation is most interesting and enlightening:

"In the creation of man was manifest the agency of a personal God. When God had made man in His image, the human form was perfect in all its arrangements, but it was without life. Then a personal, self-existing God breathed into that form the breath of life, and man became a living, intelligent being. All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law.

Man became a living soul. Through Christ the Word, a personal God created man, and endowed him with intelligence and power."—"Ministry of Healing," p. 415.

The laws of nature are the laws of God, established by Him. That these laws are God's servants is clearly taught in the Spirit of prophecy and clearly revealed in physical and chemical processes.

"God is constantly employed in upholding and using as His servants the things that He has made. He works through the laws of nature, using them as His instruments. They are not self-acting. Nature in her work testifies of the intelligent presence and active agency of a Being who moves in all things according to His will."—*Id.*, p. 416.

"The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work,

that the pulse beats, and breath follows breath. In God we live and move and have our being. The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the power of an ever-present God."—*Id.*, p. 417.

We all understand more or less about the laws of physiology and hygiene as they operate in and affect the human organism. We readily recognize the laws governing breathing and respiration. We seldom stop to think, however, of the sensitiveness and efficiency of the automatic mechanisms that operate, according to law, to meet the demands of the body for oxygen under the various conditions of rest, exercise, altitude, health, and disease.

The laws pertaining to the nutrition of the body,—to digestion, absorption, assimilation, elimination, et cetera,—are quite thoroughly understood, though not always obeyed. The factors that coordinate to maintain the practically constant blood-sugar level, the perfect heat-regulating mechanism, the marvelous circulation of the blood, the heart beat, and many other equally notable phenomena, go on in the body day by day—and we hardly give them a passing thought. The study of the human body and the laws by which its extremely intricate processes are governed is intensely fascinating, and can only cause one to be filled with profound regard and admiration for the wisdom and power of the Creator which is infinite and past finding out.

"I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Ps. 139:14-16.

"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."—*Medical Ministry*, p. 9.

The advent of sin and the tragic changes which took place in the human body causing it to be subject to disease and death, make it vitally important that each individual study carefully and become well-informed in respect to all the laws of physical well-being. We have repeatedly had instruction regarding the value of studying physiology, hygiene, and kindred subjects.

"The Creator of man has arranged the living machinery of our bodies. Every function is wonderfully and wisely made. And God has pledged Himself to keep this human machinery in healthful action if the human agent will obey His laws and cooperate with God. Every law governing the human machinery is to be considered just as truly divine in origin, in character, and in importance as the word of God. Every careless, inattentive action, any abuse put upon the Lord's wonderful mechanism, by disregarding His specified laws in the human habitation, is a violation of God's law. We may behold

and admire the work of God in the natural world, but the human habitation is the most wonderful.

"From the first dawn of reason, the human mind should become intelligent in regard to the physical structure. Here Jehovah has given a specimen of Himself; for man was made in the image of God. It is Satan's determined work to destroy the moral image of God in man. He would make the intelligence of man, his highest, noblest gift, the most destructive agent to pollute with sin everything he touches."—*Ministry of Healing*, p. 221.

Does not this admonition strikingly touch the duty and obligation of intelligently observing the laws of health? Why has God established these laws? Are they, or are they not designed for our good, our happiness, and our eternal welfare?

"God does not require His children to deny themselves to the injury of physical strength. He requires them to *obey natural law*, to preserve physical health. Nature's path is the road He marks out, and it is broad enough for any Christian. God has, with a lavish hand, provided us with rich and varied bounties for our sustenance and enjoyment. But in order for us to enjoy the natural appetite, which will preserve health and prolong life, He restricts the appetite. He says, Beware; restrain, deny, unnatural appetite. If we create a perverted appetite, we violate the laws of our being, and assume the responsibility of abusing our bodies and of bringing disease upon ourselves."—*Testimonies*, Vol. III, p. 63.

"God loves His creatures with a love that is both tender and strong. He has established the laws of nature, but His laws are not arbitrary exactions. Every 'Thou shalt not,' whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps; if it is disobeyed, the result is danger and unhappiness. The laws of God are designed to bring His people closer to Himself. He will save them from the evil, and lead them to the good, if they will be led; but force them He never will."—*Counsels on Health*, pp. 325, 326.

What is to be our attitude toward these plans governing our bodies?

"When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty."—*Testimonies*, Vol. VI, p. 369.

H. M. W.

"If There Be a Messenger"

By EMMA RATH, *Resthaven Sanitarium, British Columbia, Canada*

WHEN a word is spoken in due season to those who are ill, accompanied by a prayer, who knows what the harvest will be?

"He is chastened also with pain upon his bed, and the multitude of his bones with strong pain: so that his life abhorreth bread, and his soul dainty meat. . . . Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to show unto man His uprightness: then He is gracious unto him. . . . He will deliver his soul from going into the pit, and his life shall see the light." Job. 33:19-28.

So fitting is this text that I believe consecrated medical workers can claim it as their own. "If there be a messenger with

him, an interpreter, one among a thousand"—who but Christian doctors and nurses have such golden opportunities to interpret to humanity the way of hope and faith and life? Theirs is a dual ministry—a service to the soul as well as to the body. In carrying out this plan, they are following in the steps of the Great Physician who linked healing and teaching closely together, and who never neglected an opportunity to speak a word of spiritual encouragement to one whom He had helped materially. But how tenderly and tactfully this must be accomplished; one must be guided by the example of Christlike sympathy. Jesus said, "I have given you an example, that ye should do as I have done."

The Only Avenue

In "Ministry of Healing" we find this passage: "In almost every community there are large numbers who do not listen to the preaching of God's word or attend any religious service. . . . Often the relief of their physical needs is the only avenue by which they can be approached. . . . Many have no faith in God and have lost confidence in man."—*Pages 144, 145.* This last statement was impressed upon my mind more and more during three years as a student nurse in one of our sanitariums. As I was brought up in a Christian home, more or less sheltered from outside influences, the statement was somewhat of a revelation to me. I had not previously realized that disbelief in spiritual things was so prevalent and widespread in an otherwise intelligent world. But those in professional contact with many types and classes of patients, find that existing unbelief occurs in varying degrees, from the lukewarm, indifferent attitude of some professed Christians, down through the various stages of doubt, uncertainty, and waning faith in humanity and religion to the infidel's absolute denial of a God and Saviour.

In our sanitariums, especially in one of the smaller institutions, an attendant might work for weeks and not come in contact with a patient of the out-and-out infidel class. But it is with those losing faith that we most frequently meet, those who need our "little acts of disinterested love," and who respond most readily to our efforts in their behalf.

Often we, as nurses, are not able to discern just what has brought about this sad condition of doubt and unbelief in a patient's mind. He or she may have been brought up to this way of thinking. Or, as is more often the case, faith in God and man has been shattered by some unfortunate incident in life. Such an experience is usually a chapter sealed from mortal sight, which is opened only after the respect and confidence of the patient have been gained. To unlock such a secret is to find the most appropriate and tactful means of performing our dual ministry to the soul

and the body. Nurses have the divine commission to watch for such souls and to be "an interpreter" to them of "His uprightness." And how shall we do this most tactfully and effectually?

To the patient whose faith in the Bible as an inspired book has been destroyed, it will be well-nigh impossible to quote a suitable scripture. But it is always easy to turn a patient's thoughts to the weather, and from that to the things of nature. Mother Nature herself is still a most convincing teacher of true theology. "In singing bird and opening blossom, in rain and sunshine, in summer breeze and gentle dew, in ten thousand objects in nature, from the oak of the forest to the violet that blossoms at its root, is seen the love that restores. And nature still speaks to us of God's goodness."—"Education," p. 101.

Man can plant seed in the ground, and cultivate and fertilize the soil, but only a higher power can provide the sunshine, the rain, and the germ that stimulates the seed to growth. Only a creative power can enforce a law which says that every herb and tree shall bear fruit, each after its kind. A grain of wheat cannot produce corn.

Of course, religion cannot be argued in our medical institutions. The subject of doctrine can seldom be approached without a spontaneous inquiry or interest on the part of the patient. However, there are countless golden opportunities to be grasped by consecrated, observant attendants to perform little unselfish deeds and to speak encouraging words that may start some groping soul on the road to sacred thought.

In our Canadian institution we have made it a practice to offer a short word of prayer after the evening treatment, if the patient is willing. This offer is usually accepted and very much appreciated, but there are those who will coolly reply, "No, thank you." Or, "I say my own prayers, thank you." Or, as one patient told me, "I do not believe in prayer." The next night this same patient, of her own accord, unfolded to me the story of her life, her disappointments and struggles. "Now," she said, "perhaps you will understand why I seem so embittered, and why I feel that heaven has a brass floor through which prayers cannot penetrate. I do hope you'll excuse me for being so blunt last night."

I assured her that I understood, and said nothing more that night about an evening bedside prayer. However, having gained her confidence, I found the way opened to give encouragement and assurance. I tried to show her that the Lord "works in a mysterious way, His wonders to perform." Sometimes He proves our worth by refining us in the furnace of adversity, but all through the fire He stands by our side. He notes even the little sparrow's fall, and to each one of us

He says, "Fear ye not therefore, ye are of more value than many sparrows."

For several days nothing more was said on religious topics, but it was evident that a spark of hope had been kindled in that patient's mind. Then one night after her evening treatment, she asked me to pray for her. "In fact," she said, "you may pray with me now if you will, please."

