

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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THIS MONTH

NOTES AND NOTICES	2, 39
THE CHALLENGE OF A WORLD TASK	3, 16
The Mission Movement Challenged—Just Between Us Missionary Wives—Advent Movement Workers—Illuminating Statistical Facts	
THE REALM OF RESEARCH	5
The Revival of Romanism	
KINDLY CORRECTIVES	7
Our Ambassadorial Limitations	
THE PULPIT AND THE STUDY	9
Corroboration of Sanctuary Positions—The Atonement Central	
A MORE EFFECTUAL MINISTRY	12
Radio Question Box a Success—Negro Summer Tent Effort—Mission Stereopticon Effective	
BIBLE WORKER INTERCHANGE	15
Prayer at Bible Study	
THE LARGER OUTLOOK	20
Ecumenical Movement Afterthoughts—The Capital and Labor Issue	
EDITORIAL KEYNOTES	23
Playing Hookey From School	
RELIGIOUS WORLD TRENDS	25
Anglican Commission's Compromise—New Modernism Emerging	
THE MEDICAL MISSIONARY	26
Ours Is Indeed a Lifesaving Message—Neglected Non-Adventist Ministers—Basic Principles of Health Teaching—Demonstration Health Talk—Medical Missionary Experience—Association Notes—Prominent Physician's Testimony—National Health Statistics	
THEOLOGICAL SEMINARY LECTURES	33
Principles of Administration	
MUSIC OF THE MESSAGE	36
The Place of Gospel Songs—"The Presence of God" (gospel song)	

NOTES AND NOTICES

Information and Sundry Items

INTENSE national and racial antagonisms are sharply on the increase in the world about, and we must not be caught unwittingly in the

AVOID WORLD'S ENTANGLEMENTS

nationalism that becomes virtually a species of worship, will soon become a test to multitudes. We must be able clearly to discern the principles at stake, and to relate ourselves thereto in accordance with light and right. We must be different from those about us. We must love *all* men, *all* nations, *all* races, *all* classes, *all* creeds. We must love the whole world, as God loves it. We must be truly world embracing and international in our love for the brethren of like precious faith. Soon all nations and all religions will turn upon us, and we shall be the object, not only of enmity, but also of persecution. Lands that have had the greatest light and freedom may plunge deepest into the darkness of reactionism and repudiation. Some will be expatriated by their own native lands that they have so dearly loved. There must be an increasing realization that we are but strangers and pilgrims here, and are soon to bid adieu to this old world. We must faithfully prepare our people for the great transfer of citizenship to the better land. We are not to be entangled in the politics, rivalries, and bitternesses of earth. We have a clear and exacting ministerial responsibility here.

¶ LIKE attracts like. Sensational evangelistic advertising attracts light-weight sensation addicts as hearers. Substantial people, upon whom this movement must build for strength, are repelled by the cheap and frothy. An evangelist is surely known by the type of crowd he attracts. He is building up a reputation from which he cannot easily extricate himself. Let him be careful, therefore, how he builds. This journal is the ardent friend of the evangelist, and because of this sincere friendship, cries out against practices and trends that are subversive to the welfare of the evangelistic fraternity, as well as to the cause at large.

¶ THE world that "God so loved" and that we are commissioned to evangelize is graphically pictured on the new Seventh-day Adventist missionary map of the world, just made available through the Review and Herald Publishing Association. It is the finest and latest Rand and McNally map made, supplemented by our most recent denominational statistics. Ours is a world movement. World-conscious-

ness and mission-mindedness must become increasingly conspicuous in our thinking and in our planning, in our praying and in our activities. We as workers must diligently foster the oneness of our world interests through information that is dependable and impressive. As an aid, this map needs to be conspicuously placed in every church and institution. The modest investment will be more than repaid. And previous maps are now hopelessly outdated.

¶ LET us quote other religious bodies and individual opposers as we would have them to quote us—with fairness, accuracy, and fidelity to intent and context. There is no possible Christian excuse or ethical defense for our twisting or garbling to make out a case. We are to be scrupulously honest with the words and arguments of others. For example, if you wish to cite what Roman Catholics teach, take their standard and authentic writings. Do not quote some ex-Catholic priest, or some private opinion. Such a procedure is not fair, and unauthentic quotations of Catholic doctrine and intent carry no weight with Catholics.

¶ PROTESTANTISM in Europe has been on the defensive ever since the World War, while Roman Catholicism has been on the aggressive, declares the *Presbyterian* (March 17). Only in Scandinavia, Holland, and Switzerland is the Protestant faith in the majority on the Continent. Protestantism's weakness is rightly attributed to the inroads of Modernism, the cleavage between denominations, the political situation, and secularized education. The editorial concludes by declaring that the vital center of Protestantism has shifted to North America, and its future depends upon the churches in the Western Hemisphere. It is here, be it remembered, that the last great crisis will focalize.

"Ellen G. White Publications"

¶ SEVERAL years before the death of Mrs. Ellen G. White, provision was made by her that upon her decease the continuing custody of her writings should be in the hands of a board of five trustees named by her. These same men were also requested by her to deal with such business matters as pertained to the disposal of her modest home property and such other affairs as must needs be cared for when one's life labors have closed.

In July, 1915, this board of trustees took charge of those matters left in their care. It was only natural that the term "Estate" should at first be used in connection with their work, and even though they soon closed up all phases of business outside the principal work of continuing the custody of the Ellen G. White writings, the term "Ellen G. White Estate" still continued in use to designate the trustee-

—Please turn to page 39

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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

¶ A new, portentous attitude toward missions has come into vogue

THE MISSION MOVEMENT CHALLENGED

By FREDERICK LEE, *Missionary
on furlough from China*

ON the 31st of May, 1792, William Carey preached his famous sermon, "Expect great things for God," and thereby inaugurated a new era for the Christian church. It was largely through the zeal, earnestness, and faith of this English shoemaker that modern missions were born. Not content merely to preach concerning the needs of the heathen world, Carey offered himself for foreign mission service. After much opposition and difficulty, he succeeded in securing passage on a Dutch vessel, which landed in Calcutta, India, in the fall of 1793.

Thereafter the fires of mission zeal spread rapidly from place to place. Societies for the propagation of the gospel among heathen peoples were rapidly organized, one after another, in the early part of the nineteenth century, and for a hundred years Protestant denominations were deeply absorbed in the great foreign mission enterprise.

The movement went forward unchallenged except by an indifferent few in the Christian churches, certain hardy traders in remote corners of the world who were disturbed by missionary intrusion, and the entrenched forces of superstition and ignorance in non-Christian lands. Otherwise the missionary was welcomed as a great emancipator and benefactor. He went about preaching the gospel of love and peace, establishing schools, hospitals, and churches. The nationals of the great non-Christian nations soon began to appreciate the work which these emissaries of Christ were doing for the uplift of the masses. Schools became crowded with non-Christians seeking enlightenment and spiritual help, and there were large accessions to the church.

Now and then some who profited by the continued ignorance of the people or who desired to remain aloof from the world of

progress, started reactionary movements. The great Boxer uprising was more anti-foreign than anti-Christian, though many Christians lost their lives at that time. It was, in reality, a reaction against progress and an announcement to the world that China wished to be left alone to pursue her ancient ways. But this was only the view of the leaders of a corrupt and declining monarchy. From that event until the World War, missions in China made phenomenal progress. Mission schools became much more popular than government schools. Mission hospitals were sought out, and tens of thousands went away singing the praises of nurses and doctors.

This unchallenged progress of foreign missions continued all through the nineteenth century with greater and greater impetus, and surged on into the first decade of the twentieth century. Then suddenly, Christendom itself exploded in the greatest catastrophe of all history—the World War. As the non-Christian world viewed the shameful and bloody scene, many began to feel that Christianity was not the great depository of peace and light that it had represented itself to be.

The World War opened a new era in the history of mankind. So-called Christian nations became possessed of the passionate spirit of lawlessness, and began throwing all restraint to the winds. Morals tobogganed to the lowest levels; crime mounted to the highest peaks. Doubt and skepticism, once held in check, were now proclaimed from the house-tops. Professors in Christian institutions, and even ministers of the gospel, openly and boldly uttered doctrines once taught by infidels alone. The God of creation, who had been proclaimed in all lands as the God of Christendom, was dethroned, and a god of science and reason was set up in His place.

A new kind of "missionary" movement then

began in earnest. The philosophers of this modern Occident were invited to lecture in the national universities of the Orient. Such scholars as John Dewey and Bertrand Russell were hailed as the true representatives of Western culture. These men, who had practically repudiated Christianity at home, boldly declaimed against it in the classrooms abroad. This had an immediate detrimental effect on the attitude of non-Christians toward the gospel missionary. But one more step was needed to break down the prestige which Christian missions had held so long. This was taken when the "Modernist" missionary split the camp of foreign missions by beginning to sow seeds of doubt in non-Christian lands, regarding the fundamentals of Christian doctrine.

Now let us consider a typical example of a sincere non-Christian youth who attends a university in his own country. The young man attends the Chinese National University. Here he listens to a course of lectures given by Westerners who have been heralded far and wide as men of great wisdom. He learns that they have turned their backs on the faith of their fathers because they have been unable to reconcile religion with the findings of science. He hears a professor from an American university state, "It is a sin to send missionaries to such intelligent people as Japanese and Chinese."—*The Peking Leader*, April 7, 1922. He hears others say that Christianity impedes progress, fetters man's nature, and suppresses his personality.

This same young man, seeking to know truth, attends the services of a Christian church. But, strange as it may seem, he hears much akin to what the university professor taught. He is given to understand that there is much in the Bible which cannot be accepted as truth. Boldly the "Christian" minister attacks the fundamentals of Christian doctrine, declaiming against missionaries who hold to such outmoded beliefs. After listening for a number of Sundays, he becomes bewildered. He begins to wonder why it is that these so-called "missionaries" have gone so far from home to preach a message which they themselves question.

THUS the ground is prepared for the reception of communistic doctrines. The young man feels that Christianity has the effect of opium upon the energies of his people. He concludes that the missionary has some ulterior motive behind it all, that these emissaries are but representatives of an aggressive imperialism. They have come to enslave the people with false doctrines by teaching love and humility. Such conclusions as these inaugurated the anti-Christian movement among the educated classes of China. In 1922, the students in the universities of Peking, with the approval of many of their teachers,

formed an organized, anti-Christian, antireligion movement. A group of them issued a declaration, which was published in the newspapers. They said, in part:

"We are students of science. We oppose all belief that is opposed to science. . . . Naturally we oppose that religion which forbade 'our ancestors' not only not to eat, but to touch, 'the fruit of intelligence' (Genesis 2, 3). . . . We do not say that religion has not its function. It served certain purposes of the primitive people. But it lost its function in the modern society, where science and civilization predominate."—*Ibid.*

Many such declarations have appeared in China in recent years. A Chinese scholar and former official expressed himself as follows in a caustic article which appeared in the *Shanghai Times* of August 5, 1927:

"It is impossible by any system of thought sequences known to us to understand why it is that the Christian seed implanted by so many missionaries of such diverse types should blossom out into the Soviet flower with such consistency; but the fact remains that today nearly 90 per cent of all the advocates of the Soviet form of government and civilization are or were originally, Christian educated people, and these people are the most articulate of our race bent on turning China into a second Russia."

Charles H. Coates, in his book, "Red Theology in the Far East," analyzes the situation thus:

"There is a plain connection between the rank Modernism which has been freely taught in most missionary universities in China and this demand for the evacuation of the missionary teacher. . . . For has not the missionary educationalist been doping the mind of young China for a quarter of a century with the doctrine of the authoritative and moral equality of Confucius and Christ and the equal spiritual authority of Buddha and Christ? From that fatal betrayal of Christian truth, the Chinese chauvinist immediately drew the appropriate conclusion, that if China's own religions and literary sages were sufficient for her needs, then the presence of the missionary teacher was an anachronism."—*Pages 161, 162.*

Dr. Hu Shih, China's best-known modern scholar and philosopher, writing some time ago in the *Forum*, July, 1927, on "The Future of Christianity in China," concluded his article by saying:

"After all, Christianity itself is fighting its last battle, even in the so-called Christendoms. . . . They will realize that Young China was not far wrong in offering some opposition to a religion which in its glorious days fought religious wars and persecuted science, and which, in the broad daylight of the twentieth century, prayed for the victory of the belligerent nations in the World War, and which is still persecuting the teaching of science in certain quarters of Christendom."

The foreign mission movement is thus meeting opposition from many sides, and is facing a mighty challenge. Summarizing the situation, we find (1) that the fires of missionary zeal are burning low in the home churches because of uncertainty as to the content of the Christian message; (2) that in non-Christian lands there is disillusionment in regard to the basic worth of Christian culture be-

—Please turn to page 45

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

THE REVIVAL OF ROMANISM—No. 1

By LEO ODOM, Editor "*El Centinela*,"
Cristobal, Canal Zone

THE pulse of the world is violently athrob. We are keenly aware that the long-awaited crisis is imminent. Humanity's mighty struggle, involving both national and international issues, is fast taking on a religious hue. And the ecclesiastical power coming to the front is the Papacy.

THE HISTORICAL BACKGROUND.—Against the ecclesiastico-political tyranny of the Middle Ages there were two great reactions in Europe. One was a revival of true Christianity with an ensuing spirit of democracy, as manifest in the Protestant Reformation. The other was a philosophy of ultraliberalism,—anticlerical and irreligious,—as shown in the French Revolution. These together were almost fatal to the Papacy.

PROTESTANTISM AND DEMOCRACY.—Happily for mankind, the religious reformation and the spirit of democracy prevailed. The world enjoyed one of its brightest eras of civil and religious freedom. So great was the influence of this reaction that even lands traditionally Roman Catholic or pagan were compelled to institute reforms and to concede more liberty to the masses in matters of religious freedom and civil government. The following allusion to Luther by Dr. Isidore Gomá y Tomás, present primate of the Roman church in Spain, seems to indicate that Catholics recognize the part Protestantism played in this matter:

"Political *laicismo* does not deny God, but relegates Him to the tribunal of the conscience, and exiles Him from society. Hence the doctrine of separation of church and state, fatal offspring of Protestantism. . . . Radically, the modern error of the separation absolute of the two powers is derived from Protestantism. From the moment that 'faith alone justifies,' according to the principle of Luther, religion remains relegated to a personal plane, and is reduced to a purely individual matter."—"*Horas Graves*" (*Solemn Hours*), a pastoral letter, July 12, 1933.