"Words of sympathy, prayers of hope, deeds of disinterested love on the part of one who has won their confidence will crumble great walls of prejudice and open iron gates before the message of truth."—*Art of Personal Evangelism*, by A. J. Wearner, p. 120.

We may not often have the privilege of seeing the final results of our dual ministry, but not even all the great Reformers of history were able to see the entire fruits of their labors. If we have fulfilled the divine commission "to preach the kingdom of God and to heal the sick," we can leave the rest to God, who will not forget to water and nourish the seed sown. Consecrated workers, "in co-operation with Christ, may touch chords whose vibrations shall ring to the ends of the earth, and make melody throughout eternal ages."—*Ministry of Healing*, p. 159.

"If you are embittered by the agonies of loss,
If your faith is shattered by the burden of your cross,
It is a reproach to Him who rules your human span,
Your rebellion is a challenge to His perfect plan.
Broken by your sorrows, do you nurse your inward grief?
Measured by eternity,—what is it? Life is brief.
Take a longer view of things, look up and dry your tears,
There is much that you can put into the empty years.
Just because your heart is broken and you're left alone,
Don't forget your blessings and the happiness you've known;
When it rains we soon forget the rosy paths we trod.
His bright sun still shines above; so make your peace with God."

CURRENT SCIENTIFIC NOTATIONS

EVERY DRINK COSTS 25 MINUTES OF LIFE!—The amazing discovery that every drink of liquor a person takes reduces expectancy of life by 25 minutes, is

the result of a survey made recently by Dr. Arthur Hunter, actuary of the New York Life Insurance Company. Doctor Hunter made a study of the records of sixty life-insurance companies, involving more than two million persons, as reported in the *National City Weekly*. Of course, other discoveries were made. For instance, without taking into account the reduced efficiency of the moderate drinker, it was found that the life expectancy of such a person was reduced from four to six years. And as for the drinker to excess, be-

cause he is a poor risk, he is refused insurance at any rate at all.—*The Union Signal*, quoted in the *National Advocate*, December, 1937.

It is an accepted fact that precordial distress and cardiac pains are frequently associated with the use of tobacco, chiefly smoking. R. L. Levy, M.D., of Columbia University, New York, has recently reported an interesting study, in *Annals of Internal Medicine* (November, 1937), showing that distress in the heart region may be induced by caffeine, which is the chief active principle in tea and coffee. That coffee causes disturbances in heart action, such as palpitation, irregularity, and rapid action, is well known, even though only occasional reference is made in medical literature to oppression or even pain (angina) resulting from coffee drinking. Levy carried on an experiment in the case of a physician, which demonstrated conclusively that his discomfort was due to the caffeine content of the coffee. Levy further states that in his experience, "cardiac pain due to coffee is more common than that due to tobacco."

LORD HORDER, the King's Physician (British), in a radio broadcast on the subject of "National Health," gave the following interesting and practical counsel regarding exercise and health: "Since we cannot have healthy minds unless we have healthy bodies, it is just as necessary to keep mentally sound as physically fit. . . . Just as natural and appetizing foods are better for us than artificial and doctored foods, so natural and enjoyable forms of exercise are better for us in every way than drill and physical jerks. Walking and hiking, outdoor games of all sorts—playing them ourselves and not watching others play—cycling, swimming, gardening, things that bring us once more into contact with Mother Earth, the sun, the wind, and the rain: all these make for health more readily and more enjoyably than anything we do at the bidding of the drill sergeant or the gymnasium instructor. 'Exercise without exercises' would not be a bad slogan in this matter."

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VISITING NURSES.—In New York City on an average day 140,000 citizens are sick, 112,000 of these must be cared for in their homes, and the majority cannot afford to pay for nursing. The brunt of this staggering task falls on the slim, competent shoulders of the 265 young women who work for the Visiting Nurse Association.

The visiting nurses are trained nurses who have had special training in public-health work besides. They know where to send the mother who needs shoes for her children, and when the foreign wife may visit her husband who is temporarily in jail. Giving advice is a by-product of their work.

They make half a million calls a year. They care for one fourth of all the babies born in the great city. They tend 28 per cent of its pneumonia cases, 17 per cent of its contagious-disease patients.—*The Hospital That Walks Upstairs*, by Gretta Palmer, in *Reader's Digest*, November, 1937.

Home and School Health Talks

By NINA FLEETWOOD, R.N., *School Nurse, Potomac Conference*

FEW children enjoy the health that is possible for them, and probably few of our schools have perfect equipment or sanitary conditions. But it is gratifying to observe the willing sacrifice made by both teachers and parents in order to secure these blessings for the children under their care.

It is refreshing for a conference nurse to visit a school and find a Home and School Association with a program committee, and a tentative plan for each meeting of the current year. When this is the case, some phase of the subject of child health readily finds a place in the topics for discussion. Such a program should include a systematic study of the physical care of the child, the habits that will safeguard against infection, and the sanitation which makes school life safer for growing children. However, we must guard against attempting to give too much instruction in one evening.

Each school presents a slightly different problem each year; so it has become a habit with me to study the particular need of each school while inspecting the children. If poor nutrition seems to be the noticeable defect, I inquire about the children's breakfasts and observe their lunches. The information I obtain is likely to form the basis of my talk for that time. A rural school often needs a jacket around its stove, and this may be the outstanding cause of the languor that is noticeable there. Or again it may be lack of proper washing facilities that is to blame for the type of sickness that seems to be common in a given school. In council with the teacher, I endeavor to fit the lesson to the need. It is well to keep a record of what has been presented, so that a different phase may be taken up at a future meeting.

Last year one of the schools showed an unusually large number of children having enlarged tonsils, and the prevalence of colds was noticeable. We decided to make this the point of attack, and arranged for two free tonsil operations to demonstrate the benefit that could be derived in keeping down these conditions. After school was out in the spring, eight more had tonsillectomies at a clinic. The next year those children appeared to be in better condition.

It also seemed opportune to give study to the noon meal in this school. Only a few children could go home to lunch. Some brought an apple, some a biscuit or two. Only a very few were bringing a wholesome lunch. They did not wish to eat in the schoolhouse, and were in the habit of evading the provision for doing so. A meeting was called. As I approached the place of meeting that

evening, I could see lanterns coming in various directions over the hills, and realized that some of those parents were walking as far as five miles to learn what they should do for their children. I felt the challenge, and prayed that the instruction would compensate for their effort. As I stepped into the schoolhouse, I picked up a Health Habit Card and decided to change my outline quite completely. I give the outline here in the hope that it may contain suggestions for similar situations:

I. INTRODUCTION

1. Presentation of the Gold Star Chart, representing health status of their school.
2. Commendation for general improvements made since the last inspection.
3. Mention of specific gains made by the children who had had physical defects corrected.

II. HEALTH HABITS

1. Our program of health is double.
 - a. Sound bodies—with corrections if needed.
 - b. Health-promoting habits.
2. Health Habit Cards used in the school as a tool to promote right habit formation.
3. Read the list of habits, with little comment, asking after each if the standard is too high, and commenting that it would be better to modify it than to fail to secure cooperation.

III. SCHOOL LUNCH

1. What to bring: Whole-wheat bread or sandwich; milk or soup in a thermos bottle; something raw; and possibly something sweet, but a small serving.
2. Thoroughly wash the hands before eating food.
3. Eat sitting in the schoolhouse; eat slowly, twenty minutes allowed, with short rest period following.

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TUBERCULOSIS is an important factor in poverty because it most often attacks individuals between twenty and fifty years old, just when they are in the earning age.

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IN 1936, over 153 billion cigarettes were sold, which would make almost 1,200 for every person in the United States.

Capitalize the Health Quest

By F. H. ROBBINS, *President,
Ohio Conference*

RECENTLY I had an experience which brought me to realize that people are becoming more health-conscious every day. Two sisters in one of our large churches became confused by reading false literature. They were once well-meaning, representative persons of our faith, but they had so lost out spiritually that the church was seriously considering disfellowshipping them. I was invited to speak to this congregation at the Sabbath hour, and in the afternoon, the church board met for the purpose of giving a hearing to these sisters. They came to this meeting to substantiate their beliefs in their new-found doctrines.

After considering the matter at length, I asked them to lay aside their books filled with apostasy for a period of three months. They answered, "We will do so on one condition, and that is that you will come back to this church very soon and give a sermon on the health principles for which our people stand." And they added, "We want you to preach it straight and plain." I agreed to do so, and later fulfilled my promise.

The three months have not yet elapsed since this experience, but, according to my understanding, these sisters have renewed their faith in the truth and have thrown away their false doctrines. This incident taught me to believe that many in our churches today need this "right arm of the gospel" brought before them from time to time to establish them in the doctrines of our faith.

Are we giving the medical work the prominent place which it should occupy in our organized work? The servant of the Lord has revealed the importance of this work by calling it the "right arm of the body." Let us think for a moment what the right arm of the physical body means to us, and what it would mean to be without it. Dismembered, it would mean nothing to us—merely "a mass of disorganized atoms." The instruction of the Lord should be followed in placing the proper evaluation on the medical work, and promoting it in a definite way in our own particular corner of the field.

The medical work is the opening door to individual hearts. And when presented to groups in connection with evangelistic efforts, it exerts a profound influence. Today the world is sick and suffering from disease. How thankful we should be that there is balm in Gilead for all the ills of mankind! Physical defects remedied make one more susceptible to spiritual influences. The church members are the body of the church, and a healthy constituency is desirable in order that the Lord's work may be carried on in the most

efficient way. It is absolutely necessary that God's workers be well physically in order to work as missionaries for Him. And as they help to save others, their own lives will be enriched.