DICTATORS IN VOGUE TODAY.—Democracy is now being rapidly supplanted by centralized government. Many philosophers and statesmen declare that the masses are no longer capable of self-government. So this is pre-eminently the day of dictators. The people, either by force or by persuasion, are yielding to a single man the prerogatives they once asserted to be exclusively their own. Individual freedom is being swallowed up in the urge for

social and economic salvation by mass standardization. In the social world the "perilous times" of "the last days" are here. 2 Tim. 3:1-5. Society, steeped in the eighteen sins mentioned by the apostle, is in a state of disintegration. Democracy, founded on the principle of self-government, cannot survive when basic self-restraint is abandoned and the lust of the flesh, the lust of the eyes, and the pride of life are unleashed. The present situation is not unlike that of the Roman republic.

"The choice of the Romans was not between an improved republic and a degraded empire, but [between] an empire or no government at all. The ancient self-control had gone. Political passions and degraded appetites had broken loose which could never again be enchained by voluntary republican forms. Since liberty had failed, there was nothing else left but to try repression; the only alternatives were absolute monarchy or ruin."—*Hugh Taylor*, in "*Conditions of National Success*," p. 209 (1924).

PROTESTANTISM FALLS.—If a revival of godliness through the Reformation brought us out of the bondage of the Dark Ages, it must be a decline of godliness that is taking us back. "Having a form of godliness, but denying the power thereof," is the outstanding religious condition of these "perilous times." Protestantism has lost its "protest." The shattering and splitting into a multitude of conflicting creeds and sects, the waning of missionary activities, the repudiation of the Holy Scriptures for the teachings of higher criticism and evolution, and the seeking for social popularity in the world, too well demonstrate its moral fall. And this is a vital factor contributing to the revival of Romanism, a fact recognized by the Catholics themselves.

ROME DIAGNOSES PROTESTANTISM.—When the Spanish primate of the Catholic Church was rallying his flock to the cause of Catholic Action, he declared: "The old attacks of the heterodoxy against Catholic dogma have already passed away, the which had their definite synthesis in the rationalist thesis of Luther."—"*Los Deberes de la Hora Presente*" [*The Duties of the Present Hour*], p. 5. And notice these statements from the press:

"Father O'Connor finds that never was a time more propitious for making America Catholic. Protestantism is breaking up, and releasing millions, who are looking around for a new allegiance. . . . The greatest field for converts, Father O'Connor finds, is among the Protestants of the 'Modernistic' churches, who have been gradually weaned away from the

strict Protestant tenets of the older generation."—*Our Sunday Visitor*, (R.C.), March 24, 1935.

"During the ceremony of reading approval of the beatification of 136 English martyrs, Pope Pius affirmed that Protestantism was 'getting more and more exhausted' and had reached the point where 'its own very instability is inspiring many souls with a nostalgia for Catholicism.' He rejoiced that returns to Catholicism were being multiplied even more frequently. Behold Catholicism, which shines in the clear light, while Protestantism goes on from denial to denial, rendering ever more intense in many souls that follow the invitation of truth a homesickness for returning to Catholicism. It has sometimes seemed as though the ship of the [Roman] church were in danger, but instead it has passed triumphantly on in the real course of culture."—*The Atlanta (Georgia) Journal*, Dec. 10, 1929.

The Associated Press records the following action from the recent triennial convention of the Protestant Episcopal Church of America, held at Cincinnati, Ohio: "[A] movement to delete the word 'Protestant' from the church's title, resulted in the introduction of a resolution asking the house of bishops and the house of deputies to make the change."—*Springfield (Missouri) Daily News*, Oct. 8, 1937.

LUTHERANISM IN GERMANY.—The collapse of the Hohenzollern throne and subsequent political changes in Germany since the close of the World War have left its old state church—Lutheran—in a plight. The German state officially supports and controls the church of Luther, but advocates Nazi neopaganism, and lives in concordant relationship with the Vatican, where it keeps a diplomatic representative. In spite of all the political hubbub, Rome has made many recent gains in Germany, and expects to win out in the end.

In 1929 a significant declaration of Emil Ludwig, noted biographer, was published throughout the country by the Hearst Sunday press, in which he said: "When on February 27 I had a conversation with the Pope on the results of the war, he spoke with violence against the Treaty of Versailles, and gave an interesting explanation for Germany's defeat; he formulated an astonishing sentence: 'It was Luther who lost the war.'"—*Atlanta Georgian*, July 26, 1929.

THE LAND OF HUSS.—The Associated Press sent in this item recently from the land of Huss and Jerome:

"Czechoslovakia, new as a nation, but with the oldest anti-Vatican traditions in Europe, has come to terms with the Catholic Church after nearly two decades of difficult negotiation. By a recently concluded pact, the Holy See recognized the existence of the new republic and arranged to assign archbishops and dioceses conforming to the boundaries established by postwar treaties.

"Hitherto Catholic Church administration in Czechoslovakia—the Bohemia which produced John Huss, forerunner of Martin Luther—had clung to the obsolete political boundaries of the Austro-Hungarian Empire.

"Authorities in Praha [Prague] have asserted Germany is largely responsible for the rapprochement between Praha and Rome. The Vatican's enduring conflict with the Nazi régime is considered a factor that hastened new arrangements of friend-

ship with Germany's democratic neighbor."—*Springfield (Missouri) Daily News*, Sept. 25, 1937.

THE CHURCH OF ENGLAND.—The Rome-ward trend of the Anglican Church since the Oxford movement (1833) is well known. The British state, professing and supporting the Anglican faith, maintains diplomatic relations with the pope. And, according to the *Sunday School Times* (Aug. 5, 1934), the English government has given the "admiralty instructions directing that salutes shall be fired from His Majesty's ships, forts, and batteries in honor of the pope and his nuncios, inter-nuncios, and legates met with at sea or arriving at, or quitting, any place in His Majesty's dominions."

"The inauguration of the Irish Free State and the revision of the Anti-Roman Accession Oath in Great Britain prepared the way for the historic audience in which the Pope received King George and Queen Mary on May 9, 1923. In innumerable ways the Pope has revealed his sense of the strategic importance of the English-speaking world."—P. W. Wilson, in *Current History*, May 1, 1932.

England had 2,196 Roman churches in 1844. Today there are 4,835. In 1838, the law permitted five Roman priests to reside in Australia. At the present writing there are 30 bishops, 2,000 priests, 2,000 monks, 11,000 nuns, and 15 seminaries in that country, and one fourth of the population of the commonwealth is said to be Roman Catholic.

ROME IN THE UNITED STATES.—The Roman Church has made still greater progress in the United States, having 20,831,139 communicants in the United States and its possessions in 1936. A Roman priest is now chief chaplain of the United States Navy. The visit of Cardinal Pacelli, secretary of the Vatican State, to the United States shortly before the last presidential election was historic, for it was the first time a high Vatican authority had set foot on those shores. His conference with Mr. Roosevelt, while veiled in secrecy, was reported as profitable. The activities of Postmaster General Farley, "Father" Coughlin, and Catholic organizations in political, social, and industrial issues are now almost commonplace.

ROME AND THE C.I.O.—The following on the C.I.O. is from the pen of L. M. Merrill, C.Ss.R., as follows:

"In view of its unique position, it is significant that the *Osservatore Romano* describes the C.I.O. as 'a union organization that is more flexible and more practical because the organization of workers is no longer built up on the old and ineffective principle of the craft, but rather on the principle of the productive branch of every industry, which is the European principle of a vertical union, which unites all the workers of a determined industry no matter what their particular contribution may be.'"—*The Catholic Digest*, September, 1937 (Italics mine).

We are reminded in the same source that "the *Osservatore Romano* is a paper published at Vatican City; it bears the approval of the

—Please turn to page 46

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

OUR AMBASSADORIAL LIMITATIONS—No. 2*

Rightly Representing Our Heavenly Country to All Peoples

By W. A. SPICER, *Field Secretary
of the General Conference*

NOW, after studying the apostle's designation of gospel workers as "ambassadors for Christ," let us look at this matter of representing our heavenly Sovereign in our present-day contacts with the world about us. It is a new world that we face—a changing world. The statement before referred to, that "since the war, and largely because of it, the instinct of nationalism has been fiercely aroused," signifies even more today than it did a few years ago. Every one sees that nationalism is one of the elements making for the struggle that statesmen fear and prepare for. In the midst of this, the ambassador for Christ must study how better to represent his heavenly country to all peoples.

Let me speak of this new situation as it confronts us in America—though the principles apply to workers in every land. Our organization is for a world-wide work—one Lord, one faith, one baptism, one united people in all the earth. We have no church North or church South, or East, or West. It is one church in all the earth. Believers are loyal citizens in their home countries, subject, under God's ordinance, to governors and rulers of various forms of national organization.

In America, where we have the headquarters of our work, we rejoice in the principles of civil and religious liberty laid down by the founding fathers of the New World. Here was established a base where, with freedom of conscience for those of all religious faiths, it has been possible for the advent movement to grow in strength and to send forth the light to all the world. The gospel of Christ from heaven knows no national boundaries, and is related alike to men everywhere. It is at home in every country. The word of God takes root in every land, and brings forth the same fruit of the advent people, who are living plain, industrious lives and seeking to follow Christ and serve their fellow men in every helpful way.

Surely in this changing world today, we, at the old base in America, need always to keep in mind our relations with lands beyond. The

more the world is stirred with national rivalries, the more careful must we be to maintain the even character of ambassadors for Christ to all mankind. As John Wesley described it, the world is our parish. It is not our mission to promote in the world any particular form of political organization. Our work is to bring the saving gospel of Christ to sinners of all parties, under all forms of government. That was the work of the apostles in New Testament times. Though the imperial system of Rome covered the known world, there were all manner of forms of local and provincial governments; and the gospel principles taught believers to be subject to the powers that be, honoring rulers and authorities, and respecting civil order.

To Honor All Rulers

The Christian worker appears nowhere in the New Testament as a partisan in political or provincial contests and alignments. Believers were taught that civil government was ordained of God to manage the affairs of this world and to maintain civil order. In this respect, rulers were ministers of God's providence. "The powers that be are ordained of God. . . . He [the ruler] is the minister of God to thee for good. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." Rom. 13:1-5.

The apostle Paul further wrote: "I exhort, . . . that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life." 1 Tim. 2:1, 2. And Peter wrote: "Fear God. Honor the king." That was doubtless in the time of Nero, whose record is part of the history of a dark time. Irrespective of men, the believer was to show respect to office and authority in civil affairs.

Here is clear counsel to show respect for civil rulers. Not only does this cover administrative authorities in one's own country; but as the Christian is sent into the world to represent the love of Heaven for all men, so surely he is called to show respect and honor—in this Scriptural sense of the word—in speaking of civil rulers in any and every land.

* Concluding report of chapel talk at Theological Seminary, January 20, 1938.

God's providence is over all, ruling and overruling. "The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge."—*Testimonies*, Vol. V, p. 753.

We in North America have special need of this lesson, I believe. We have been so isolated from the great countries overseas, that we have been free to discuss, sometimes without great carefulness as to phrase, the doings of nations and the policies of their leaders, merely as a matter of human interest or as to their having a bearing on the signs of our times. I have done it, for I have been in editorial work more or less continuously these fifty years. In years past we did not give much thought to carefulness of expression in these matters, as we were conscious that we had no thought of unfriendliness or hostility to any nation or ruler.

Unprecedented Carefulness Imperative

But a new time has come. There is an intensity taking possession of the world, and national feelings are easily stirred. The world becomes smaller every day, and a paragraph which we write carelessly now may soon be held up to view far across the sea and be counted against the church, even though the church stands aloof from contending political interests. The evangelist who today advertises a topic suggesting that rulers and authorities and their national policies are to be analyzed and adjudged before the audience, may be making a permanent record for his church and his brethren, in the files of some government office over the sea.

The times are different. We simply must recognize it. We must guard the words of pen and mouth to make sure that they do not carry any suggestions of disparagement of rulers or authorities, or of unfriendliness toward any people or nation. I was recently impressed anew with this necessity when I sat in division councils in Europe. A resolution passed at the last Autumn Council in Battle Creek was brought in for divisional adoption. It dealt with this matter of keeping free from the spirit of the controversies in political and industrial life, and urged carefulness in discussing the affairs and conflicts of nations. The brethren illustrated the necessity of this carefulness by citing actual experiences. We cannot name specific countries and rulers and review their policies as newspaper and magazine writers might do. A light expression quoted from a secular newspaper in one country may prove serious in a faraway land, where brethren are struggling and praying day and night that the doors may be kept open for the preaching of the gospel message. The brethren in those lands know that they are to be loyal to civil rulers "for conscience sake," as the word of God clearly instructs, and to pray "for all that are in authority."

We simply *must* shape our messages with reference to this new time. I must do it. You must do it. Surely we want to avoid bringing brethren and the church we love into difficulty in far lands. For the sake of our cause everywhere, we want to show that the attitude of our church, like the gospel, is the same to all lands and all peoples. This does not mean that we are not to comment on world affairs; for the word of God points to world events as signs of the Saviour's second coming. But we must ever try to eliminate every word that would appear to bring *individual rulers and nations* to the bar of our own judgment, and every phrase that might be misinterpreted to suggest lack of respect for the rulers and authorities whom God commands us to treat with honor. Every speaker, every writer, every editor needs to be alert and watchful in this matter today.

Nothing may be done in a corner any more. As the apostle says, "We are made a spectacle ["theater," margin] unto the world, and to angels, and to men." 1 Cor. 4:9. On the lighted stage of the theater of this world, where our words and attitudes are noted by all, we must seek to be truly "ambassadors for Christ," inviting men of all nations and all parties to be reconciled to God.



SPOILING THE SERMON.—The sermon had closed with an impressive climax and a brief and solemn prayer. Its theme had been lifted heavenward on the wings of poetry and song by the united voices of all the congregation. The sound of the great amen had passed from the soul of the organ and entered into ours. We stood with bowed heads and closed eyes waiting for the seal on the message; listening for our pastor's words as he invoked upon us, in parting, the blessing of God. After a moment of silence we heard his voice, but its tones were not those of a priest, but of a businessman. It was a very worldly and emphatic voice which said:

"Don't forget to take a card at the door enouncing our series of Sunday-evening lectures on 'The Great War,' illustrated with the stereopticon."

The spell was broken. Like a strain of music which has stopped on the last note but one, and so left the aggravation of the expected return to the major; like a parting without a final handclasp; like a letter without a signature; like a staircase we ascend in the dark and expect another step that is not there; like a dinner without dessert; so rapidly it brought our spirits down to the prosaic.

Maybe the minister pronounced the benediction in due form after that. Nobody knew. And it did not make any difference whether he did or not. The time for it had passed.—*Christian Faith and Life*.



THE biting tongue, with its searing sarcasm that wounds another's soul, is sharpened at the devil's grindstone, and never by the Holy Spirit. It is wholly out of place in a Christian worker. The occasional indulger should know that his fellow workers are not deceived as to its origin, and do not condone its practice.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

CORROBORATION OF SANCTUARY POSITIONS

By J. E. FULTON, *Field Secretary,
Pacific Union Conference*

IT is not proof for our positions on the sanctuary sources outside our ranks that we endeavor here to present. The Bible is the great Source Book. However, it is most interesting to note how Bible expositors corroborate the conclusions set forth by Seventh-day Adventists in our publications on prophecy. And such statements do have weight with many. First, let us note a few statements on the seventy weeks of Daniel 9 from Jamieson, Fausset, and Brown's Commentary, a Church of England authority: "*Seventy weeks—viz., of years; literally, Seventy sevens; . . . 490 years.*"

This is good Seventh-day Adventist teaching. See Uriah Smith's volume, "Thoughts on Daniel and the Revelation."

DATE OF THE SEVENTY WEEKS.—Again commenting on Daniel 9:24: "The seventy weeks date thirteen years before the rebuilding of Jerusalem; for then the reestablishment of the theocracy began, viz., at the return of Ezra to Jerusalem, 457 B.C." Here again we have the date of Bible chronology upon which Seventh-day Adventists so confidently stand, likewise vouched for by this Anglican authority. This is no mean evidence by way of corroboration of a position so vital to the doctrines held by us as a people. Certainly no one would say the learned Anglican divines were in any way influenced by our teachings.

TERMINATION OF THE SEVENTY WEEKS.—These same authors in endeavoring to explain Daniel 9:27 say: "*In the midst of the week. The seventy weeks extend to 33 A.D.*" Thus again we find our position confirmed. The usual date given for the termination of the seventy weeks is 34 A.D.; but this, be it remembered, is arrived at in reckoning that the decree of Ezra 7 did not come till past midyear, thus running each succeeding epochal date of the series over into the following year. Thus 26 A.D. extends to 27 A.D., 33 A.D. to 34 A.D., and 1843 to 1844.

EMPHASIS ON EZRA, CHAPTER 7.—Seventh-day Adventists point the reader of Daniel 9 to the books of Ezra and Nehemiah, especially emphasizing the decree referred to in Ezra 6:14, and the time in Ezra 7, namely 457 B.C. The decree or commandment to restore and rebuild Jerusalem is the decree Daniel refers

to. In the same commentary before mentioned, the following striking statement is made: "Ezra's placing of Daniel in the canon immediately before his own book and Nehemiah's was perhaps owing to his feeling that he himself brought about the beginning of the fulfillment of the prophecy, Daniel 9."

SEVENTY WEEKS "DETERMINED."—Perhaps there is no more vital fact of agreement between this commentary and Seventh-day Adventist teaching than the following note on Daniel 9:24: "Determined. Literally, cut out, namely, from the whole course of time, for God to deal in a particular manner with Jerusalem."

Two important points in this short comment should be noticed. First, these authorities say "determined" means "cut out." For three quarters of a century, Seventh-day Adventists have never swerved from this interpretation. In fact, this was the view held by William Miller and his associates. Second, this commentary says that the seventy weeks were cut out of the whole course of time. The original, it is stated, indicates that the seventy weeks were cut out of a longer period. The relationship of the seventy weeks and the twenty-three hundred days as Seventh-day Adventists understand it, was not, of course, seen; but it is a striking confirmation of our position that this commentary recognizes that the seventy weeks were so cut out.

Albert Barnes (Presbyterian), another noted authority, in his "Notes on Daniel," says on this same text: "Are determined. The meaning would seem to be, that this portion of time—the seventy weeks—was *cut off* from the whole of duration, or *cut out* of it, as it were, and set by itself for a definite purpose." How remarkable is the correspondence of prophetic interpretation between the learned authorities quoted and our early pioneers in this message! On the Hebrew word rendered, "determined," in Daniel 9:24, Hengstenberg says:

"The very fact that, although Daniel might easily have found other, and much more common words, if he had merely wished to express the notion of determination,—words which he actually does employ on other occasions and even in this section,—he employs a word not used elsewhere, we have an apparent proof, that the word is used here with some reference to its primary meaning, and is intended to represent the seventy weeks as a period accurately

defined and sharply 'cut off,' in distinction from a mere determination of time."

The renowned Sir Isaac Newton, noted philosopher and mathematician who died in 1727, wrote much on the prophecies of Daniel. The clearness with which he wrote is remarkable. Of the seventy weeks and their beginning he declared:

"Seventy weeks are cut out upon thy people, and upon thy holy city, to finish the transgression.

"Here, by putting a week for seven years, are reckoned 490 years from the time that the dispersed Jews should be reincorporated into a people and a holy city, until the death and resurrection of Christ. . . . Now the dispersed Jews became a people and city when they first returned into a polity or body politic; and this was in the seventh year of Artaxerxes Longimanus, when Ezra returned with a body of Jews from captivity, and revived the Jewish worship; and by the king's commission created magistrates in all the land, to judge and govern the people according to the laws of God and the king. Ezra 7:25. There were but two returns from captivity, Zerubbabel's and Ezra's; in Zerubbabel's they had only commission to build the temple, in Ezra's they first became a polity, or city, by a government of their own. Now the years of this Artaxerxes began about two or three months after the summer solstice, and his seventh fell in with the third year of the eightieth Olympiad; and the latter part thereof, wherein Ezra went up to Jerusalem, was in the year of the Julian period 4257 (i.e., 457 B.C.)."

A Church of England minister, H. Grattan Guinness, in commenting on this says: "On the three eclipses in the reigns of Cambyases and Darius, by means of which Sir Isaac Newton determines the date of the seventh year of Artaxerxes (the starting point of the 'seventy weeks,') we cite the testimony of Ptolemy, by whom 'a foundation has been laid for chronology sure as the stars.'" And this same writer makes the year 1844 A.D. to be the terminal point for the 2300 years. On page 433 of his book, "The Approaching End of the Age," the following sequence appears:

457 B.C. 1844 A.D.
|—2300 years to the cleansing of the Sanctuary—|

Is not this truly remarkable that the same dates are fixed upon by this and other authors for the same time periods which Seventh-day Adventists so long held despite the ridicule and opposition of the popular churches? These numbers are of divine origin. God has led in the great advent movement. Men may deny, oppose, and ridicule our position on these mystic numbers of prophecy, but heaven is leading us on to the termination of the greatest of events in heaven and earth. Let us never be as "fools, and slow of heart to believe all that the prophets have spoken."

To sum up the evidence, we would say:

1. That many learned Bible writers, along with Seventh-day Adventists, teach that the seventy weeks are weeks of years, namely, 490 years.

2. That many notable authorities besides Seventh-day Adventists teach that the 490 years began in 457 B.C., when the decrees mentioned by Ezra went forth.

3. They also teach that the seventy weeks terminated when the gospel was sent to the Gentiles, about 34 A.D.

4. Careful, learned men also teach, with us, that the seventy weeks are *cut out* (or off) from a longer period; thus the correspondence of teaching is remarkable.

5. And lastly, we present one out of many authorities outside our ranks, to substantiate the fact that the longer period from which the 490 years are cut out is the 2300 years of Daniel 8:14, and that the 2300 years terminated in 1844.

The Atonement Central—No. 3

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

LAST month we discussed the experiences of Christ in Gethsemane as a vital part of the atonement. Our view of redemption was widened so as to include not only the cross, but also the sufferings which Christ passed through on the night of His betrayal. There are, however, still other considerations which must be taken into account. The Father did more than merely permit Christ to give Himself for our sins. Such a view of the atonement is too limited. The truth is that the Father is the author of the atonement, as the following quotations will show. (Each one of the quotations in the article is from the Spirit of prophecy, and in each case the italics are mine.)

*"How great the love of God is! God made the world to enlarge heaven. He desired a larger family. And before man was created, God and Christ entered into a covenant that if he fell from his allegiance, Christ would bear the penalty of transgression. Man fell, but he was not left to the power of the destroyer. 'God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' To the Redeemer was given all power to impart to fallen human beings for their benefit and blessing."—*Signs of the Times*, Dec. 25, 1901.*

"The love of the Father toward a fallen race is unfathomable, indescribable, without a parallel. This love led Him to consent to give His only-begotten Son to die, that rebellious man might be brought into harmony with the government of heaven, and be saved from the penalty of his transgression."—Review and Herald, Feb. 28, 1888.

"In order to fully realize the value of salvation, it is necessary to understand what it cost. In consequence of limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. *The glorious plan of man's salvation was brought about through the infinite love of God the Father.* In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race."—*"Testimonies," Vol. II, p. 200.*

Note particularly, "the glorious plan of man's salvation was brought about through the infinite love of God the Father." This is in harmony with the message of John 3:16. It also harmonizes with the statement that "God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. There are some who think that the atonement of Christ in-

duced God to love men whom He otherwise hated. That this is not so is attested by the following quotation:

"The atonement of Christ was not made in order to induce God to love those whom He otherwise hated; it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in the sight of a fallen race. . . . [John 3:16] We are not to entertain the idea that God loves us because Christ has died for us, but that He so loved us that He gave His only-begotten Son to die for us. The death of Christ was expedient in order that mercy might reach us with its full pardoning power, and at the same time that justice might be satisfied in the righteous substitute. The glory of God was revealed in the rich mercy that He poured out upon a race of rebels, who through repentance and faith might be pardoned through the merits of Christ, for God will by no means clear the guilty who refuse to acknowledge the merit of a crucified and risen Saviour. It is only through faith in Christ that sinners may have the righteousness of Christ imputed unto them, and that they may be 'made the righteousness of God in Him.' Our sins were laid on Christ, punished in Christ, put away by Christ, in order that His righteousness might be imputed to us, who walk not after the flesh, but after the Spirit. Although sin was charged to His account on our behalf, yet He remained perfectly sinless."—Signs, May 30, 1895.

Here we are counseled not to entertain the idea that God loves us because Christ has died for us. We are rather to believe that the cross is a manifestation of the love that was already in God's heart. This is further emphasized in the following manner:

"Christ has shown us how much our God can love and suffer in order to secure our complete restoration. The Son of God, in whom dwelt absolute perfection, became sin for the fallen race. He did not know sin by the experience of sinning, but He bore the terrible weight of the guilt of the whole world. He became our propitiation, that all who receive Him may become sons of God. The cross was erected to save man. Christ uplifted on the cross was the means devised in heaven of awakening in the human soul a sense of the sinfulness of sin. By the cross Christ sought to draw all to Himself. He died as the only hope of saving those who because of sin were in the gall of bitterness."—Id., Sept. 24, 1902.

Conception of Salvation Magnified

When the Son in the garden prayed to be delivered from drinking the cup, when later on the cross He cried out in agony, "My God, My God, why hast Thou forsaken Me?" we can readily believe that the suffering of the Father must have been equal to the suffering of the Son. This is illustrated in the experience of Abraham and Isaac. We are clear that it must have been a terrific experience for Isaac to permit himself to be bound to the altar, but it must be equally true that the suffering of Abraham could be no less than the suffering of his son. As this experience is illustrative of that of the Father and Christ, we believe we are warranted in saying that the suffering of the Father was no less than that of the Son.

Christ came to reveal the Father. (See

John 1:18.) This is true in so literal a sense that He could say, "He that hath seen Me hath seen the Father." John 14:9. Christ revealed the Father not only in His daily life, but also in His suffering, and even on the cross. "Christ has shown us how much our God can love and suffer in order to secure our complete restoration." The experience on the cross is therefore a revelation of the suffering not only of the Son, but of the Godhead, of the Father.

When the Father gave His Son, He gave all that He had. Upon considering the experience of Christ on the cross, one man said, "I might, under certain circumstances, be willing to give myself, but I don't believe that I would ever be willing to give my son." Contemplation of the cross and of Gethsemane, magnifies our conception of what salvation has cost. This cost was to the Father as well as to the Son.

We are, therefore, not to believe that salvation was provided by Jesus only and that the Father had no part in it. We are not to believe that only Jesus suffered, and not the Father. Divine suffering is incomprehensible, but it includes both Father and Son. This should greatly magnify our conception of the cost and value of the atonement. There could be no greater sacrifice than that which was made. God gave all; Jesus gave all. This reveals the magnitude of the atonement. God is the author of our salvation. He suffered with and in His Son. When Christ was crucified, He revealed the suffering of the Father. He revealed God. When we, therefore, consider the atonement, we must not limit our view to what the Son did apart from the Father. We must include both to gain a just comprehension of what our salvation has cost.

"God's love exceeds the love of an earthly father. It can be measured only by the power and strength of His character. Proportionate to His power was His infinite compassion for fallen men, and His desire to restore in them His image. The high and holy One, who inhabiteth eternity, travailed in the greatness of His power and in His immeasurable love to rescue fallen man. . . ."

"God accepted the death of His Son to save a rebellious race. But in this was there no sacrifice made by the Father? The Creator Himself, the Omnipotent God, suffered with His Son. Abraham was permitted to know something of the meaning of this great sacrifice. He is called the father of the faithful, because he carried out in heart purpose the fearful test, as fully as if he had by his own hand taken the life of his son."—Id., Feb. 22, 1899.

"We do not half appreciate the grandeur of the plan of salvation. He who was one with the Father stepped down from the glorious throne in heaven, laid aside His royal robe and crown, and clothed His divinity with humanity, thus bringing Himself to the level of man's feeble faculties. For your sakes He became poor, that ye through His poverty might be rich. Infinite was the sacrifice on the part of the Father; infinite the sacrifice of the Son! The highest gift that heaven could bestow was given to ransom fallen humanity. O, what divine benevolence! It would have been far easier to crush the world out of existence than to reform it. But

—Please turn to page 43

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

RADIO QUESTION BOX A SUCCESS*

By MILES COON, *Evangelist,*
Columbus, Ohio

FOR years it has been our custom to conduct a question-and-answer service each evening early in our evangelistic effort, at which time we answer Bible questions. This year this feature was transferred to the air, the questions being mailed to us at the broadcasting station. We have just completed a seven months' daily broadcast of this nature over radio station WHKC in Columbus, Ohio, in which our entire group of workers participated. The singers provided special music each day. Our women helpers opened the letters, underlined the questions, and prepared a list of those who made donations, so that I could make acknowledgment over the air. The assisting evangelist stood by the microphone and read the questions, announcing the town from which they came, and then I gave the answer.

For the first few days we provided the questions. But before the first week had passed, letters began to come in asking for information on Bible topics, and in a few days we were deluged with inquiries. So many questions came to us that we found it necessary to employ a stenographer to send out answers by mail. Some weeks our mail was so heavy that we had to employ two stenographers. We promised that no inquirer seeking light on the Bible would be refused. Every seeker for truth was given an answer to his question. Some days we dictated letters for five hours at a stretch.

Our station could be heard all over Ohio and in parts of Michigan, Kentucky, West Virginia, and Pennsylvania. Recently we were told that our broadcasts were heard in New Jersey by a few who had special radio equipment.