Several years ago there appeared in a leading newspaper in one of our large cities an account of a mother with a large family of children, who lived on a remote ranch in a Western State. One morning, out by the wood pile, she was bitten by a rattlesnake. She rushed into the house for the customary remedy—a drink of whisky—only to find the bottle empty. Her children did not know what had happened to their mother, and she did not tell them. She decided that death was all that was left for her, and she prepared for it in the best way she knew how. It was a warm day in midsummer. Frantically, she rushed about the house, setting it in order. She washed the family's clothes, she ironed, she baked a large batch of bread, and prepared food over a red-hot coal stove.

Meanwhile, the perspiration streamed down her face and body. But on and on she worked,—for she was going to die, and the family must be provided for! Finally, exhausted at the end of the day, she managed to get into her bed for what she thought was the last time. A deep slumber came over her. The next morning one of her daughters called, "Mother." It sounded like sweet music in her ears. She awakened feeling strong and well, and was very much surprised to find she had not died. In working for others, she had saved her own life, and the poison in her body had streamed out of her pores in perspiration.

A Twofold Benefit

As this woman who was bitten by a rattlesnake saved her own life by working for her family, so the human family have been bitten by the rattlesnake of sin, and God's people by working for others will not only save them, but will also save their own lives. In helping those who are physically as well as spiritually ill, will come the blessing of eternal life. Yet many of our people do not realize the importance of the medical work in connection with the proclamation of present truth.

The widespread ills of humanity are a challenge to our people to live and to promulgate the sacred principles of health which have been committed to us by the Lord. Then, weary with our burdens of toil at the end of the journey, we shall hear the Master's voice calling to awaken us to eternal life, saying, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." It will sound far sweeter than any human voice that has ever fallen upon our ears. Let us arise to our privilege, and grasp present opportunities for the extension of this branch of our message.



Association Notes

ASSOCIATION enrollments and MINISTRY subscriptions continue to come in. We regret that some have not received information regarding the Association, on account of changes in address or because we do not have all the names and addresses. We hope that we shall be put in contact with any eligible persons thus far missed. If any have heard rumors that some organization has been formed, but have not received our leaflet and blanks, they should write to the headquarters office for full information. The enrollment to date and the reception of the plan is gratifying. Some members have promptly responded to the exhortation to get under way, and have begun earnest health-promotion activities. These will please accept our commendation.

An interesting variety of articles for this section in THE MINISTRY have been requested from a wide group of well-qualified individuals. Having begun this "Medical Missionary" section on short notice, we hope all will be patient with us, and also that those who have promised to write will favor us as early as possible. We shall be very glad to receive your reactions and suggestions.

THE following excerpts are taken from a letter written by a busy graduate nurse who has been actively carrying on an excellent line of health education in her community: "Your recent letter with enclosures for joining the M.M.A. reached me. Then the January MINISTRY came, reminding me that my dollar had not yet been sent in. Since coming here, we have set ourselves to work in various lines of church work, holding Bible readings, health meetings, et cetera. I am one of the authorized home hygiene instructors, conducting one and two classes almost every year.

"Over two years ago I joined the Council Bluffs Women's Club, for the purpose of getting acquainted with and carrying the gospel message to a good class of people, as well as making known the message of health to a wider circle. This has resulted in many opportunities of getting into homes to give health or Bible studies. About a year ago, the American Home Department of the club met in my home with sixty-five women present to hear a talk on health foods for adequate body building, and to see a demonstration of some of our health recipes. This department meets in the various homes and serves refreshments at the close of the programs. This time they had their refreshments from our table demonstration: two kinds of bread—tomato and lima bean; cakes without baking powder, also one without sugar or baking; three hot drinks—Soy-Koff, Figco, Vegex; gluten roast; etc. They were delighted with the taste of the

foods. The table had a display of fruits and vegetables, as well as the cooked foods. They come again this year to my home for a talk on the topic they assigned me, 'Health and Home Nursing.'"

MEDICAL MISSIONARY EXPERIENCE NO. 3

BE SPECIFIC.—The soul-winning nurse should ever be ready to give an answer to earnest inquirers for the hope within her heart. One Sabbath morning I went into a patient's room to give her general care and to make her comfortable for the day. She was an

intelligent as well as an inquiring person, and had often made remarks about the nurses and their cheerful, happy ways.

This Sabbath morning she greeted me with a sunny smile and began to tell me about a little bit of verse she found on her breakfast tray. (We followed the plan of putting some thought-provoking quotation or verse on the breakfast trays every Sabbath, and people seemed to appreciate it.)

"Do you know," said she, "you girls are a strange group. You all seem so intelligent, and yet you still keep that old Jewish Sabbath. Now, tell me, why do you keep the seventh day as the Sabbath? I really want to know."

"We keep the Sabbath because God commanded us to do so. The seventh day is not the Jews' Sabbath, even though they did keep it. It is the Sabbath of the Lord thy God, and now let me read the command to you from Exodus 20:8-11."

After I read those verses to her, she admitted she could see that it was God's holy day. But still she was sure that Jesus changed the day. I told her that Jesus kept the Sabbath and went to the synagogue as a custom, finding proof in Luke 4:16. Then I told her that according to Matthew 24:20, Jesus said that the Christians were to pray that their flight should not be in the winter or on the Sabbath, when Jerusalem should be destroyed, and that the destruction of Jerusalem took place in 70 A.D.

"Well," she said, "Paul didn't keep Sabbath. I'm sure you can't find any texts saying he did."

"Let's look in Acts and see what we can find," I said. "Look up Acts 18:1."

She read the first few verses of this chapter, and then said, "Well, you win. I'm going to study this some more. It will give me something to do while I have to lie here—and it is interesting, too. Maybe you aren't so old-fashioned in your ideas after all."

I laughed and told her that I thought she would find it profitable to study this subject, as well as others. And as far as being old-fashioned was concerned, that didn't hurt our feelings, because the Bible was quite old-fashioned,—beginning, in Genesis, with the very first of things.

By this time I had completed my work with her, and as I left the room I breathed a prayer that the Lord would guide her in her study and give me wisdom and understanding to help all those who come under my care.

[A SENIOR STUDENT NURSE.]



PROPER habits of eating are important in preventing diseases that lead to loss of teeth. Teeth must be used in order to be healthy. The foods that are too soft do not give them enough use. Eating too much, too little, or too fast, or not chewing enough is bad for the teeth. An unbalanced diet is also among the causes of tooth decay.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

WHEN YOU WRITE FOR "THE MINISTRY"

By MABLE A. HINKHOUSE, *Editorial Assistant, THE MINISTRY*

Hundreds of manuscripts come to the editorial office of THE MINISTRY each year, the great majority of which are solicited. Now that the journal has been enlarged, and contains twice as much copy as formerly, it is no small task to prepare that copy for the printers and to see it all the way through, from editorial office to the completed forty-eight-page magazine. Our great body of contributors could materially aid us in our work if they would but observe certain time-proved, rudimentary principles in the preparation of their manuscripts. The suggestions here offered by request of the editor are made by one who has spent years in the proofreading and copy-editing field, and who now serves in the latter capacity on THE MINISTRY staff. As none of our contributors are ever paid for their contributions, we feel that it ill behooves us to make arbitrary demands. If it has intrinsic merit, a manuscript is not rejected, no matter how many rules have been disregarded. However, we do believe that many of our writers and readers will be interested in a perusal of the points listed herewith, and will be glad to follow, as far as is consistent, the suggested procedure.—EDITOR.

MINISTRY manuscripts come into our office in all kinds of conditions—some are neatly typed works of art, others are of necessity handwritten. Some come in with such crowded margins we wonder whether the writer thought thereby to avoid the editorial blue pencil. Others come in on thin, sleazy onionskin that squirms and curls and tears as each one along the line works with it—editor, copy editor, proofreader, typeroom foreman, linotype operator, etc. Still others come from authors who evidently think that because they may be able to write on both sides of the subject, they may also write on both sides of the paper.

There are certain laws peculiar to the field of writing which all who submit manuscripts should observe if they would please the printers and proofreaders as well as the editors. Some of these points may appear so obvious as scarcely to need mentioning, but a glance through almost any editor's mail would prove the opposite true. Following are some of the more important rules of writing technique, particularly adapted to MINISTRY needs.

The Mechanics of a Manuscript

I. APPEARANCE OF PAGE ONE.—Several items are desirable to remember in connection with the first page of your manuscript. (a) Leave plenty of space at the top of page one. A number of items of information must

be placed in this space at the editorial and publishing offices, such as the name of the department under which the article will appear, the job number that carries it through the process of printing, the name of the periodical in which the article is to be used, the month the article will appear, the serial paging number, the writer's name, position, and location. Therefore we suggest that you drop down a third of the page before starting your article. (b) Feel free to assign a title to your article. The editor may not use the title you give it, but it will have a name by which it can be referred to in correspondence, etc. (c) Give your full name, position, and location on page one, immediately under the title of your article. Tell whether you are a pastor or evangelist, a Bible teacher or a Bible worker, an executive, an editor, a departmental secretary, an institutional worker, etc. THE MINISTRY follows the plan of giving this information with all articles.