Reference to our evangelistic meetings was made several times in each broadcast. The topic of our evening address was always announced, and the place and time of the meetings given. Our group was known as the "Miles Roy Coon Evangelistic Company," which appeared at the Hartman Theater on Sunday evenings and at the Bible Auditorium on other evenings in the week. All of our advertising, whether by newspaper, dodger, card, or poster, carried the announcement of

our radio broadcast. We found the radio to be the most effective means of advertising, although we feel that these other methods are also effective in securing an audience.

We also found the radio most valuable in sustaining, as well as in securing, an evening attendance. Sometimes in the past, we found that after we had presented the Sabbath truth our audiences decreased, but the radio announcements brought large crowds week after week even after we had presented the Sabbath message. Our observations are that apart from the good accomplished by the broadcast itself, time on the air, considered as an advertising medium, is worth all that it costs during a series of meetings.

Scope of Questions Answered

We were not permitted to solicit contributions over the air, but we were allowed to acknowledge all the gifts that were sent to us. After we had been on the air a month, without any suggestion from us, listeners began to send money to us in care of the broadcasting station. We made the most of this opportunity to express our deep appreciation to the donors, and announced that these contributions enabled us to continue our daily broadcasts. We announced the name of the donor, the amount given, and the location from which the contribution came, unless requested not to do so. The offerings covered about half of the expenses connected with the broadcasting program. The conference supplied the rest.

We answered questions on every Bible doctrine except the Papacy in prophecy. The Roman Catholic Church was never mentioned over the air in our broadcasts. When we reached the Sabbath question in our meetings, people living in distant cities wrote in, asking us to tell them over the air which day is the Sabbath. We had planned not to mention that topic, but as each mail brought large numbers of requests, we took counsel with our conference president, who suggested that we sign a contract for an extended period of time, and then with wisdom proceed to tell them about the true Sabbath. This we did. The result was that more questions were sent in on the Sabbath topic than on any other subject. As a direct result of our broadcasts, many in Ohio as well as in some of the ad-

* Paper presented at North American Presidents' Council, Battle Creek, Michigan.

joining States, began to keep the Sabbath, and people came to the broadcasting station to meet the preacher whom they had never seen, but who had taught them the true way.

We were not restricted in our teaching in any way by the broadcasting company. Not one complaint was registered with the station against us, though many members of the radio audience disagreed with our teachings and frankly stated their objections in writing. Some clergymen of other denominations became interested, while others became furious. At least three Protestant ministers wrote to us stating that we were correct in our teaching concerning the Sabbath day, and one, with his family, was baptized into our church.

We discussed the tithing system as God's divine plan for the support of His work. Many interested listeners sent their tithe to us, stating that there was no church in their community that they felt free to support with their money, after hearing our message and receiving the light which we presented.

Many people who had never attended our meetings were converted through the broadcasts and started to walk in the Christian way. We were happy to find that a considerable number of apostate and backslidden Adventists listened in and were moved by the Holy Spirit to come back into the fold.

It was both encouraging and inspiring to notice the confidence our audience had in us after we had been on the air for a few months. Some of the finest compliments came from the officials of the broadcasting company. They often came to us with their Bible problems, and one declared that our program was outstanding in its field and the finest of its kind on the air. Not until the judgment day shall we who speak on the air know the final results of thus making known our message to audiences of hundreds of thousands.

Negro Summer Tent Effort

By H. W. KIBBLE, *Evangelist,*
Newark, New Jersey

WE found it impossible to secure a location for our tent (size 50 x 70 feet) in the section of the city in which most of the colored people live, but had to accept a site in another section in which the majority of the inhabitants were Italians, or other foreigners.

SECURING PERMITS.—Our greatest problem was yet before us,—that of securing a permit to pitch the tent. The restrictions are quite rigid in Newark, and a permit to pitch the tent was necessary before we could get the permit to hold our meetings.

According to the building ordinances of the city, we presented to the building commission a pencil-sketched plan of the pitched tent,

showing the seating arrangement, aisles, exits, etc. And in addition to this, we secured a list of six signatures of neighbors living around the lot on which the tent was to be pitched, stating that they were not in opposition to the tent meetings' being held there. This done, our permit to pitch the tent was granted immediately, and our permit to hold the meetings was likewise secured.

The Lord favored us in getting the signatures of the neighbors, for most of them were unwilling at first. But we explained to them that although our meetings are religious in nature, they are different from the average gospel tent meetings. They are reasonably quiet and orderly, and we close at a reasonable hour. Then every one signed except one, and he said he did not oppose it, but just did not want to sign his name.

ADVERTISING.—We endeavored to make our advertising as attractive as we could afford. To begin with, six thousand neatly printed dodgers, with appropriate cuts, were placed in the homes of the people, with a verbal invitation to attend the meetings. These programs carried the opening subject in large print on the front page, and to save expense, each night's subject for two weeks was listed on the inside folder.

We had two large signs painted and placed at the entrance of the lots in a position to face the passers-by from each direction. These were quite effective, as our location is on a main street of this section of the city, along which there is bus service. A sound truck, carrying large signs and playing gospel hymns, announced our Sunday-evening subjects.

OPENING NIGHT.—When the opening night came, our workers and ushers were present at the tent early, and each one was again reminded of his duties for the evening. We wanted everything to move like clockwork on the opening night. Promptly at eight o'clock the congregational song service began and was conducted for fifteen minutes by one of our tent company. Then the choir, robed in white, entered the stand and sang for ten minutes. The speaker, with those who were to make announcements and offer prayer, mounted the rostrum, and the meeting was soon in full swing.

Announcements and preliminaries were short, but were given with animation. Another special number was given by the choir, and the subject of the evening was presented: "Coming—a New World Empire—Who Will Be the Ruler?—the Bible Gives His Name." Immediately after the sermon, "Look for the Waymarks" was sung as a solo by a member of the tent company. The evening offering was quickly taken, and the closing song, "Jesus Is Coming Again," which was projected on the screen, was sung by all.

Unknown to us, a news writer was present

throughout the evening, and a favorable article concerning our opening night's meeting later appeared in the newspaper.

RESULTS.—About three hundred twenty-five were present the first night. Our attendance increased, and God richly blessed our meetings. We have already baptized twenty-seven into the church. Twenty-five more are being prepared for the rite, and many are interested, or are in the valley of decision.

Mission Stereopticon Effective

By ALBERT T. PRIEGER, *Slide Maker, Tampa, Florida*

SLIDES may well be used in our homeland churches or tent efforts, and can often be used to present the message effectively in mission lands as well, even in lands in which priests, officials, and churches oppose. To illustrate this general statement, I would cite instances from personal experience. While in the West Indies, I used to preach in one place where only eight or ten people gathered in a deacon's home. But when I took my stereopticon out of doors and hung up a sheet, in less than fifteen minutes we had about eight hundred people to whom to preach—drawn by the colorful slides. The result of this interest was the ultimate establishing of a little church there.

At another time, I came to a very superstitious place. The priest had some one throw a large stone on a tin roof, which so frightened the wife of one of our native workers that the shock was fatal to her. But in spite of the opposition there, I took my stereopticon outdoors, and before long had about three hundred people gathered around me. The meetings again resulted in the establishing of a little company of light in a dark place.

At yet another time, I came to a town in which the United States Army post had declared martial law. I took the stereopticon, flashed the picture of Mary, the mother of Jesus; on various buildings, and soon had some two hundred people looking upon the screen. Suddenly we heard the march of soldiers, and then the words, "Halt! Order arms!" And there stood two squads of privates with their officers, looking upon the crucifixion scene, the resurrection, the earth made new, and other pictures. After the closing prayer, the officer thanked me for the lecture given. At this place also there is now a little company established.

In one place in which I tried to canvass, I found both men and women out working, so there was seldom any one at home but children and old people who had no money. So I took a stereopticon and gave impromptu lectures on an empty lot, gathering over four hundred in the audience, and presenting some of our books from the screen. The result

was a substantial sale of books. And it took me a week before I had seen all the folk who wanted the different kinds of books. I found that most of them were at home at supper-time; so I made use of that hour.

On another occasion, an elderly Adventist brother was anxious about the conversion of his neighbors; so he rented a building and asked me to hold some meetings there. I did so for several months, but could get only from fifteen to twenty-five in my audience. I decided to make a change in my method, and asked a woman who lived near a favorably located building whether she would be willing to let me give a stereopticon lecture there. She had four boys who were enthusiastic about the plan. So we attached the cord, and I threw some appealing gospel songs on the screen,—right out in the open,—and we began to sing. Along came the children and mothers, and finally the fathers, to see what was going on.

Some one, however, turned in a riot call, and soon the sirens were shrieking. On came the fire chief, the chief of police, the chief of detectives, and the ambulance. I had 644 people, by count, before me. We seemingly paid no attention to the riot quenchers, for there was never a more well-behaved audience than was present there. When the last song was sung, the chief of detectives came forward to thank me for what he had seen and heard, and offered his help in getting things packed away. He took me home in his car, and we had a good talk on the plan of salvation. He encouraged me to keep up the good work.

At another time I was attempting to give lectures in one of our little churches. We had a group of only forty to eighty in attendance every Sunday night, only a few of whom were not of our faith. One Sabbath they failed to announce that I would come the following Sunday night. As a result, not a soul was there when I came. But I got the key from the deacon, connected my stereopticon to the church porch socket, and focused my slides onto the side of the building. Soon came the little tots, the mothers, fathers, sons, and daughters; and before long I told them that the lecture would be given inside, and invited them to come in. There were 160 strangers, only two of whom were of our own faith.

At yet another time I came to a bathing beach where hundreds were in the water and on the shore. The moon shone brightly. There was a large oak with limbs extending in each direction at least fifty feet, and a house close by. I attached my stereopticon screen to the limbs, and weighted it with stones, so that it hung quite smoothly. The man in the adjoining house wanted to know what it was all about. I told him that if he would permit me to attach my electric cord to a

socket in his house, I would give an illustrated gospel lecture. This he did gladly. The light flashed the pictures on the screen; we started to sing. In about ten minutes, I had some six hundred people singing with us, and I gave them a lecture on the evils of tobacco. Many said they were sorry they had no pockets in their bathing suits. But there was a collection of \$5, despite lack of pockets.

With a large screen, a good stereopticon, and acceptable slides used out of doors, one can attract Catholic and Protestant, Jew and Gentile. Almost all will be interested in seeing beautifully colored slides on the screen. Let us not forget to go to the people where they are.

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

Prayer at Bible Studies

By ROSE E. BOOSE, *Bible Worker,
San Diego, California*

THE questions have been raised, Should prayer be offered at the beginning of a Bible study or at the close, or at both times? and, Is it best when offering prayer to request your reader to kneel or to bow the head? It is difficult to give direct answers to such questions, because circumstances vary greatly. Therefore we shall deal only with the general underlying principles.

Bible study and prayer are inseparable. If you read the Bible thoughtfully, you will pray; and if you really pray, you will instinctively go to the Bible for God's answer to your prayer. In the Bible, God speaks to the soul; in prayer, the individual talks to God. As we come to the study of the word of God, we come to partake of spiritual food; and how appropriate it is that we give thanks for this provision for our soul's need, and seek for light and guidance that the Word may profit all who read it. The Holy Spirit has been given to guide us into all truth and to teach us all things. John 14:26; 16:13.

Prayer draws us near to God, and He shuts us in with His divine presence. It opens mind and heart heavenward and places us in a receptive mood. It banishes the common cares of the day. How necessary, then, that we approach the study of the Word in a reverent and prayerful attitude.

During the Bible study we receive divine instruction which brings spiritual help and blessing to those present, or it may bring perplexity. In either case, what can be more fitting—yes, essential—than that we pray at the close of the Bible study? The prayer should be according to the need of the hour,

either a prayer of praise and thanksgiving for the blessing received, or an earnest petition to God for the perplexed one. Pray that the Holy Spirit of God may shed light upon the subject presented, banish doubt and anxiety, and bring heaven's peace into lives. Commit the home in which you are working, into the care and keeping of the heavenly Father.

The prayer should be for the need of the hour and circumstance. At such times we can teach our readers to open "the heart to God as to a friend." The prayer should not seek to include the ends of the earth, but should be for *this* home, *this* reader, and *this* family. Their needs, as well as our own, should be mentioned.

It is not always necessary to kneel in prayer, either before or after a Bible reading. Prayer is a spiritual exercise, and it is of greater importance that the whole heart reach out after God in prayer, than that a certain posture be assumed. Both the Pharisee and the publican "stood" and prayed. One was condemned, the other justified—not because of his position while praying, but because of the attitude of the heart.

Reverently bowing the head and giving thanks to God for His word, seeking Him for blessing and help, seems appropriate for an informal gathering in the home. But at the times when deep need presses upon the soul, we can kneel and seek God more earnestly for help.

The Bible gives examples of sitting while praying as in 2 Samuel 7:18; of standing while praying, as in Luke 18:13, 14; as well as many instances in which the one praying kneels, of which Daniel 6:10 is an example. Well may we request, as did the disciples of old, "Lord, teach us to pray." The gracious words of our Lord are as truly for us as for the disciples then: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

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THE "widening gap between the ministry and the laity" in the Protestant churches, with "the ministers becoming more liberal, while the 'leading laymen' grow more conservative," was a topic of significant discussion in the *Modernist Christian Century* more than a year ago (May 27, 1936). This is worth repeating today, when our encouragement of laymen's activities is quite marked.

The Methodists, beginning chiefly as a lay movement and long continuing to utilize the services of untrained and unordained persons with marked success in the internal life of the church, were not long in developing an organization in which authority was exercised by the clergy alone. Only after more than a century of intermittent controversy and at least one secession of some magnitude was the principle of lay representation accepted, first in the general conference, then in the annual conferences.

THE CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

JUST BETWEEN US MISSIONARY WIVES—No. 1

A True Helpmeet Doubles the Missionary's Efficiency

By MRS. E. M. MELEEN, *Wife
of a Missionary in India*

ALTHOUGH I married one of the best missionaries in the world, and although twenty of our more than twenty-seven years of life together have been spent in India, I still feel incompetent in the role of missionary wife. But my own experience, as well as that of those who have come under my observation, may be of help to those younger missionary wives who find themselves launched upon this unique career. When I was a child in Sweden, my mother would often repeat pertinent proverbs which, later in life, I found to be true. Translated, one of them goes like this: "You must learn as long as you live, and be spanked as long as you learn." Many of the "spankings" we get in life could be avoided and would be unnecessary if we would but learn our lesson from two or three experiences. When we fail in our endeavors, it is usually because we have not taken time to sit at the feet of the Master Teacher. He therefore has to give us the same lessons over and over.

Pastor A. E. Rawson of South India once said at a farewell gathering for some missionaries who were going home on furlough, "A missionary's wife must be a four-in-one wife." He then enumerated the qualities of love, courage, faith, and piety. Without these, true mission service would be impossible. Had I anything to do with the board who select the missionary recruits, I would caution them to scrutinize the potential missionary wife very closely for these four qualities.

It is often truly said that a wife is the making or the breaking of a man. The reverse is equally true,—the husband is the making of the wife. The two must be one in every sense of the word. The one must complement the other. The missionary wife whose heart is filled with the pure and undefiled love of God will surely be the making of her husband, and a help and blessing to every one with whom she comes in contact. A missionary is only half a missionary if his wife is not with him one hundred per cent in everything he does.

We are told to "Sing praises unto the Lord," and so we do every Sabbath. And I believe with all my heart that God loves to hear us.

But I also believe that we should sing praises to our companions, and the "song" will lighten the burden, especially in the mission field where one man usually has to do the work of two or three. He is perhaps out preaching, or teaching in the school, or traveling, or treating the sick, or supervising projects of different kinds, and he comes home tired. With a sigh he says, "It's great to be home again where I can get a bath and a decent meal and have a good bed to sleep in. I believe I shall go right to bed after supper, I am so tired."

I hope that if the wife has been at home all day, or many days, with no one but the children and the native servant to talk with, she does not feel sorry for herself, thinking, "I wish he would visit with *me* a while." I hope she lets him go to bed and have a good rest.

The Indian wives worship their husbands. I am not advocating that we should worship ours in that fashion, but I am in harmony with the spirit of that young missionary wife in India who greeted her husband with, "Daddy, you stand right there, while I worship you." Then she threw her arms about his neck and kissed him, and put her arm in his while they walked to the table and sat down to the meal with their children. I am sure that loving greeting helped him to be more kind both in the home and out of it.

IF we are not given to much speech, our actions can show our love and sympathetic understanding. I remember one young wife with four little ones. She was sweating over the ironing board, pressing trousers, "Really," I said, "I believe you are doing too much for that husband of yours. You have all these little ones to care for and have no help; I should think he could press his own trousers."

I will never forget the look she gave me, as she said: "My husband is a very busy man, and I certainly would not want to do any less for him than I am doing. I wish I could do more; looking after his clothes is the least I can do."

The busy missionary may never even notice that his clothes are in order, that the house is spotless, that he has his favorite dish for dinner, that his wife wears that dress he likes so much, or that the children's new dresses which she made, look adorable on them. At the moment he only feels that all-satisfying feeling of being at home. He may be thinking of Peter, the native evangelist. He sees him out there in his village, crushed up against the wall with hardly enough room in which to stand comfortably, while he teaches the Sabbath school lesson to ninety-five villagers in a little room meant to hold only half that number.

Finally he says: "Peter must have a new place in which to hold church, but there is not a penny in the treasury. I just talked to Brother — about it yesterday, and there is not an anna available. Do you think we could save about twenty rupees a month for a while so that we could build a little church over there for him? I know of a piece of land that we can get. Do you think we can save the money?"

"Well," says the wife to herself, "I suppose this is where my new curtains go. Those hanging there have been in use nearly fifteen years. They can't be washed and mended much longer. Churches, however, are much more necessary than curtains. Peter must have his church."

And so they plan, the husband and the wife, and another church building is added to the few already there.

At another time, his thoughts are up in the Telugu country. "There is really no one up there whom we can ask to leave his work long enough to do the Harvest Ingathering work," he says. "Do you think *you* could?" And I happen to know that this missionary's wife was happy to sit down right then and there and plan out an Ingathering campaign with her husband. The next time he comes home, his thoughts may be down in Ceylon. "Do you remember that old teacher who was dismissed from the — mission after forty years of faithful service, because he joined the Seventh-day Adventists? They did not give him a penny in lieu of his faithful service. He is out canvassing now, and is having a hard time. I sent him ten rupees today. Do you think we could send him ten rupees once in a while?"

Another time his thoughts are in Kollegal. "Joshua's little schoolroom is too crowded, and those Brahmans are trying to raise the rent and are giving us other troubles. Losey and I have decided to raise the money somehow for a little school building." And what wife could expect a husband whose thoughts are ever on the progress of the work, to be interested in such paltry details of housekeeping as servants' quarrels, children's clothes, and food?

Advent Movement Workers—No. 2

By CLAUDE CONARD, Auditor
of the General Conference

WHEN a call from a mission field is placed with the General Conference, asking them to provide a new worker or to fill a vacancy, the records of the General Conference secretarial office are consulted to find those who will meet the specified qualifications. After what seems to be the proper selection is made, steps are taken to ascertain the present attitude of the candidate, in order to determine whether conditions are favorable for acceptance. If these finds are satisfactory, the individual or family is placed under provisional appointment and requested to have thorough medical examination, preferably at one of our own sanitariums or hospitals. These medical reports are made on special blanks furnished by the secretarial office, and are then carefully scrutinized by the Appointees Committee of the General Conference and by special medical advisers who are acquainted with the health conditions that will be met in the field concerned. Many who are otherwise satisfactory fail to pass the medical tests which the General Conference feels to be a safeguard both to the individual and to the field.

Tentative negotiations have already been going on through the division or union, with the conference or institution employing the prospective mission worker. If the medical report and other records are satisfactory, the General Conference treasury department gives directions for the prospect to prepare to proceed to the new field, arranging for passports, transportation, etc. The mission to which the new worker is going assumes his salary and necessary expenses one month before the date of his sailing. During this time the individual, or family, visits the homes of relatives, and secures necessary articles for the journey. A small outfitting allowance is provided, and transportation and reasonable freight expenses to the field are paid. The mission committee often arranges for a period of language study upon the missionary's arrival at the new destination, before he assumes active duties, in order that the strongest possible work may be done. As mission service is a lifelong undertaking, or should be until conditions seem to make a change imperative, reasonable provisions are made to place the worker and his family under the best living conditions consistent with his situation. In recent years, many localities have shown great improvement in the construction of healthful and comfortable homes for overseas workers.

Because of the added expense in providing for the education and other requirements of missionaries' children, most mission fields provide a small allowance approximating \$50 to

\$75 a year for each child up to about eighteen years of age. In particularly trying climates, appropriate vacation periods are arranged for by the governing committee. In order to provide a new outlook and an occasional contact with the homeland, and to promote missions in the home bases, as well as to provide for needed rest and relaxation, all foreign mission fields (that are not home bases) allow their foreign workers and their families periodic furloughs to the place from which they started or to the homes of their parents. The term of service in the field between furloughs is ordinarily from five to seven years, depending upon climatic conditions in the country. In some very trying fields, shorter service periods are allowed. The furlough itself, from the date of leaving the mission until the worker is back again ready for service, is usually from six to twelve months. The worker's salary and necessary expenses are paid while on furlough, and the use of his time is directed by his own mission or division committee, or by the General Conference.

If for health or other legitimate reasons, the foreign missionary finds it necessary to return to the homeland for a period of time other than his furlough, the General Conference does its best to provide for his needs, and to assist him in finding suitable employment as soon as he is able to undertake it.

ALL workers both at home and abroad are susceptible to physical frailties and the ravages of honorable old age. When a laborer who has spent his life in service, is no longer able to take his active place by the side of those who are vigorously pressing forward, he is not left without consideration. Provision has been made through the Sustentation Fund for the assistance of aged or otherwise disabled workers, and for the dependent families of deceased laborers. Each division of the General Conference has accumulated a fund for this purpose, which is administered by its controlling committee under regulations that meet its immediate needs.

In North America, the Sustentation Fund and the business pertaining to it are handled by a subcommittee of the General Conference Committee. Applications which have been recommended through a local or union conference or an institution are considered, and monthly remittances are made direct from the General Conference office to those who have been admitted to the benefits of the fund. Policies governing sustentation are usually formulated at Autumn Council sessions.

In North America the Sustentation Fund is maintained by regular payments from the tithes of the conferences and by allowances from institutions in its territory. At the present time, each conference—local and union—pays into the General Conference treasury 9 per cent of its tithe receipts for this purpose.

The General Conference also transfers to this fund 9 per cent of the tithe it receives and 2 per cent of the 40-cent-a-week mission offerings. Institutions pay, with minor adjustments, an amount equal to a certain percentage of their annual pay roll,—publishing houses, 11 per cent; sanitariums, 3½ per cent; colleges and academies, 1½ per cent; book and Bible houses, the equivalent of 1½ per cent of their net sales.

Sustentation allowances are based on years of service, beginning with a minimum of fifteen years for those who for health reasons have had to give up active work, and reaching the maximum allowance with forty years of consecutive labor. Sustentation rates are increased according to a predetermined scale for each year of active service up to the maximum allowance for the class of worker concerned. The sustentation in some cases may not be sufficient for full support, but it is recognized as a fitting climax to a well-ordered denominational plan of providing for the material needs of those who have dedicated their lives to the work of God.

The great system of service in the Seventh-day Adventist Church, whether at home or abroad, is a unit. Those who are called to go out to the ends of the earth are succored in their needs by the prayers and the material support of those who stay behind; and the spirit of sacrifice in all will be equally rewarded. Stringent and uncertain conditions in the world may make adjustments necessary in the present plan, and it is not improbable that the time may come when laborers in the more favored sections will have to rely to a greater extent than now on their own efforts for self-support.

Whatever may come to pass, it is certain that the work of God will steadily advance, and that the parting commission of our Lord to "go ye into all the world, and preach the gospel to every creature," will be speedily fulfilled. He promises: "Lo, I am with you alway, even unto the end of the world." And just as certain as the promise, so sure is the reward: "They that be teachers [margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Illuminating Statistical Facts

No. 3—Evangelistic Funds by Decades

THE real interest and zeal of the supporters of any cause are best shown by the amount of money they invest in the support and extension of that particular cause. Especially is this true of a religious movement. The money given by its adherents for the support and propagation of that movement is a fair barometer of the value which they place upon their cause. This is no less true

regarding the advent movement. Beginning in extreme poverty, without adequate means of support for its workers, this cause was, at the outset, very slow in gaining numbers. It was not long, however, until the leaders adopted the Bible plan for the support of the work, which has proved a great blessing throughout the years. In fact, we are today a spectacle to the world, because of this plan.

Every Adventist is expected to give to the Lord a tithe of his income. This plan does not work a hardship on any one, is not burdensome, and every one has received a marked blessing in following it. Every one knows what his income is, and can easily determine the tenth which he is to pay. In addition, he is expected to contribute offerings, for both home and foreign missions.

In the accompanying table the amount contributed since the organization of this movement in 1863 is shown by decades up to 1932,

Decade Ending	Tithe	Foreign Missions	Home Missions	Total Funds	Per Capita for Year at End of Decade
1872	\$ 176,826.03	\$ 8,552.57	\$	\$ 185,378.60	\$ 5.55
1882	505,136.60	46,219.63	10,481.23	561,837.46	5.64
1892	1,837,915.94	411,373.33	85,093.68	2,334,382.95	11.59
1902	4,342,193.08	1,076,788.69	194,738.55	5,613,720.32	11.01
1912	11,086,438.41	3,538,903.04	2,398,021.78	17,023,363.23	23.66
1922	35,290,986.52	17,583,760.91	9,716,031.10	62,590,778.53	39.86
1932	58,044,067.34	36,136,142.44	17,347,168.09	111,527,377.87	25.56
Year Ending					Per Capita by Years
1933	4,491,730.36	2,730,641.22	1,420,280.85	8,642,652.43	22.50
1934	5,318,630.57	3,024,983.07	1,549,601.03	9,893,214.67	24.46
1935	5,743,281.80	3,150,404.29	1,599,448.13	10,493,134.22	24.81
1936	6,429,793.46	3,394,894.00	1,785,291.99	11,609,979.45	26.49
TOTALS	\$133,267,000.11	\$71,102,663.19	\$36,106,156.43	\$240,475,819.73	
PERCENTAGES	55.42	29.57	15.01	100.00	

What Readers Say

THOSE responsible for the editorial direction of THE MINISTRY appreciate more deeply than they can express, the words of hearty encouragement and strong moral support that come in increasing flow from the ends of the earth. The most enthusiastic communications we are purposely omitting, but the following excerpts are typical of the regard of the field for the journal.

WORTHY REPRESENTATION.—“I want to congratulate you upon the enlarged MINISTRY. It is a worthy representative of the ministers of this denomination, and a periodical we can be proud of because of its intrinsic value and the high tone of the editorial work and arrangement.”—C. P. Crager, *Superintendent, Central American Union Mission*.

HIGH STANDARDS.—“I greatly appreciate the excellent material appearing in THE MINISTRY. Surely the Lord is wonderfully blessing with wisdom and good judgment in holding high the divine standard for our work and workers. Nothing cheap should be tolerated in a holy work involving eternal destinies, such as has been committed to us.”—C. J. Coon, *Pastor, Glendale, California*.

SERVES MISSIONARIES.—“You have laid out a very ambitious program for the new ‘Challenge of a World Task’ department of THE MINISTRY, and I can wish you nothing better than this, that you may be able to live up to the ideal. There is not the least doubt

and annually since that time, with the amounts listed under three heads,—tithe, foreign missions, and home missions. The per capita amounts shown in the last column are based on the membership as it stood December 31 of the last year of each decade, including every person who was a member of the church at that time.

The amount of \$240,475,819.73 represents the total contributions given during the seventy-four years since the time of our organization in 1863, for the carrying forward of the various lines of evangelistic work which we have been conducting. The total amounts as well as the per capita amounts have increased almost every year. In addition to the amounts here shown for evangelistic work, there are also the amounts received by our various institutions, which will be noted in future studies.

H. E. ROGERS. [Statistical Secretary.]

that the new department will greatly enhance the interest of the paper as a whole, and will make it even more serviceable to our missionaries.”—W. T. Bartlett, *Departmental Secretary, Northern European Division*.

EXCELLENCE INCREASED.—“I am greatly enjoying the enlarged MINISTRY with its increasingly high quality. It has been excellent from the start. As a student of the deeper things, I am enjoying it to the full. Our prayers are for your full success.”—G. K. Abbott, *M.D., Ukiah, California*.

SOUND GUIDANCE.—“Let me take this opportunity to express heartfelt appreciation for the sound counsel and guidance, together with the invaluable store of up-to-date service material, that THE MINISTRY affords us.”—A. Blair, *Licentiate, British Columbia, Canada*.

BROAD-VISIONED.—“Let me say again how much I appreciate the help of THE MINISTRY. I admire the breadth of vision that inspires its editorial policies. I am sure that in its enlarged form it will fill an even larger sphere of usefulness among the ranks of the Adventist ministry.”—C. A. Reeves, *Evangelist, London, England*.