2. KIND AND SIZE OF PAPER.—A good grade of white paper is preferable, of medium weight, standard size (8½ x 11 inches). This is the regular letterhead size, and has proved to be the most convenient for handling, filing, and mailing. *Every bit of copy, no matter how small, should be put on a full-sized sheet of paper.* Odd sizes—short sheets, legal lengths, etc.—are cumbersome and awkward to handle all along the line. And as previously pointed out, the copy is handled by a number of persons—at least ten. Therefore, in all fairness and kindness to those concerned, you should present your manuscript in the most serviceable form. Contributions that come in on long or short paper, on thin tissue paper, on bright-colored paper, or typed with the red ribbon of the typewriter, or perhaps as a third carbon copy, are just that much harder to handle and are a tax on the eyes and the patience of those who work with your words.

3. CARBON COPIES UNWELCOME.—Please do not send us your carbon copy, whether it be the sixth or the second, as it is harder to read, smears with handling, and arouses a question as to the use made of the first, or original, copy. Of course, it may be quietly reposing in your files, but cases have been known of writers' sending out copies of the same article

or poem to more than one editor. THE MINISTRY does not knowingly accept articles that have appeared elsewhere in print.

4. **WRITE ON ONE SIDE ONLY.**—Writers should never write or type on both sides of the paper. In case something should be inserted on a page of the copy, indicate the place by a star or asterisk, and copy the matter on a separate, full-sized sheet of paper.

5. **DOUBLE-SPACE TYPING.**—Articles should always be typed double-spaced, never single-spaced. This allows room for writing in necessary revisions and additions. In a number of cases, workers have replied to requests in the form of single-spaced letters, and this has caused considerable extra work. If they had had their copy double-spaced, it would have materially helped. We are referring here to inserts of a paragraph or more in length, or to entire articles.

6. **LOOK TO YOUR MARGINS!**—Put the reins on your typewriter lest the letters run away—off the pages—and you leave skimpy margins, or none at all. Leave liberal margins, preferably an inch or more all around each sheet. Six inches is the recommended length for the typed lines on each page, and five to ten spaces for paragraph indentation.

7. **TOP AND BOTTOM OF PAGE.**—After page one, number each sheet of copy at the top of the page, and repeat the title. Thus—

When You Write for THE MINISTRY—2

At the bottom of the page, some write the word, "More," until the last page, where they write "End," or "Finis," or "30"—the printer's sign for the end.

8. **TYPEWRITTEN MATERIAL PREFERRED.**—It is a great help, of course, to have the manuscripts typed before they reach the editorial office. We realize that some of our workers do not have access to typewriters or stenographic help, and are sympathetic with their situation. A contribution is never rejected merely because it is handwritten; we would only ask that it be written with care and as legibly as possible. To those who have their own typewriters we would suggest that a little thought be given to changing the ribbon and cleaning the keys. This ensures a neater-looking, more readable product than might otherwise be sent out. If the keys are filled with lint and dust, pick out the accumulated substance with a pinpoint or brush them with an old toothbrush and gasoline, or a marketed preparation for this special purpose.

9. **QUOTATIONS AND REFERENCES.**—If another's words are used to any extent, due credit should be given and the citation enclosed in quotation marks. A writer may be a petty thief, but never a parrot. That is, you may use a few words from another writer without quotation marks and credit, but if you

use more than a few of another's exact words, you are bordering on plagiarism. The sources of a quotation should always be given, either as a direct credit or as a marginal notation to aid the technical worker. This saves much searching on the part of the copy editors. As one editor has stated, we have plenty to do without running down copy quotations. In quoting, be careful to see that you have both the beginning and the closing quotation marks. Verify the passage and make it exactly like the original, even to punctuation marks.

In the case of reference or allusion to a passage from a certain source, the names of books should always appear in quotation marks, as "The Gospel Worker." And names of periodicals (magazines, newspapers, etc.) should appear in italic. To indicate italic for a periodical, underline its name thus:

Review and Herald, Current History

10. **LENGTH OF ARTICLES.**—Give editors the lengths they like. Most writers are too voluminous. In many articles, as in many sermons, it takes too long to arrive at the real point of discussion. This allows the attention of the readers and listeners to wander, and it may be hard to recapture it. In the case of THE MINISTRY, five pages of double-spaced typewritten material is about the limit for one issue. Longer articles of exceptional value are divided and used as a series. For a single issue, articles of two, three, or four pages are preferred, depending of course on the subject matter and the method of presentation.

Close observation of a MINISTRY magazine itself, in its new form, will answer many questions on style. Those who follow the foregoing suggestions in the mechanical preparation of their manuscripts will, but with little additional personal effort, put editorial and publishing offices to a minimum of trouble and expense in handling their material, and thereby acquire their everlasting good will.



¶ THE *Sunday School Times* rings true to the general principles of Biblical premillennialism in the midst of a confused and conflicting religious world view. Thus it says editorially, in its issue of November 13, 1937:

The chief advantage of premillennialism over postmillennialism is that premillennialism is God's plan for saving the world, while postmillennialism is man's plan for saving the world. God's plans usually have the advantage over man's plans! Premillennialism is the view that Christ is coming *before* the millennium; that only by His personal return and reign can the millennium or kingdom be established on this earth. Postmillennialism is the view that Christ is coming *after* the millennium; that the church will, in this present age of grace, convert the world and bring in the millennium and establish God's kingdom on earth, and at the end of the millennium Christ will come again. There is no Scripture teaching that the church will or can convert the whole world during this present age of grace. There are many Scriptures teaching the opposite.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

Avoid Pulpit Mannerisms

EDITOR, THE MINISTRY:

I have been made sad at times to witness the unbecoming manners and habits of certain ministers in the pulpit, and venture to make a few observations and suggestions thereupon.

Whispering and talking by members in the pews is an undesirable habit, but the influence is much worse when it is indulged in by ministers on the platform. When the congregation sees a tendency to carelessness in this among the clergy, it leads to laxness and carelessness on the part of those sitting in the pews. "Like ministers, like people," is a truism emphasizing the need of great care in pulpit decorum.

In some gatherings, it is becoming more or less customary for several of those sitting on the platform to leave after the speaker has begun his discourse. I have seen this happen at camp meetings many times. There may be ten or a dozen preachers on the platform when the service starts, and one by one they keep leaving until the speaker is left almost, if not entirely, alone. This is certainly disconcerting to a minister who is endeavoring to deliver God's message to a congregation, and even more disconcerting to those who are looking on from the audience. It should be remembered by the ministry that there is not a move made on the platform that is not in the open view of every member of the congregation, unless it be those who are physically blind.

I have often said to my associate ministers before we went onto the platform that if it was not their purpose to remain with me until the service was over, I would prefer that they not go onto the platform at all. If I am to be left alone to conduct the service, I feel that I would better go into the pulpit alone to begin with. Every action of the minister is closely watched by the children and youth as well as by the adults. I have many times sat on the platform and noticed with what intense interest some child watched every move of the minister who was speaking. And, of course, when others move about on the platform, it becomes even more noticeable.

Again, I have seen ordained men of God sitting with crossed legs, with knee and chin so close together that it must have appeared from the audience as if they were almost resting the chin on the knee. Surely unbecoming postures are out of place even in political or

other ordinary gatherings. How much more offensive it must be to God and to a congregation of His people to see ministers of the gospel assume undignified postures, which, to say the least, are not genteel.

Astounding, but sad to relate, I have occasionally seen ministers chewing gum on the platform. This should strike horror to the heart of a minister when he thinks of it seriously. How cautious and careful ministers should be when they come before God and a congregation!

My next observation reminds me of an incident I once heard a minister relate. After the speaker had finished his sermon, a friend of his came to him and said, "Brother, you preached a good sermon, but the pencil and pen in your coat pocket greatly distracted my attention. I was continually thinking how unbecoming it is for a minister to stand before his congregation as a businessman instead of as a minister of God. Much of the good of the sermon was lost to me because of this." We should remember that anything that diverts the attention of our audience, however insignificant of itself, causes just so much energy to be lost. We should not appear before a congregation with a row of brightly colored pens, pencils, combs, or other conspicuous objects protruding from our coat pockets.

The same courtesy that a minister expects from other ministers when he is speaking should be accorded to his fellow ministers when they are functioning as messengers of God. Let no one transgress in a point that he would not tolerate on the part of another minister. Personally, I am less perturbed by minor disturbances and movements in the audience, such as babies crying or older children restlessly moving about, than by knowing that ministers sitting back of me are engaged in conversation, sitting in unbecoming postures, or in some other way attracting the attention of the congregation. Watchful care in all our pulpit manners is truly as important as is the wording or logic of the sermon. The words of Paul seem fitting in the consideration of this important subject: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity,"—and may we add, "in all our pulpit manners."

A. R. OGDEN.

[President, Caribbean Union.]

THE RELIGIOUS PRESS

Valuable Current Excerpts

SUNDAY-SCHOOL DECLINE.—Prof. Conrad Henry Moehlman recently issued statistics showing that the ratio of Sunday-school scholars to church members declined between 1916 and 1926 in all the major denominations except the Southern Baptist Convention. Are our [Northern Baptist] churches to contribute to that army of 37,000,000 children and young people who have never been in Bible school and are without any religious training?—*Watchman-Examiner (Bapt.)*, Dec. 30, 1937.