INFLUENCE APPRECIATED.—“I certainly appreciate the influence of THE MINISTRY. It is hard to understand how we ever got on without its help. All the workers in this field look forward to its arrival, and read it with keen interest.”—R. S. Joyce, *President, South England Conference, London*.

MEETS NEEDS.—“Ever since its publication was commenced a number of years ago, I have been a constant reader of THE MINISTRY. In common with

—Please turn to page 42

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

ECUMENICAL MOVEMENT AFTER THOUGHTS—No. 1

By H. W. LOWE, *President of the British Union Conference*

MUCH has been said and written about the Edinburgh conference on church union, held in August, 1937. Some are prone to rule the subject out of serious consideration and examination as devoid of potential dangers. But we need to remember that all great movements, reforms, and changes—good or bad—are initiated in the minds of perhaps two per cent of the people. The remaining ninety-eight per cent blindly follow virile, aggressive leaders. That a church reunion movement is really on and progressing in dead earnest, is evidenced in the words of Hugh Martin in his pamphlet entitled, "Are We Uniting?"

"The pursuit of Christian unity is no afternoon saunter through pleasant meadows. It is a laborious climb up a boulder-strewn track with a heavy load in inclement weather. But the journey has been begun, and the number of stouthearted pilgrims is increasing every day."—Page 16.

In actual fact, there is so much of prophetic portent in this movement, and so much has already been accomplished toward Christian universalism that we must not fail to watch its progress and to preserve the lessons it has brought to us.

CHURCH UNIONS ALREADY ACCOMPLISHED.—The term "reunion" does not strictly mean the same as "mutual recognition," "intercommunion," or complete "federation," but using generalizations, we can list the following among many fruitful unity movements in recent years, and they serve to emphasize the fact that reunion is definitely on the march:

- 1925 Union of the churches of Canada.
- 1927 Formation of the Church of Christ in China, combining Baptist, Methodist, Presbyterian, Congregational, Reformed, United Brethren, United Church of Canada, and the independent Chinese churches of six English-speaking nations.
- 1929 Reunion of Scottish Presbyterian churches.
- 1932 Reunion of English Methodist churches.

Besides these, the Anglican Church is conducting a fruitful discussion with the Old Catholic Churches, and with the churches of Finland, Latvia, and Estonia. Many such reunions have taken place in America, which are fully listed in "A Decade of Objective Progress in Church Unity," by H. Paul Douglas (Harper, New York). It matters not that these unions have so far taken place between communions having racial, theological, or tra-

ditional similarities. Where else could the movement be expected to begin but in the "easier situations"?

EARLY HISTORY OF MOVEMENT.—Near the end of the nineteenth century (1888) an Anglican conference at Lambeth outlined a "Quadrilateral" foundation on which it was suggested Christendom might reunite. The main points, though unacceptable, were, in brief: (1) The acceptance of the Holy Scriptures as the basis of faith, (2) the Apostles' and Nicene Creeds to be the statement of faith, (3) holy communion and baptism as essential Christian ordinances, (4) the ministry to be based on historical episcopacy.

By 1910, men began to have real visions of a reunited church. It was at an international missionary conference in Edinburgh, presided over by Dr. John R. Mott, that men like Bishop Brent and Robert Hallowell Gardiner proclaimed their dreams and thereby launched a new ecumenical movement—a movement that has become pregnant with possibilities and symptomatic of a decided religious tendency today. These visionaries passed to rest, and reunion had to find new friends in a not-too-friendly world.

Then the World War came, and with its passing, a new world outlook. After years of backstage preparation, the First World Conference on Faith and Order took place in 1927 at Lausanne, Switzerland. Reunion was not accomplished there, but advance was made. During the next ten years much literature on the subject was published, and an enormous amount of propaganda was carried on in all Protestant communions.

NOT AN ISOLATED MOVEMENT.—When Professor Basil Matthews issued his report of the first week's work at the Oxford Conference on Life and Work (immediately prior to the Edinburgh conference), he wrote:

"It would go far to turn the tide of the world's life if, under the hand of God, all the churches (outside the Roman communion), after centuries of separatist life, with divided counsels and at cross-purposes, should be able to arrive at a common mind, and frame their active advance around a burning central conviction on these supreme issues. An achievement so momentous and epoch making can come out of no single conference. 'Oxford 1937' is simply one milestone in a purposive pilgrimage. From the World Missionary Conference in Edin-

burgh in 1910, initiatives started that have carried through a series of conferences that bear the names of Stockholm, Lausanne, Jerusalem, and Mysore, and will now pass on through Oxford and Edinburgh and the International Missionary Council in Hangchow in 1938 to the Ecumenical Youth World Conference in 1939."

SIGNIFICANT OPENING SPEECHES.—Edinburgh, 1937, saw a gathering of 414 delegates from 122 Christian communions in 50 different countries. The opening speeches contained many pregnantly meaningful passages, some of them ominous in the extreme. Most of the delegates had come straight from Oxford, where Dr. Cosmo Lang, Archbishop of Canterbury, mentioned in his opening address his regret that the Roman Catholic Church had felt unable to send a delegation to the conference, "*although leading Catholic scholars have cooperated in the preparation of documents for the conference.*"—"First General Article."

Before the Edinburgh conference was many minutes old, the chairman, Dr. William Temple, Archbishop of York, uttered a similar regret: "We deeply lament the absence from this collaboration of the great Church of Rome—the church which, more than any other, has known how to speak to the nations so that the nations hear."—*Sermon in St. Giles' Cathedral, Aug. 3, 1937.* A few days later, the Archbishop of York read a letter to the delegates, from the Roman Catholic Archbishop of St. Andrews and Edinburgh, saying that he had hoped to attend "to explain to them personally the position of the Church of Rome, and why it has not participated in this conference."—*Scotsman, Aug. 17, 1937.* Another noted Catholic divine, preaching in St. Mary's Roman Catholic Cathedral, Edinburgh, at the same time, said, "The World Conference presupposed that Christ's church is today divided and therefore needs putting together again. To take part in it one must admit this idea, and because of that the Roman Catholic Church can take no part." He said the Roman Catholic Church could take part only if this idea were excluded, "and he prayed . . . all eyes would turn to that church which already possessed the unity which they [the World Conference delegates] sought."—*Father Maurice Bevenot, reported in Scotsman, Aug. 17, 1937.*

PRESENT POPE AND REUNION.—It is a well-known fact that the present Pope, Pius XI, has for years been interested in a reunion of churches. A prominent British Roman Catholic, Captain William Teeling, recently wrote:

"He has admitted more than once that his great hope has been that he should go down to posterity as the Pope of reunion. He had hoped that he would be able to bring about the reunion of all, or almost all, the Christian churches. There seemed great difficulties over the prospect of such a reunion with Protestantism, but he thought there was considerable hope for reunion with the Orthodox churches."—*"The Pope in Politics," p. 247.*

"During the two holy years of 1925 and 1933, the Pope gave several signs in his pronouncements of his longing for peace, and his feeling that the best way to obtain it would be through the coming together of all Christian churches. Certainly if there could be peace amongst Christians, there would probably be peace in the world."—*Id., p. 248.*

The lessons to be drawn from all these utterances obviously are:

1. That reunion, in many Protestant minds, while it must necessarily first unite Protestantism, certainly includes some kind of peace and fusion with Rome. One American bishop, discussing salvation by grace, said rather forcefully in a certain important subcommittee of the conference, that he could easily discuss this doctrine without using the troublesome term "justification by faith." He said furthermore, that we were suffering much from what happened four hundred years ago—obviously referring to the Reformation. At this thrust, one could almost imagine a fierce frown passing across the face of the redoubtable John Knox, whose statue stood hard by in the quadrangle of the conference hall!

2. That many Protestant leaders are prepared to forswear the priceless liberties which the Reformation brought us, in exchange for the historically doubtful privilege of one universal Christian church imbued with the unscriptural idea of conquering the whole world for Christ.

3. That Rome's terms for reunion are unchanged,—the abandonment of Protestant liberties, and returning as penitents to the Roman fold.

4. That while Rome outwardly declines dealings with those whom she looks upon as her delinquent children, she nevertheless covertly cooperates in planning a great reunion which can do nought but enhance her own power and glory before the nations.

—To be continued in July

The Capital and Labor Issue—No. 1

By DONALD W. MCKAY, *Employee, New York Stock Exchange**

ONE of the most widely discussed and far-reaching topics of the day is the controversy raging between capital and labor. There are varied opinions and often dogmatic ideas on this vital question which occupies the minds of the political leaders of the day.

Workers in the advent movement are familiar with the description of the scene given by

* The author is an earnest Seventh-day Adventist who, because of his connection with one of the offices of the New York Stock Exchange, can help us to visualize the larger aspects of the capital-labor struggle of the day. Some of our workers tend to rehearse conditions and issues of yesteryear, and seem oblivious to the constant flow of events. When we refer to the situation portrayed in James 5, let us use the terms and deal with the facts of today, not those of a decade ago.—EDITOR.

the apostle James, who pictured the greed and oppression that would prevail just before Christ's second coming. And Mrs. E. G. White states that "through the working of trusts and the results of labor unions and strikes, the conditions of life in the cities are constantly becoming more and more difficult."—*"Testimonies," Vol. IX, p. 90.*

The scenes recently enacted in the United States at Youngstown, Cleveland, Johnstown, Warren, and elsewhere, are apt illustrations of the statements found in *"Testimonies,"* Volume IX, pages 11 to 18. The feud between these two forces is becoming more pronounced from day to day. It is well for our workers to review the situation in panoramic survey and to be acquainted with the background.

Labor activities were in the forefront in last year's news. United States Department of Labor statistics for the first nine months of 1937 show that 3,757 strikes were called, each lasting at least one day and involving six workers or more. In the same period in 1936 only 1,712 such strikes were called. The number of man-hours lost, according to the same source, shows an even greater proportionate increase—25,380,685 in the nine months of 1937, against 8,841,717 in the corresponding months of the previous year.

The Committee for Industrial Organization, and its leader, John L. Lewis, started an extensive campaign early in 1937 to gain recognition in many industries, and introduced as a new medium the so-called "sit-down" strikes. Little effort was made by governmental officials to remove the "sit-downers" from the property of the rightful owners, but indignant public opinion was one of the chief influences in curbing the activities of the strikers.

The motor industry, starting with General Motors, and later including other large producers, was afflicted by strikes from the outset of the year 1937. In May, the C.I.O. shifted its aggressive campaign to the independent mills of the Republic Steel Corporation, the Youngstown Sheet and Tube Company, and the Inland Steel Company. The United States Steel Corporation averted threatening difficulties with the C.I.O. in March by granting wage increases and recognition to that organization. In the same month the General Motors Corporation and the Chrysler Corporation reached agreements with the C.I.O., but did not accede to its demand that it be allowed to act as sole bargaining agency, and labor difficulties persisted at their plants for many months thereafter.

On April 12, 1937, the National Labor Relations Act—popularly known as the Wagner Act—was upheld in decisions in five different cases by the Supreme Court. Great importance was attached to these decisions, for it widened Federal power in dealing with industry. Even the two outstanding labor organizations—the

C.I.O. and the A. F. of L.—are at each other's throats, each apparently demanding what the other will not grant, and thus complicating the current situation.

Crimes of violence, utter lawlessness, and other forms of outrageous behavior have been manifested in many of the strikes that have marred the record during the past year. On the other hand some of the bargains collectively wrung from employers have been ignored again and again in the most supercilious fashion. Persistent and strenuous efforts have been made by the unions to monopolize labor opportunities by enrolling all the workers in a given craft as members of a union. Thus they hope to force employers to deal with the union instead of with individual workers and to exclude nonunion workers from employment by imposing, whenever possible, the closed shop. Many workmen who refused to join in the strikes were publicly denounced as "scabs" and were subjected to boycott, intimidation, and personal violence; not infrequently their families suffered, too. Strikes have paralyzed transportation, mining, and various industries, destroyed millions of dollars' worth of property, sacrificed millions more in wages, and taken a ghastly toll in deaths and injuries.

A World Phenomenon

Not only in this country, but throughout the world, difficulties are being encountered between capital and labor. The French crisis in January of this year resulted from the failure of Premier Chautemps to end conflicts between employers and workmen. Exports of capital ran to amounts which recalled the black days of last June.

Much could be written, pro and con, regarding the claims of labor. Many businessmen, because of selfishness and greed, have cast an odium on industry through their failure to recognize certain obligations to their employees. During the current depression when competition was keen, and even severe, many employers curtailed expenses by reducing salaries.

During the height of the late depression, labor unions embraced only one fifth of all wage earners, excluding agricultural laborers. The activities of the C.I.O. during the past year and the passage of the Wagner Act stimulated a substantial increase in the membership of organized labor. But even with these activities, scarcely one quarter of the industrial workers of the country hold union membership. One of the reasons for this is the weapons used by employers. The employer's most effective weapon against the development of labor unions consists in discriminating against or discharging individual workers for union membership or activity.

—Please turn to page 43



PLAYING HOOKEY FROM SCHOOL

UNDER the intriguing title, "Clergy Play Hookey From School," Howard R. Kunkle, in the October (1937) *Journal of the American Lutheran Conference*, discusses the professional side of the ministry. He charges that with the better general education of the laity, as well as of the learned professions, ministers have failed to keep their rightful and necessary lead. He declares that trained minds in the other professions are, because of this, depreciating the intellectual leadership of the ministry. Unpalatable as this may be, it is nevertheless a fact—not excluding our own ranks. And we preachers have only ourselves to blame for it. It is not enough merely to say that the ministry is underrated because the world is growing more worldly and the devil more rampant. So asserts this writer, and we agree with him.

The cause of the general depreciating attitude toward ministerial leadership is not hard to find. Take, for example, the three learned professions of teaching, medicine, and the ministry. Trained, competent men in medicine or education must, to receive a doctorate, have two to four years of intensive training beyond the standard college graduation requirement. Other denominations often require a three-year theological seminary course for their ministry beyond the college degree, which is neither required nor offered in our movement. Moreover, the teacher and the doctor must continually improve by systematic supplementary study. On this point, Doctor Kunkle says:

"In one Middle Western State, teachers of all primary and secondary schools must take six weeks of study every three years at some accredited college or university. This must be done, or one loses his license. Since teaching is one of the three greatest professions, this is a good rule. Modern teaching does not allow its teacher to play hookey from school. Medicine, another one of the three great professions, is more lax, but what about the clergy?"

He then contrasts a typical group of 150 ministers from one large denomination which uniformly requires the three-year theological seminary course beyond the college equivalent. Note carefully these words:

"We have official figures for one section of a large Protestant body. The clergy in this section are above the average in academic training, and just average in their personalities. This section has 150 active men on its clerical roster—46 of them were ordained 25 or more years ago, 89 others 15 or more years ago. This is 135 who have been in the ministry 15 or more years. Of these, how many

have done systematic study during these years? I mean at some accredited institution—or some seminary? Some of them have done so; more have not. In one general body, national in scope, there are 3,100 active clergymen. This same body conducts ten seminaries in various parts of the United States and Canada. Of this number, 45 were doing graduate study from a seminary by correspondence, and 126 were doing graduate study in residence in the same year. This compares badly with the teaching profession."