RELIGIOUS MOCKERY.—What a mockery, what sickly travesty of all this is the current "religion" that begins in the lie that "it doesn't make any difference whether Jesus was born of a virgin or not," which speaks of Him in the past tense as though He were a by-gone; and is engaged in a mad scramble to "keep up with the times" and "adapt our teaching to new conditions." When the "Christian civilization" we would take to the nations as a substitute for the "gospel of the grace of God" has crumbled in Europe, and is tumbling about our ears in America, we are hearing on every hand the pessimistic wail of despair. But fear and despair can find lodgment in the heart only when Jesus Christ has been crowded out.—*Franklin Pierce, in Watchman-Examiner (Bapt.)*, Dec. 23, 1937.

CRIME'S COSTS.—It has been estimated that the annual monetary cost of crime in the United States is fifteen billions of dollars. This includes the value of stolen property, the loss of time due to injury, the terrific taxation necessary for the payment of thousands upon thousands of law-enforcement officers—plus the maintenance of hundreds of jails, reformatories, and prisons.—*J. Edgar Hoover, in This Week*, January 16.

CATHOLICISM'S ATTITUDE.—Frequently the church is obliged to tolerate for a time the lesser of two evils. This does not mean that she approves the evil; on the contrary, she condemns all that is unjust. With fascism, it is possible for her to establish a temporary *modus vivendi* and to wait for better times. But with communism, essentially based on atheism and committed to the fostering of atheism, no such arrangement is possible.—*America (R.C.)*, January 15.

WAR-TORN WORLD.—Asia is aflame with war and destruction. The Near East is seething with unrest and rioting. A martial cyclone is sweeping over Spain. Pirate submarines and planes are at large in the Mediterranean. Two thirds of Europe is on a war basis, its armies ready to march on a moment's notice. Millions of young men, old men, women, and helpless children are so many pawns in the hands of bewildered and frightened generals and admirals, or selfish and ambitious dictators, each determined to rule or ruin, and to do it now.—*Edward Tomlinson, in Commentator*, January.

POLITICOCENTRIC AGE.—The Middle Ages were theocentric. The Modern Age has been anthropocentric. Our postbellum age is dangerously politicocentric. The first was an age of faith. The second, an age of reason. Ours is in danger of becoming an age of abject servility in both faith and reason. The economic life of mankind is fast resolving itself into a bitter class war. Each class is resorting without much compunction or hesitancy to methods of violence, suppression, and civil war. Each class justifies its tactics in the name of some great ideal. The shame of our age is that men are committing the most infamous acts of immorality in the name of the highest morality.—*Rabbi A. H. Silver, in Religious Digest*, February.

CENSORED PRESS.—We see something of the tenseness of the growing conflict. Only 25 per cent of the people in Europe now read an uncensored press. The government determines what 75 per cent shall read. This tendency is on the increase.—*Christian Advocate (M.E. South)*, January 14.

LIQUOR COSTS.—The research department of the W.C.T.U. has issued a statement which declares that during fifty-four months the sum of \$12,417,790,860 has been paid by the people of the United States to the liquor makers and distributors.—*Presbyterian*, January 20.

ETHICS' INSUFFICIENCY.—Dr. Daniel A. Poling has called our attention anew to the failure of ethics to supply the world's moral and religious needs. In these few words he summarizes their insufficiency as a vital and regenerating force: "Ethics are good, but they are not enough. The Orient has been immersed in ethics for five millenniums, but these have achieved little more than a callous disregard for individual life and a stoical silence in the presence of human suffering."—*Presbyterian*, January 13.

STAGNANT MEMBERSHIP.—A census of our leading denominations [of the U.S.] shows that from 28 to 39 per cent of their churches reported no accessions by confession. When, as reported, 7,000 Southern Baptist churches, 5,000 Southern Methodist churches, 4,000 Northern Methodist churches, and 4,000 Presbyterian churches can report that for a whole year they had not a single convert to Christ, or baptism on profession of faith, it is time for Christian leaders to become seriously concerned.—*Christian Advocate (M.E. South)*, January 14.

CATHOLICISM'S OBSTACLE.—What is the greatest enemy of the faith today? Is it communism or socialism, the bigotry of some non-Catholics, or atheism? Is it fear of Catholicism and of the Pope? These are, to be sure, enemies of the faith, but, according to a recent religious survey of the alumni of Notre Dame, the bad example of Catholics themselves is easily the leading obstacle blocking the spread of the church.—*Our Sunday Visitor (R.C.)*, January 16.

WHISKY DEPRESSION.—The startling statement was made recently by the American Business Men's Research Foundation that the present recession in business is due to the enormous diversion of trade from legitimate business to the liquor business. . . . The conviction of this powerful dry businessmen's organization, based on statistics of all reliable groups, is that the drain which the liquor business makes on the nation's legitimate business is a major contributing cause of the present depression. The net loss of more than fifteen and a half billion dollars from other business since repeal, seems to prove that today we are experiencing a "whisky depression."—*Christian Advocate (M.E. South)*, January 21.

ANGLICAN REPORT.—After more than fourteen years of study, a commission headed by the Archbishop of York has reported on "Doctrine in the Church of England." The report upholds the evolutionary theory of creation and admits that the first chapters of Genesis might be mythological, or at least symbolical, rather than historical. Weary of controversies, the Established Church of England trends more and more toward inclusiveness, giving room for divergent beliefs, high church and low church, Fundamentalist and Modernist. No decided stand was taken on the subject of the miracles of the New Testament, including the virgin birth and the resurrection of our Lord.—*Presbyterian*, January 27.

MISSION FIELD.—New York City, with its more than 7,000,000 people, is one of the world's greatest mission fields, according to the facts revealed in a booklet which is being distributed by the New York City Federation of Churches. Fifteen Protestant denominations in New York City report

1,074 churches and a membership of 454,045. They report a Bible school enrollment of 194,428.—*Watchman-Examiner (Bapt.)*, January 27.

CRISIS OPPORTUNITY.—In almost every country of the world the word "crisis" is most familiar, but from the country where today the crisis is greatest there comes a message which challenges every thinking man or woman. In the Chinese language, the word "crisis" is denoted by two characters or symbols, the one denoting danger or disaster; the other, opportunity. The time of deepest need is the time of greatest opportunity. The days past have been critical, and the need for the light of the Christian message to shine upon the world was great, but never greater than now.—*Quarterly Record of the National Bible Society of Scotland*, January.

BIBLE DISTRIBUTION.—In the 122 years' history of the American Bible Society, it has distributed about 285,000,000 volumes of Scriptures in more than forty countries and in 226 languages.—*Watchman-Examiner (Bapt.)*, February 3.

PAGANISM'S ADVANCE.—Today the process is being reversed. Paganism . . . is steadily advancing in many parts of the world. Every tangible evidence of Christianity is being destroyed. Pagan idols are being restored to their former places of honor. Pagan temples are being built wherein citizens may worship the State, the race, or grim tribal deities of the distant past. Churches are being looted and profaned. Christians are being converted to paganism and are becoming apostles of a creed that threatens to undermine the foundations of the existing social order.—*Commonweal (R.C.)*, February 4.

SOMETHING LACKING.—Something is the matter with what we call Christianity. It is highly organized. Its literature is boundless. The Bible is the largest seller. Missionary activity is incessant, aggressive, competitive. Our religion does not lack bold assertion, but somewhere it forfeits authority and vital force.—*Pascal Harrower, in the Churchman, condensed in Pulpit Digest*, December, 1937.

SPIRITUAL LIBERTY.—The Baptist message has always been an experience-centered testimony. From the beginning, Baptists have been insistent in the proclamation of one great principle: that the individual soul has an inalienable right to seek and find God and follow His will; that in this quest and service he must be an entirely unfettered and undriven personality; that the imposition of any outward compulsion is a violation of spiritual liberty to be resisted at any cost, even unto death.—*L. E. Powers, in the Watchman-Examiner (Bapt.)*, Dec. 9, 1937.

SERVILE PROTESTANTISM.—The danger that radical Protestantism may become a too servile ally of secular radicals can be avoided only if our criticism of the Catholic heresy is made, not from the standpoint of secular cynics but from the standpoint of Protestant Christian faith. We will resist all temporal divinities, whether they call themselves popes, kings by divine right, or commissars. We will not be under the illusion that we can get rid of this tendency toward self-deification by getting rid of the Catholic faith or the Christian religion. We recognize in it the very quintessence of sin, the tendency of man to make himself God.—*Christian Century (Mod.)*, Dec. 8, 1937.

CHRISTIAN CRISIS.—The day of decision has come. It is comparable with the epoch of the Roman Empire when Christianity was struggling with paganism for its existence; or with the era when the cross fought with the crescent moon over half of Europe; or when Reformation and Counter-Reformation were at death-grips. All these conflicts turned in the last analysis on the question of Christ and on nothing else. Is he God's Son, or do we look for another? And now the question is again put to our people.—*Professor Preuss, of Germany, in Sunday School Times*, Nov. 20, 1937.

WORLD CONDITIONS.—The year 1937 has been an eventful one; it closes with a threatening dark sky—the red and lowering sky which is the harbinger of foul and stormy weather.—*Our Hope (Fund.)*, December, 1937.

PALESTINIAN PROBLEM.—How can the partition scheme be expected to put an overnight end to Palestine's troubles while it contains, as it does, provision for uprooting approximately 225,000 Arabs from their present homes and their transfer to a region which must be improved by gigantic engineering enterprises before it can support life? The prospect seems to be that, while Great Britain is likely to resort to the partition plan because no other hope of peace seems to remain, carrying that plan into effect will require the presence in Palestine of many more troops than are now there, while disorder will probably increase rather than subside during the period of enforced exchange of populations.—*Christian Century (Mod.)*, Nov. 17, 1937.

The following extracts were furnished through the courtesy of W. L. Emmerson, editor of the *British Present Truth*.

GOVERNMENTAL RELATIONSHIP.—"The map of the world has never been our affair," said General Evangeline Booth; "whatever may be the map, or changes in the map, or interpretations of the meaning of the map, we seek to discharge our responsibilities to God and man, with loyalty to governments, in obedience to law and order, and in dependence upon the Holy Spirit by whose help we seek to make known the redeeming love of Christ."—*Public Opinion, (Britain)* Dec. 17, 1937.

MASS FLIGHT.—To demonstrate the value of the French air force for defending the empire, ninety-eight machines have just flown from Africa and Europe to Indo-China and back without a single mishap to either person or plane. The total mileage covered by the flight was about 437,000 miles.—*London Telegraph*, Dec. 21, 1937.

SCOTTISH CATHOLICISM.—Although during 1937 the number of Catholic clergy in Scotland rose from 754 to 790 and the churches increased by 2 to 473, the Catholic population declined by 184 to 614,021.—*Universe (Britain)*, Dec. 31, 1937.

VATICAN'S RADIO.—On Christmas Day the Vatican's new short-wave radio station was opened. It is stronger than Moscow, by which the old station was frequently jammed, and will easily be heard all over the world.—*Universe (Britain)*, Dec. 24, 1937.

ISLAM'S AFRICA.—"There is a wave of Mohammedan proselytism sweeping down from the north of Africa and from the east coast into the interior," declared Father H. J. Farrell in a recent lecture. "Africa is now ripe for conversion, but if we do not send sufficient to win the Dark Continent for Christ, there is a grave danger that millions of the people will turn to Mohammedanism."—*London Observer*, Dec. 26, 1937.

CATHOLIC GROWTH.—Sixty years ago there were not 1,900 priests in England, whereas today there are 5,400. The total shows a net increase of over 100 every year, even after replacing those who die. And the number of churches and chapels has increased steadily within Cardinal Hinsley's lifetime from barely 1,000 to almost 2,500. . . . Many other indications—particularly the great increase in convents, the rapid growth of Catholic secondary schools, and the remarkable activity of the laity in various forms of Catholic Action—all confirm the undeniable evidence that the church is continually gaining in strength and that its spiritual life is stronger than at any time since the Reformation.—*Universe (Britain)*, Dec. 12, 1937.

THE FIELD SAYS

Echoes From Our Letter Bag

Outdoor Poster Publicity

EDITOR, THE MINISTRY:

Seventh-day Adventists have been entrusted with the responsibility of promulgating the most timely and vital piece of information in all the world—the message of the judgment and a soon-coming Saviour. It is our duty to pass on this great truth. “Freely ye have received, freely give.” But we need not be surprised to discover that it cannot be given even to those who need it most, without exercising certain principles of salesmanship. Here we are with the biggest task of publicity ever confronting any organization anywhere. The finishing of the Lord’s work in this generation presents problems of distribution quite without parallel in all the annals of human intercourse. Are we making fullest use of the very best tools we have at hand?

Take this matter of outdoor advertising, for instance. Is it not one of the most effective tools of modern distribution? Those who study such matters state positively that today’s huge-scale promotion and production would be impossible without it. A great merchandiser has said, “America today is out of doors, and you must go out of doors to sell her.”

Count the cigarette and liquor advertisements encountered during an hour’s drive in your car. How many months would be required to discover an equal number of gospel signs? Is this a fair deal to the unwarned world? Are we going where people may be found, and speaking their language,—the language of the billboards? The devil’s henchmen are smart enough to recognize an efficient tool when they see it, and spend hundreds of millions of dollars yearly in outdoor advertising. Are we, as servants of the most high God, equally alert?

Consider the cost of those signs. One recent installation in a large city cost its sponsor a million dollars, and what do you suppose its legend was? Chewing gum! And the people who pause to look at that sign are swiftly reimbursing the manufacturer for his expenditure in their behalf. He believes in his chewing gum, and he chooses the most effective means of telling the world about it, regardless of expense. Are we, as heralds of God’s last message to a doomed world, equally in earnest? And if not, why not?

Do we actually believe that the sands of time are nearly run out, and that the last golden grains are swiftly slipping away? Then surely no authentic avenue to the public attention should be neglected. Surely we

should spare no reasonable expense to place our message where he who runneth may read.

More than a year ago the General Conference in session in San Francisco took definite action on the subject of outdoor posters, recommending that suitable displays be prepared. As a result of this action, a few striking designs have been produced and are available to our evangelistic workers and pastors at low wholesale prices. Prepared in full color with professional workmanship, they are able to go into the market place and compete on equal terms with the most elaborate efforts of the commercial advertiser.

More designs are under way and will be forthcoming as rapidly as funds are made available for the purpose. All should unite in the work of reclaiming lost opportunities in this highly essential field of endeavor. Millions of people, “running to and fro,” may be reached in no other manner.

The minister who overlooks this means of reaching out after the careless and heedless might with equal consistency put away his motorcar for a horse and buggy, his electric light for a tallow candle, his telephone for a carrier pigeon. God would not be pleased with such a reversal in the conduct of His business.

The devil has had the poster advertising field long enough. “Let us go up at once, and possess it; for we are well able to overcome it.” D. R. HIATT. [Poster Artist.]

Orlando, Fla.

NOTES AND NOTICES

Information and Sundry Items

(Continued from page 2)

evangelical and fundamental Christian people and churches throughout America are realizing that they cannot conscientiously welcome or cooperate with this movement.

Then follows evidence of the rank Modernism of one of the National Preaching missionaries, who is quoted in the *Times* as giving expression to the blasphemous sentiments which follow (interspersed with the editor’s comments).

The *Sunday School Times* of November 23, 1935, published statements made by Dr. Kleihauer in an article in the *Los Angeles Times* of October 20, 1935, entitled, “Who’s Who in Heaven.” Some of Doctor Kleihauer’s statements are as follows:

“About those ‘atheists,’ as they are mistakenly termed—Voltaire, Paine, and Ingersoll. Of course, anybody who has studied their lives and works knows that they were not atheists at all and not to be excluded on that ground, or, for that matter, on any ground that I am aware of, unless it is desirable to bar out men of high thought. . . . I have profound admiration for Voltaire. . . . He, as well as Paine, was rebelling against the narrow bigotry and intolerant dogmatism of his time—the utterances of men who were putting God in a strait jacket. . . .

Men like Voltaire really made valuable contributions to true religion. . . . You need not worry about their eligibility to positions in the celestial world. Their place is secure. . . . The average modern religionist who has any brains believes in evolution."

On the "blessed hope" of the second coming of Christ, Doctor Kleihauer says:

"What do I think of the 'rapture' that we shall witness on the 'last day,' when all the righteous then alive shall be levitated and, after attaining a certain height, shall meet Christ in the air? I can answer this briefly, though not in orthodox terms: I don't believe that God is interested in the fantastical, spectacular, or pyrotechnic second coming of Jesus. He is with us whenever we call upon Him."

Can Christian people safely support a Preaching Mission which includes a speaker who holds the views here quoted? Can they safely support a Preaching Mission directed by a Federal Council that makes Dr. Harry Emerson Fosdick, who has preached on "The Peril of Worshiping Jesus," one of its leading radio preachers every Sunday in its national broadcast?

¶ Nor often are we able to quote approvingly from Dr. Harry Emerson Fosdick, but he enunciates a pertinent truth when he says (*Christian Advocate*, Nov. 5, 1937):

Why did the Romans persecute the early Christians? Was it because of intolerance toward their religion? Not in the least! The Roman Empire had no interest in persecuting anybody on account of his religion, and the United States today is hardly more free for all sorts of religious faiths and practices than the Roman Empire was then. There is one central reason why the Roman Empire persecuted Christians. They would not worship Caesar. They would not acknowledge the supreme authority of the state. They put Christ first, and because they would not even scatter incense on the burning altar before Caesar's statue as an outward symbol acknowledging his supremacy, they went to the lions.

¶ HONORABLE mention is here made of Oshawa Missionary College for the full enrollment of its faculty group in the 1938 Ministerial Reading Course. While there has been unanimous participation by certain of our North American conference worker forces, this is the first instance of its kind from a college. Here is President F. R. Isaac's notification:

I presented the Ministerial Reading Course to the faculty and suggested that we all read it this year. They all felt it would be a profitable undertaking, and every one plans to read the entire course. I wish you would send me about a dozen enrollment cards so that each one can let you know what book he has chosen for the elective.

¶ THE export department of Montgomery Ward, Chicago, has just observed the fiftieth anniversary of its missionary service (1937). In 1887 the first orders from abroad were received by the company's Chicago branch, coming from missionaries overseas who had purchased from Ward's before they went out. These orders were from such far-flung points as the Congo Belge, interior China, Nigeria, the Pacific Islands, and Japan. Mr. A. Montgomery Ward, the founder of the company, was deeply interested in this branch of service, and decided to add the missionary unit to the then recently organized export department in order to give missionaries of all

faiths the care and attention they required. All through the fifty years the company has derived satisfaction from the fact that they have been able to help their missionary friends abroad in this manner.