The writer then observes that the initial preacher training in that denomination is very high—higher than for the teaching profession—and suggests that that is perhaps why the clergy often feels that further training is unnecessary. But even so, he contends, it reflects upon clerical leadership. The doctor then discusses the means available to the ministry to keep abreast with an advancing world. He notes three:

"There are magazines, but few read them. There is also systematic study in one's own home. But only the unusual man does that, and most men are not unusual. Some seminaries offer graduate courses that can be taken by men living within a reasonable radius, and some offer correspondence courses. These are good, but few avail themselves of them."

NOW what do we offer denominationally? First, we have, of course, the monthly magazine MINISTRY, provided for the betterment of all gospel workers. Secondly, we have our annual Ministerial Reading Course that has steadily grown in favor and registration. But even so, not yet half of our workers follow the Reading Course. And this half, interestingly and significantly enough, includes the most enterprising and competent men in our ranks—busy executives, Bible instructors and other teachers, evangelists, pastors, departmental secretaries, and Bible workers, as well as some physicians, nurses, and lay evangelists. But sad to record, many who most need help—those who have ceased to grow, and who are becoming a problem to committees, with respect to where they can fit in—often fail to enroll.

Thirdly, we have, in addition, occasional conventions, ministerial institutes, and conferences. But they come too infrequently, and are too brief and superficial to supply the need for serious advanced ministerial study. Their chief function is to unify and inspire. And we also have one field school of evangelism, but it is local and confined chiefly to field observation and participation.

Then fourthly, we have our Theological Seminary with both summer and winter quarters, offering excellent courses under well-qualified teachers. This is an indispensable potentiality. As yet, comparatively few avail themselves of its marked advantages. We are not yet seminary-conscious. We have not yet awakened, as a ministry and as a leadership throughout our conferences, to the imperative necessity of continual improvement by systematic study. And by that we mean not simply reading, but real study—supervised, intensive, taxing study—in order to retain our rightful lead as a ministry; to command the respect of other professional groups in our midst, as well as of the church and the world at large; and to serve our God and His cause to the greatest advantage.

A noble beginning has been made, and greater things are in store. Strong courses are being given in Bible, Church History, Near Eastern Antiquity, and Biblical languages. The knowledge obtained in these content courses is of the utmost importance to God's messengers. Such a background will save us from the imbalance and extremism which often afflict the superficially trained.

The seminary also offers practical courses in methods,—Homiletics, Speech, Bible Teaching, and Research. We rejoice to see that provision has been made for a course in evangelistic methods this coming summer. Such courses obviously have practical and immediate values. We believe the field will heartily respond to strong, comprehensive courses in evangelism, pastoral methods, and Bible work,—major classes and intensive, full-rounded study, taught by the most experienced and successful workers obtainable in these fields. Let these be added speedily.

DOCTOR KUNKLE offers this sound counsel as to methods in advanced study for preachers:

"Churches cannot dictate to the clergy about study as the state does to its teachers. But should the clergy need such dictation? The churches could strongly urge and recommend systematic study along proper lines. If this were done, the seminaries of the church would have to provide an adequate and up-to-date curriculum for graduate study; and this is not impossible. The acquiring of academic degrees should not be the end in view; degrees are not the measure of efficiency or worth.

"Instead of degrees, the motive of graduate study should be to keep from becoming stodgy, provincial, and self-satisfied. The clergy are prone to think themselves very highly trained and exceedingly overworked—not to mention underpaid."

As to the cost, what he says applies equally to us:

"A ready objection raised would be that the pastor cannot afford such study. But most denominational seminaries give tuition free. Going away from home for six weeks every several years would not cost the pastor any more than it costs the teacher."

Surely with the liberal provisions recommended by the recent Autumn Council,—con-

THE MINISTRY

By LORNA E.

Day was ending, and the sunset, like a
With the magic of a prism, cast a glow
Field and meadow, hill and forest, man.
Everything, it seemed, was gilded, with
Through the windows of a cottage, thr
Danced the amber-colored sunbeams, d
On a desk they formed a rainbow, pav
Turned a faded rug to copper, brighten
For a moment, then, they rested on a t
And descended, like a halo, on a man
In a hush of falling twilight, angels ca
To the place where he was kneeling, am

"Help me Father," he petitioned, "as bef
Draw me ever closer to Thee. Guide m
Help me fathom, in a measure, what sa
Help me understand what prompted suc
Teach me what Thou art expecting of
And when I fall short, forgive me. Ke
On my heart bestow a vision of the nee
And tomorrow give me power to portr
Ere the prayer was fully uttered in the
Angel wings had borne it heavenward,
As the man in faith still lingered, waitin
There appeared an awful picture, hung,

On a narrow, dusty roadway, pressed a
Every face was lined with hatred as the
In their midst a weary figure 'neath a h
But no friendly hand was lifted, though
From His forehead blood was seeping,
And His pallid cheeks were scarlet, wh
Thrice He fell beneath His burden, till
They laid the cross on Simon's back; a
Pushing, jostling, cursing, jeering, to t
Where their frenzy culminated in a ma

Then in contrast came a vision of a flu
Word of man can never picture how th
Through an open pearly portal, thoroug
Ah, the glories of the kingdom far surp
"Yet," a sweet voice whispered softly, "Je
Left His home in heaven for sinners, fo
"Now I understand it better," said the m
"By what love the gift was prompted; w
Though I give life's dearest treasure, sa
That my greatest would be small compan
Tonight I would reconsecrate to Thee m
My hands, my wealth, my time, my life.
And the congregation marveled on the m
Knowing nought about the vision he had

Detroit, Mich.

The Ministry, June, 1938

ER'S PRAYER

. DeGINDER

banner gay unfurled,
nour o'er the world.
sion new and cottage old,—
a lavish coat of gold.
ough its wide, inviting door,
anced like phantoms on the floor.
ed gold paths on shelves of books,
ed up some dusky nooks.
me-worn swivel chair,
owed down in prayer.
me with silent tread
d recorded what he said.

ore Thy flock I stand.
me, keep me, hold my hand.
lvation's gift hath cost,
h a ransom for the lost.
Thy children day by day,
ep me faithful, O I pray!
ds of sin-sick men,
y this need, Amen."
Saviour's blessed name,
and the Father's answer came.
g for his God's reply,
it seemed, against the sky:

fiendish-looking throng,
y pushed their way along.
heavy cross was bent,
the man was worn and spent.
where they pressed the thorny crown,
ere the blood drops trickled down.
unable to go on.
nd the multitude moved on,
he top of Calvary's hill,
I desire to kill.

ir celestial home,
ose walls of jasper shone!
hfares of gold were seen—
assed man's fondest dream!
sus suffered this great loss,
r the pathway to the cross."
an still bowed in prayer,
ould that I that love might share.
crifice my all, I see
red with what He gave for me.
ry wayward heart,
O, 'tis so small a part."
narrow at his plea,
I seen on bended knee.

tinuation of salary, transportation to and from the seminary, no matriculation fee, and free tuition,—every progressive preacher ought to be able to attend the seminary for at least one term or quarter. Some extra expenses? —Yes, but let the ambitious minister begin to lay aside some money for such self-improvement. It will be worth everything. Doctor Kunkle's concluding statement should keep ringing in our ears:

"Clergymen ought to be authorities in their fields. Whatever the reason, it seems that the clergy are playing hookey from school, once they receive a parochial assignment. What a pity, when the world needs so badly the keenest leadership of consecrated Christian men."

L. E. F.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Anglican Commission's Compromise

SOBERING evidence of the further tragic moral fall of one of the various sections of Protestant Babylon is found in the recently published report of the [Anglican] Commission on Christian Doctrine in the Church of England. Appointed sixteen years ago, in 1922, by the Archbishops of Canterbury and York, this 242-page document has been variously received—with thankfulness by the Modernist wing of her communion, and with distress over its "confusion and compromise" by the conservative, or Fundamentalist, element. The former, speaking through the British *Modern Churchman* (February) states that it represents "the maximum of agreement, which the commission is able to achieve—it shows itself sensitive to the influence of modern research in the spheres of science, history, and Bible criticism." Its "concessions to Modernism" are marked and fundamental. Note this, for instance, on the incarnation:

"Some among us . . . hold that a full belief in the historical incarnation is more consistent with the supposition that our Lord's birth took place under the normal conditions of human generation. In their minds the notion of a virgin birth tends to mar the completeness of the belief that in the incarnation, God revealed Himself at every point in and through human nature. . . . We recognize that the work of scholars upon the New Testament has created a new setting of which theologians in their treatment of this article are obliged to take account."

Then observe this on the resurrection:

"This consideration, combined with others of a more general sort, inclines some of us to the belief that the connection made in the New Testament between the emptiness of a tomb and the appearances of the risen Lord belongs rather to the sphere of religious symbolism than to that of historical fact. . . . In the judgment of the commission, we ought to reject quite frankly the literalistic belief in a future resuscitation of the actual physical frame which is laid in the tomb."

—Please turn to page 35



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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.

OURS IS INDEED A LIFESAVING MESSAGE

By GEORGE THOMASON, M.D., *Head,
Department of Surgery, C.M.E.*

A CERTAIN statement has remained on the Divine Scroll through two thousand long years to meet its fulfillment in this, our day: "As the days of Noe were, . . . they were eating and drinking, . . . so shall also the coming of the Son of man be."

The corrupting habits of the antediluvian world, so vicious as to make necessary the submersion and destruction of practically the entire human family in a great flood, find an exaggerated counterpart in the body and soul destroying practices of this present day. By reason of these habits and practices, the physical, mental, and moral decline of the human family is so great as to make imperative the soon coming of the Redeemer, lest if He tarry, He find no sane or sound humans to greet Him.

This may sound like a very pessimistic statement. It is, and it is so intended. In spite of all the marvelous advance in medicine and surgery and the successful reduction of sickness and death from infectious and contagious diseases in the world, a high annual mortality rate still obtains through death from diseases representing tissue degeneracy, largely due to pernicious and vicious habits of living. Heart disease, Bright's disease, diabetes, apoplexy, cancer, insanity, and social diseases, as is so well known, are increasing at such an appalling rate as to more than offset the benefits of lifesaving measures in acute diseases. Such give rise to the greatest anxiety regarding the physical future of the human race.

The nocturnal cocktail parties, the doubling of the annual consumption of tobacco in recent years, the use of the cigarette by a large majority of the youth and adults of both sexes, the almost universal abandonment of moral restraint, overeating, and many other features of surfeiting and drunkenness which might be mentioned, are each and all destructive elements undermining the foundation of the bodies of men and women. These will most surely eventuate in the final decay and crumbling of the entire social structure.

The only ray of hope in this dismal picture

is our lifesaving message. We have in our possession the only panacea for a perishing world. It is complete and efficacious. We were not left in darkness that this day should have taken us unawares. How our hearts ought to thrill at the thought that since God has always provided protective means to meet every world crisis, so in this our day—the world's last and greatest of all crises—He has chosen us and entrusted us with the knowledge of His glorious gospel of salvation for both soul and body.

What a tremendous responsibility this places upon us! It is a law of life that any one in possession of helpful knowledge is first of all to espouse it in theory and everyday personal practice, and then is dutybound to give it to others. We are to be living epistles, known and read of all men, ready always to give an answer to him that asketh for a reason for the hope that is within us. Indeed, we are not always to wait to be asked. But right principles should so energize our beings, as a fire in our bones, that we shall go abroad to cry aloud and spare not. We shall lift up our voices as a trumpet, to show men and women everywhere the way of the truth and the life.

It is a glorious work in which practically every one can engage to promulgate both in public and in private, in a clear and unobtrusive way, the principles of right living, to emphasize the evil effects of tea, coffee, alcohol, tobacco, and overeating, and to impress upon our fellow men the sacredness of the body temple and the importance of keeping it undefiled and unpolluted, a fit habitation for divine indwelling. These features can be taught and emphasized to the physical and spiritual saving of many souls.

Our endeavors are not to be governed or influenced by results. We are not to be elated by apparent success or depressed by seeming failure. We are to sow beside all waters, depending upon God to give the increase. "As it was in the days of Noah"—Noah's results for all the many years of earnest labor were very meager. But a remnant was saved.

So in a special way, the word to us is, "Go, . . . and teach." How wonderful to reflect upon the Inspired Word: "And they that be teachers [margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for-

ever and ever." The efforts of the Medical Department to promulgate, in an educational way, the great principles which have been given to us, should meet the approval and receive the heartiest cooperation of every one to whom these principles have been revealed.

NEGLECTED NON-ADVENTIST MINISTERS

By PAUL O. CAMPBELL, *Evangelist,*
Modesto, California

USUALLY the ministry of the churches about us are not classed among the neglected. And yet will not their seeming advantages be worthless without an acceptance of the message for this time? How will they hear unless we tell them? Ours is a great responsibility, especially in view of the following quotation from the Spirit of prophecy:

"We have a work to do for the ministers of other churches. God wants them to be saved. . . . We must labor for them earnestly. . . . God wants them to have a part in His special work for this time. He wants them to be among the number who are giving to His household meat in due season. Why should they not be engaged in this work? Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds."—*"Testimonies," Vol. VI, pp. 77, 78.*

Each new reading of these words stirs my heart. Not long ago I decided to make an endeavor along this line. The Pacific Press gave a few sample copies of *Health*, and the Modesto church provided some subscriptions, which were given to local ministers complimentary. The Lord has surely given us a wonderful "entering wedge" in our medical and health work.

I began to visit these various ministers. Sometimes there was a little prejudice, but this was soon broken down by the *Health* magazine and the medical approach. The pastor of a large Baptist church was a returned missionary. I learned that upon his return to America, he contemplated enrolling in our medical school at Battle Creek about the time it was closing. Though he did not study medicine, he was deeply impressed with our health and medical work, and has used our health foods ever since. One of our doctors is his family physician, and not long ago he had one of them give a tobacco lecture in his church.

I called on the Episcopalian minister and found him to be pleasant. He had just returned from a conference at which the bishop had been urging upon the preachers the need of educating their churches to a more liberal program of giving. He cited Adventists as an example of what could be done. The pastor's wife then told that she was a cousin of

the late A. G. Daniells. How often we learn that certain men and women in important positions have Adventist relatives who have been supplying them with our good literature.