¶ At the recent book fair held in New York under the joint auspices of the Book Publishers' Association and the *New York Times*, a model home library was attractively displayed, comprising five hundred books selected by several committees. This significant statement was made by *Zion's Herald* (Nov. 24, 1937), and should not be overlooked:

But one remarkable thing about it is the complete absence of any section for books on religion. One could look over the list and wonder whether the "distinguished" committees that made the selection had any knowledge that there had ever been such a thing as Christianity in the world, or that there was any such institution in the world as the Christian church, or that either had any vital importance for the home—"model" or otherwise. There were three or four volumes included which dealt with religion, such as Augustine's "Confessions," Bunyan's "Pilgrim's Progress," and Sir Thomas Browne's "Religio Medici." But these got in as literary classics, not as religion. There was not a single book in all the 500, in the field of religion, published less than two hundred years ago. There were forty books of poetry, more than double that number of novels.

¶ THE possibility of disestablishment of the Church of England flamed anew in connection with the divorce-issue involvement with the marriage of the Duke of Windsor, and "the tie between the church and the state" was "dangerously strained by the church's part in this episode," editorially asserts the *Christian Century* (Dec. 1, 1937). The difficulty of the existent relationship is stated thus:

The Church of England wants to minimize the government's interference with its affairs, as any good church would, but at the same time it wants to retain its special privileges as the church established by law. The situation is self-contradictory. The present position is tenable at all only because of the unique ability of the British people to get along in reasonable comfort, by virtue of habit, good sense, and respect for tradition, under conditions that have no theoretical justification. But someday, in spite of all possible practical adjustments, the Church of England is going to have to face the question as to whether it is willing to go on paying the price of being an established church.

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Modernism's Acknowledged Failure

(Continued from page 26)

Only a few weeks before, the Baptist *Watchman-Examiner* (June 18, 1936) had asked editorially, "Is Liberalism Playing Out?" and had said in reply:

A hard-headed man said to us the other day "Is it not a fact that many of the leaders of liberalism are giving it up as a bad job?" We are quite sure, if we are to judge by their utterances, that this is the case. They at least have found that their liberalism is not a panacea.

Then follows, in the *Advocate*, this approaching "consequence," as it is called, of the predicted readjustment, with civilization's anticipated "leap forward." Such is the new utopia of disappointed churchmen.

A new authority will emerge. It will not be either the absolute authority of an institution or of an office, as in Rome; nor yet the absolute authority of a Divine Revelation stood quite apart from life, as in the new-Calvinism, which requires special grace, given only to the elect, for its acceptance. Instead, it will be a practical authority arising in the interaction of a complex of forces, namely, Divine Revelation, human experience, including man's religious and moral intuitions which make Revelation comprehensible, and the pressure of a social consensus through the church. It will be the interaction of these three forces which will produce the new effective authority.

Thus inspired and led, this throbbing, groping age will find itself reenergized, and civilization will leap forward in new social progress as inevitably as mountain torrents seek the sea.

"MINISTRY" INTERCHANGE

Rates for advertising appropriate to this personal interchange column (charts, slides, equipment, etc.), 4 cents a word, including address. Minimum \$1.00. If desired, replies may be sent "Care of THE MINISTRY," at office address, and forwarded to advertiser. Rights reserved to reject objectionable matter.

WANTED—For the General Conference Advent Source Collection, two journals published immediately after the 1844 disappointment, containing items of great importance.

1. *The Hope of Israel* (1845), published at Portland, Maine, by Joseph Turner, assisted by Apollos Hale and J. Pearson.

2. *The Day-Dawn* (1845-46), published at Canandaigua, N.Y., by O. R. L. Crozier, Hiram Edson, and Dr. F. B. Hahn.

We appeal to our workers, especially in New England and Michigan, to make diligent inquiry and search in the homes of laymen for these two papers—either single copies or files. Any information should be directed to—Editor, THE MINISTRY, Takoma Park, D.C.

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And Doctor Van Dusen, before quoted, declares that "by such pendulum swings, theology lurches forward," and further states:

The new movement seeks to be more realistic—both in its certainty of God and in its understanding of man and his society. It acknowledges the indubitable reality, majesty, and priority of the living God. And it confesses the inherent willfulness of man, and the necessity for drastic dealing with the results both in individual lives and in the body politic.

On the other hand, it reaches out for a "catholic Christianity." That is to say, it feels impelled to seek firm grounding, not in the thought forms of modern culture or even of traditional Protestantism, but in the rich, deep stream of tested certainty which has come down through the life of the church through all the Christian centuries. It wishes to find a place within that catholic tradition and to drink deep of its wisdom and its faith.



Religious World Facts

(Continued from page 10)

monly estimated as: Sikhism, 3 million; Jainism, 1 million; Zoroastrianism, one hundred thousand.

Islam is the only religion which started in conscious opposition to Christianity. Only three of these religions claim to be universal—Islam, Buddhism, and Christianity,—although the sacred scriptures of Jainism, Judaism, and Zoroastrianism state the hope of their becoming universal, an idea definitely dropped in their later history. Islam excludes its women, approximately half its adult followers, from full participation in its privileges and responsibilities.

Four religions are strictly monotheistic: Islam, Sikhism, Judaism, and Christianity. Only Christianity presents a deity who actively seeks the redemption of the world and who is represented in human history by a person of the same high moral character and purpose. Four non-Christian religions claim supernatural birth for their founders: Buddhism, Taoism, Jainism, and Zoroastrianism.

All the living religions except Animism have sacred scriptures: Hinduism, the Vedas; Judaism, the Law, the Prophets, and the Sacred Writings; Shinto, Kojiki (the Records of Ancient Matters) and Nihongi (the Chronicles of Japan); Zoroastrianism, Avesta; Taoism, Tao Te Ching (the Canon of Reason and Virtue); Jainism, the Angas; Buddhism, Tripitaka (Three Baskets); Confucianism, the Five Classics and the Four Books; Christianity, the Bible; Islam, the Koran; Sikhism, the Granth. —*World Call (Disciples)*, January.



Question-and-Answer Service

(Continued from page 6)

bath question. Then, the disguised title for the sermon will also attract another class of people who may not especially care to know about the Sabbath. This gives that particular meeting pulling power with both classes.

II. *It gets people out to meetings on Sabbath before we ever preach on the Sabbath truth.* We find that when we open a question-and-answer service at the beginning of a series of meetings, more questions come in than we are able to answer in the allotted time. Then, we announce to the people that inasmuch as so many questions have been passed in, we are going to devote an entire hour on Saturday afternoon, from three-thirty to four-thirty, to answer their questions. We

do this two weeks before we ever preach on the Sabbath question. This leads a large number of people who are attending the meetings to come out on Sabbath afternoon, and gives them a start in attending Sabbath meetings.

Naturally, when the Sabbath truth is presented later, the fact that these interested people have been coming to the tabernacle for the two previous Saturday afternoons makes it easier for them to come out to hear the first sermon to be preached on Sabbath afternoon. In connection with this, we have found it a good plan on Friday night to read the questions that are going to be answered the next afternoon.

12. *By means of planted questions, the evangelist can touch on any point that needs attention*, such as dancing, novel reading, movies, the ordinance of foot washing, the matter of rebaptism, or any other point that needs attention, without having to preach a whole sermon on that question.

—To be concluded in May



Principles of Administration

(Continued from page 8)

right he had before to fix the hour or day for worship, or make similar independent decisions. Those things now are all matters that belong to the group, and not to the individual. An individual must always sacrifice something to the entire group. He must relinquish the independent rights that he formerly enjoyed as an individual. It is the church, then, and not the individual, that decides such questions.

—To be continued in May



Atonement Central in Salvation

(Continued from page 4)

to break the command of Christ to search the Scriptures as to violate any other of God's commandments. Our effort to get people to keep the commandments of God must be buttressed by our own keeping of them.

After having patiently gathered the facts, it is necessary for one to *keep all the facts in the mind at once*. Children ordinarily can do only one thing at a time, and are not able to hold more than one thing in the mind at once. The intelligent student will need to practice in order to hold many facts in the mind at once. Stress must not be placed on one set of facts to the exclusion of other facts. This matter is important. Most heresy and departure from the truth come from an inability to hold many facts in the mind at once. Some get hold of one fact, and do not balance this fact against other facts. The fact or facts they dwell on become increasingly more and more important to them. They lose perspective. They lose balance.

The Ministry, April, 1938

Seventh-day Adventist

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That which may be right in itself can easily be distorted out of all proportion. When men lay all the stress on one or two facts, they are unable to consider the larger aspects of the question, and cannot balance such facts as they have against other known or available facts. They set aside, refuse to consider, or are mentally incapable of a balanced consideration of all known factors, and so arrive at a biased conclusion. Such people are ordinarily unable to see wherein they come short. If they had a disciplined mind, they would be able to hold many facts in the mind at once, and would dispassionately consider them in their right perspective.

—To be continued in May

✱ ✱ ✱

Accountability for Our Baptisms

(Continued from page 14)

that there is a large number who will at once assent to its binding obligations and put their names on cards, promising to keep the seventh day. Immediately one wonders, Who of these are "stony-ground hearers" or "thorny-patch hearers," and who are "good-ground hearers"? The first two classes would consent to baptism almost immediately, were they asked. We know this to be true, because through the years we have had many in these classes make request for baptism before they were at all instructed, or before they had proved whether they would stand for the Sabbath truth in face of ridicule and loss of work.

I have rejoiced to find, as these classes have formed themselves and work is done for them, that many in the first two classes move up to become "good-ground" hearers. But time is required for this development, and we do not begin baptizing until at least three months after the Sabbath question is presented. There is no reward promised in heaven, and but little to be given on the earth for taking large numbers of "stony-ground hearers" into the church. The real and abiding fruits of our labor will be seen after a few years of toil and test when the "good-ground hearer" has developed the divine nature.

—To be concluded in May

✱ ✱ ✱

Diversified Training at P.U.C.

(Continued from page 12)

table discussions. "Why Don't We Go to the Movies?" attracted such a large number that the gathering had to be held in a more commodious place to accommodate the attendance, and even then the room was filled to overflowing and some were turned away.

When our turn came to furnish the program for the Missionary Volunteer Society, we presented a cross section of the different phases of gospel work. Instead of the usual

The Ministry, April, 1938

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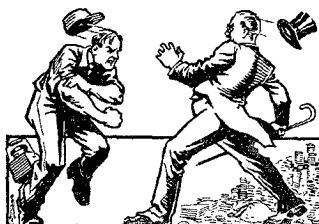
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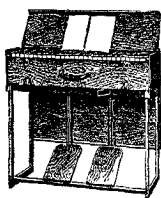
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song service, the work of the singing evangelist was emphasized by one of our group leading the singing of old revival hymns, with an accordion. At the right end of the rostrum was a dormitory scene, where three of our young ladies showed how personal work could be done. As they knelt in prayer with the young woman they were calling on, the congregation joined them for the opening prayer. Other phases of soulsaving work were presented, as a ten-minute cross section of an evangelistic sermon on the Sabbath question, and a cottage meeting conducted by our faculty sponsor, Elder French. In the living-room setting on the left-hand end of the platform, selected questions from our question box were answered. The prayer which closed this cottage meeting was the benediction for the audience. By dressing up the old, old story in a little different style, we invited and received keen interest.

God has blessed our gatherings. That we may grow in truth and in the favor of His grace, is our prayer.

CLARENCE JOHNSON. [Leader.]



The Small Hall Effort

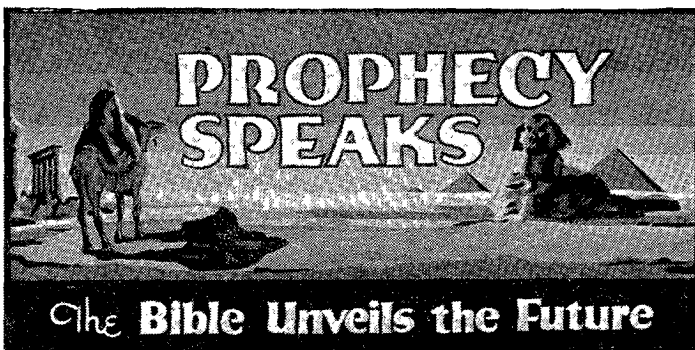
(Continued from page 15)

upper loop of the question mark should be just above the slot for the questions. A rubber band fastened through the box will keep the lid from swinging open, and will snap the box shut after the questions are removed.

If the weather is favorable, try a little psychology on the passing crowds. Leave the front doors open for about two hours before the meeting starts, so as to give a welcome appearance. And if the doors are left open during the lecture, a crowd will gather both outside and inside. When the meeting place is given a dignified appearance, there is less likelihood of a disturbance.

Let it be remembered, above all, that much prayer and an abundance of hard work are required to carry forward successfully the work in new fields.

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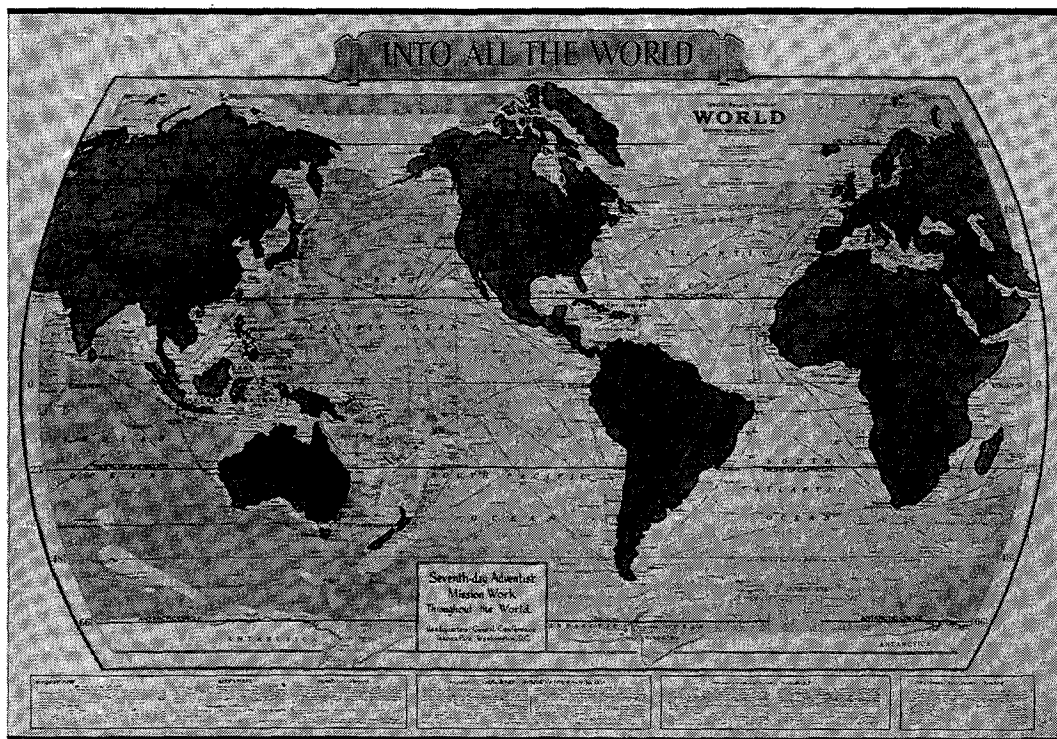
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JEALOUSY!—Professional jealousy is a ruinous, selfish, unchristian thing. It thwarts that divinely ordained unity which mutual confidence and support alone makes possible. And it hampers that rightfully expected progress that is conditioned upon such a heart unity. Whether professional jealousy shows its ugly face among musicians or history teachers, Bible teachers or editors, preachers or Bible workers, it is alike alien to Christian principle and profession, and is hostile to the welfare of the advent movement. We must counteract this corrosive influence in our own personal lives and attitudes by letting divine love and self-effacement neutralize this unseemly spirit that springs from beneath.

VITAL!—In sacred music, *beautiful* is not synonymous with *spiritual*. An anthem may be beautifully and harmonically written. It may conform to all the laws of the world's musical artistry, both as to score and words. It may satisfy all the demands of the esthetic music critic—and yet be as but "sounding brass or a tinkling cymbal," so far as spiritual life, love, and power in this message is concerned. If it lacks the spiritual fire that burns its way through sin, indifference, and unbelief, it is like a cold piece of sculpture without the vital spark of life. It may be beautiful esthetically, but dead and powerless spiritually. It can never move the soul. The true gospel hymn or message song is the testimony of grace finding effective utterance. It releases transforming power. Let us both use and demand vital sacred music in our churches and in our evangelistic efforts.

DEMOCRATIC!—In democratic church government, as well as in civil state, a longer time is required to achieve legislative action and results than in centralized forms of administration, which are notoriously efficient. The majority of duly elected representatives must, in actual democracy, be persuaded that a given course is right. There must be patience with those who are slow to see, and consideration for those who cannot see. The rights of minorities must be protected. Such a procedure necessitates willingness to take the slower way in order to gain general support in making measures effective. And it also necessitates being satisfied, at times, with less than might be desired. It is necessary to find the middle of the road which the overwhelming majority will approve, rather than

to press through an action with a bare majority which leaves many dissatisfied and apathetic, or even opposed. To "jam through" a measure in such fashion is contrary to all democratic processes, and is dangerous to the democratic form of church government. This fundamental, which we recognize, should never be forgotten.

REPENTANCE!—Genuine repentance for sin, offensive to God and man, never manifests itself in extenuating excuses and self-justification, in raillery against appointed leaders of the church charged with the discipline of violators of the recognized standards and codes of the church, or in unworthy countercharges against others, thus to divert attention from one's own delinquencies. True repentance, leading to repudiation and hatred of sin, never seeks personal reinstatement through threats of others' exposure, attempted intimidation, or kindred tricks. Such unchristian tactics are not the fruits of the Spirit, or the product of real repentance. They reveal a tragic failure to sense the exceeding sinfulness of sin, and evince a lack of godly fear of the all-consuming righteousness of God.

CHARITY!—No cleavage must be permitted to intrude between the field ministry and the Bible-teaching fraternity. The one group should never allow itself to charge the other with creating difficulties and causing unfortunate trends. Censure of the field workers by the teachers, for example, as to emotionalism, superficiality, or carelessness of evidential citation is unbecoming. And on the part of the field workers, suspicion of our teaching group as to uncertainty concerning our distinguishing beliefs is equally disastrous. Neither can successfully employ the methods of the other in his own distinctive field. It would be catastrophic to try it. That there are obvious weaknesses and shortcomings in our work, the candid observer must admit. Occasions for criticism are not all on one side. We all need to watch our steps, to guard our expressions, to check our citations, to ponder our emphasis, and to improve our ministerial technique. But confidence in one another and in our common objectives is imperative. The world is destined to become increasingly hostile to all of us. We must stand together and support one another as we never have in the past, helping to correct our mutual weaknesses, and particularly our own trends and shortcomings.

L. E. F.