The Methodists have the largest church in this city. The pastor and his wife were very agreeable when I called on them. After a short visit, I invited this minister to speak in our church one evening, and tell of a recent trip he had made to Europe. He was recently called to a large church at Cristobal in the Canal Zone, and his wife wrote back to one of our doctors, thanking him for his kind, Christian medical service in behalf of their health.

Matchless Entering Wedge

A Presbyterian minister came to one of our doctors here. After coming and going quietly for some time, he explained why he had come. He told that he had been at our St. Helena Sanitarium twenty years before, and said, "If I had done as they told me, I would be well today." From the day he visited St. Helena, he believed in our medical work. He is now retired, living with his son who is an attorney in San Francisco, and is reading the *Signs* and studying our message.

The leading Catholic priest in Modesto is a patient of one of our doctors. On a special occasion when our church was in need of a large hall, this doctor called the priest. He not only let us use their hall, but made no charge. He likes our medical work.

When one of our doctors first came to town, he waited quite a while for his first patient. That patient was the daughter of a Dunkard preacher. Last year we received that Dunkard minister into our Modesto church. Thus, we might go on and on to prove that our medical missionary work is a wonderful "entering wedge." But one more story will suffice.

One of our doctors telephoned the other day, requesting that I come down immediately and meet a minister from a Presbyterian church just outside Modesto. This minister's family had for years been under his medical care, and the busy doctor had been able now and then to drop words about our message. This had aroused the interest of the minister, and he telephoned me several days later and

wished to have another visit. After a moment of greeting, I asked him upon what subject he would like to talk. He wanted to know about the Sabbath. We had prayer, and then for two hours earnestly studied the Sabbath question.

He seemed staggered, for though many of the texts were familiar to him, yet now they seemed new. When we were through with the study, we talked of several subjects closely related to the Sabbath. We again knelt and prayed, and when we arose, the tears were still on his cheeks. He took the texts home to study over again with his wife. He seemed touchingly honest, earnest, hungry, interested, and that interest was awakened through the kindness of a Christian doctor. God has many such honest men scattered through the high ranks of the world. It seems that the doctor is about the only one who will ever be able to arouse any interest in some of these men. What a responsibility belongs to the doctor!

"The Christian physician should regard his work as exalted as that of the ministry. He bears a double responsibility; for in him are combined the qualifications of both physician and gospel minister. His is a grand, a sacred, and very necessary work."—*Gospel Workers*, p. 360.

"Into the medical missionary work should be brought a deep yearning for souls. To the physician equally with the gospel minister is committed the highest trust ever committed to man. Whether he realizes it or not, every physician is entrusted with the cure of souls."—*Ministry of Healing*, p. 119.

"The physician who ministers in the homes of the people, watching at the bedside of the sick, relieving their distress, bringing them back from the borders of the grave, speaking hope to the dying, wins a place in their confidence and affection, such as is granted to few others. Not even to the minister of the gospel are committed possibilities so great, or an influence so far-reaching."—*Id.*, p. 132.

We might wonder if any of the seed sown in the hearts of these ministers will ever grow and bear fruit. But we are not left in the dark on this point. Many of these men of importance will come in during the "latter rain," according to the following statement:

"Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, p. 612.

May God greatly bless the medical missionary in his important work, especially for the neglected non-Adventist ministry.

BASIC PRINCIPLES OF HEALTH TEACHING

No. 6—Broader Scope Than "Biologic Living"

THE apostle Paul aptly likens the Christian's race to the athletic contests of his day, drawing a parallel between the self-discipline, rigorous training, and temperance of the athlete who is sufficiently in earnest to strive for victory, and the necessity of a similar determination on the part of the Christian who seeks to win the incorruptible crown.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:24-27.

We are well acquainted with the fact that the successful athletes of today undergo a period of training prior to the contest, for they recognize the absolute necessity of living fully in harmony with the laws of nature in order to better themselves and secure physical superiority. "Now they do it to obtain a corruptible crown."

The incentive to live healthfully for health's sake is a worthy one. The Christian, however, has a higher and holier motive. Hygienic living repays in dividends of happiness, in-

creased efficiency, physical and mental superiority, and a minimum of "dis-ease." The advantages of such living are universally recognized and unquestioned. Perhaps the most striking results of accurately controlled living and scientific feeding are to be seen in experiments on animals. Benefits and achievements in many cases have been little short of phenomenal. But mankind is usually unwilling to live so unreservedly in compliance with nature's laws.

The modern successful dairyman gives diligent thought and study to the proper feeding and care of his herd. Likewise, poultrymen and those engaged in lines of animal husbandry recognize that the difference between success and failure lies largely in the attention they give to nutrition, cleanliness, and favorable physical factors. This is biologic living.

The Christian is admonished, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

The Christian's higher and holier incentive to live for health and physical fitness is that he may glorify God. "I beseech you therefore, brethren, by the mercies of God, that ye

present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

"The knowledge that man is to be a temple for God, a habitation for the revealing of His glory, should be the highest incentive to the care and development of our physical powers. Fearfully and wonderfully has the Creator wrought in the human frame, and He bids us make it our study, understand its needs, and act our part in preserving it from harm and defilement."—*Ministry of Healing*, p. 271.

Influences Spiritual Experience

Living in harmony with the laws that make for health therefore embraces our desire to present our bodies to God in the best physical condition possible, a living sacrifice acceptable unto God. Furthermore, we are clearly taught that hygienic living influences spiritual experience and our expectation of the life to come.

"In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."—*Id.*, p. 146.

The following statement is a very striking one emphasizing the far-reaching effect of

physical habits upon perfection of character: "The body is the only medium through which the mind and the soul are developed for the upbuilding of character. Hence it is that the adversary of souls directs his temptations to the enfeebling and degrading of the physical powers. His success here means the surrender to evil of the whole being. The tendencies of our physical nature, unless under the dominion of a higher power, will surely work ruin and death."—*Id.*, p. 130.

Observance of the laws of healthful living is much more than a matter of biologic living, for it involves spiritual experience and sanctification. "God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. In His written word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to cooperate with Him in restoring health to the body as well as to the soul."—*Id.*, pp. 114, 115.

From the foregoing it is clearly evident that the health reform message means much to the Christian. It enters into the habits of daily life and becomes a factor in character formation. Its influence goes far beyond the field of hygiene or health propaganda. The high purpose of our health message, therefore, is to secure the highest possible development of *body, mind, and soul* in order to promote our happiness and to aid in a preparation for the life to come.

H. M. W.

MEDICAL MISSIONARY EXPERIENCE NO. 5

A PRACTICAL USE OF CLASS-ROOM BIBLE INSTRUCTION.

—The student of nursing who longs to be a true soul-winning nurse will find many opportunities to use the instruction of the Bible classes in a very effective way. Although no word of controversy should

be spoken at the bedside, there will still be opportunity for light to dispel darkness.

I had a patient in a three-bed men's ward who was an active member of the Pentecostal Church. "Active" is the only way to describe him, for before he was here a week he had stacks of leaflets on each of the other men's tables for them to read. He presented one of them to me one morning, and asked me to read it. I thanked him for it and assured him that I would read it. The subject was that of Christ's coming, but it dealt with His being out in the desert places now, waiting for a proper time to set up His kingdom.

The next day I went to his room, armed with a list of texts concerning the mode of Christ's second coming, and also with a copy of *Present Truth* dealing with that subject. As I had read his paper, it was no more than courtesy that he should read mine. When asked if I enjoyed the reading he had given me, I told him I had been interested in it, but found that it disagreed with several statements in the Bible. He seemed surprised when I quoted the text which says, "If they shall say, . . . He is in the desert [place]; go not forth."

As my time was limited, I told him I had a list of texts he might read for himself on the subject and see what he thought of them. He began to study. I lent him the "Marked Bible" and "David Dare" to read at a later time, and he seemed very much interested.

Thus it is that the seed is sown beside all waters. Only eternity will reveal the full result of every medical-missionary endeavor.

[A SENIOR STUDENT NURSE.]

Demonstration Health Talk—No. 5

By EVA BEELER, R.N., Conference Nurse,
Central California Conference

SUBJECT: "Posture."

AIM: To teach the effect of proper and improper carriage of the body.

DEMONSTRATION: Posture standard charts showing normal and abnormal conditions. Also demonstrate personally these conditions and the three permanent defects in posture.

"STANDING UP TO LIFE"

Good posture in its broadest sense means the correct carriage of the body in standing, walking, sitting, and lying. Posture affects the health, efficiency, and social value of an individual, and at the same time reflects his mental attitude toward life. Good posture adds poise and dignity to personality. It increases your value in any work in which you may be engaged. Correct posture is extremely important in the business of digesting food and establishing good circulation. Poor posture, like a headache or toothache, is really nature's

warning that something is wrong. Incorrect posture is a harbinger of distress. Right posture helps make it possible to work day after day with less waste of energy and with all the organs of the body doing their work properly. Training in correct posture cannot begin too early in life.

I. Correct posture.

A. Correct standing position.

1. Active—stand as tall as possible.
 - a. Head up.
 - b. Chin in.
 - c. Chest high.
 - d. Shoulders erect.
 - e. Spine as straight as possible.
 - f. Arms hanging naturally at the side.
 - g. Abdomen in.
 - h. Knees straight without strain.
 - i. Heels two to four inches apart.
 - j. Toes pointing straight ahead.
2. Relaxed—standing.

B. Correct sitting position.

1. Active—trunk perfectly erect.
 - a. Body and head held in straight line.
 - b. Feet resting squarely on floor.
2. Active—trunk reclined forward, bending from hips and not from middle of back.
3. Resting—trunk reclined backward.
 - a. Chair back to support curve of the body.
 - b. Head erect.
 - c. Arms have support.
 - d. Chest expands easily.

II. Wrong posture—causes of.

1. Malnutrition.
2. Excessive fatigue.
3. Maintaining one position too long.
4. Wrong mental attitude.
5. Carelessness.
6. Improperly fitted clothing.
7. Bad eyesight.
8. Foot-arch troubles.

III. Test of posture.

Verticle-line test (demonstrate).

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DAY'S POSTURE ORDER

Sit with chest well to the fore,
Feet placed square upon the floor;
Do not let your body slump,
'Twill give your spine an ugly hump.

Stand, head erect and lowered chin,
Hips held back and stomach in;
Walk with firm, elastic gait,
And at an even, measured rate.

Do not limp, or sway, or wriggle,
Dodder, clatter heels, or wiggle;
Look the world straight in the face,
And march upright with manly grace.

—*Good Health*.



Good can be done only when the physician recognizes that, in any event, recovery is brought about by nature, and that his aim is to further the natural processes.—*Solis-Cohn*.



EAT slowly; only men in rags and gluttons old
in sin
Mistake themselves for carpetbags and tumble
victuals in.

—*Sir Walter Raleigh*.



Association Notes

It is our earnest desire to make this section of *THE MINISTRY* both interesting and profitable. It would be very helpful to us if you would make suggestions and state just the type of material and the kind of articles you would like to have appear in these columns. Write today! We would also greatly appreciate the benefit of any other suggestions you may have that will help the department fulfill its mission.

Dr. A. B. Olsen writes: "Your letter to physicians was received yesterday. It gives me pleasure to enroll in the Medical Missionary Association of Seventh-day Adventists. I have been a medical missionary for nearly forty years, and while in England had the privilege of giving some special interest to this line of work.

"Your letter is a very fine appeal. I am hoping that the response will be one hundred per cent, as it should be. Your quotations from the Spirit of prophecy are apropos and entirely in harmony with my belief and practice for nearly fifty years.

"It seems to me that the time is ripe for a real awakening among our people generally in regard to the almost miraculous benefits to be derived from a full and complete practice of sound principles of healthful living. There is no better way of cultivating health, keeping fit, and treating various ailments and diseases than that which is founded upon these principles of health which we as a people have been teaching for many years."

Prominent Physician's Testimony

TO many of our readers, the name of Dr. Howard Kelly is quite familiar. He is one of the world's greatest surgeons and gynecologists. He is a noted author of scientific books and an outstanding international authority in his field. Doctor Kelly is also an earnest Christian. He recently granted an interview which is reported in the *Religious Digest* for March. At that time he expressed the following helpful convictions concerning his faith in the Bible and how highly he regards spiritual matters:

"Why am I a Christian? . . . The claims of the Christian faith have always been vital in my thought. . . . My mother was devout and taught me to go to the Bible as the best of all books. . . . As I grew older, I became a student of the Bible. . . . To me it is a living word. . . . There was also my mother's example. . . . She used the Bible constantly and taught us. . . .

"Some have told me the Bible 'wasn't practical' and 'didn't mean anything' in the battle of life, or 'it wasn't true.' So I made a definite resolve to incorporate it into my own daily life and to show the world its practicability.

"When I took up medicine and surgery I resolved to go as far as possible in my profession that men might not say that being a Christian interfered with the due meeting of all life's obligations. . . . Every Christian's goal ought to be this, 'It is required of stewards, that a man be found faithful.'

"Scoffing at the Bible does not disturb me—it is the result of ignorance. I was more disturbed by the critical attitude of learned men, but this critical attitude has always been due to ignorance of the Bible's teachings. I have never in my whole life met a man who really knew the Bible and rejected it. . . .

"Then came the archeologists with their excavations in the west Nile valley—papyrus letters were found—Deisman recognized that these letters were in a Greek that was identical with that of the New Testament—the explanation was that it was the 'Koine,' the language of the common people in their homes and daily intercourse and as they write familiarly to their friends and kin.

"Let him who will, object, but let this be plainly stated and widely known—the Bible was spoken to and written for the common people, the Samaritan woman, sinners, blind, beggars, and all the outcasts, publicans, and harlots, and for all sinners it has a deep and abiding meaning.

"The findings of the archeologists help faith, but faith finds her resting place in the person of Christ, to whom the whole Bible brings us, from Genesis to Revelation. Believe one who knows by experience, is a good old motto. I have tried it, and I know it is true, the very word of God, which with Christ, whom it reveals, is identified.

"I was early struck by, 'If a man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.' 'Why,' I exclaimed, 'that's a challenge'—the Greek puts it more forcefully—a challenge to stop speculations and prove the doctrine by putting it in one's own life. Surely nothing could be more scientific and reasonable—all science is built upon just that experimental basis. . . .

"The love of God shed abroad in the heart by Christ's Holy Spirit, both confers new interests and establishes new standards of right and wrong, a new sensitiveness regarding those things which grieve the Spirit and choke the channels of grace. Forthwith things that seemed small become big; what were considered minor details of conduct, of speech, of thought, before unobserved, take on a new significance. Experience, not words, makes the love of God intelligible.

"The Christian who daily follows his Master takes grace to put off all the more obvious sins,—anger, malice, jealousy, etc., and he also puts off such hindrances to running the race before him as irritability, vexation, hasty speech, impatience, and all their ilk, as he, as a branch, perpetually abides in Christ as the vine.

"Material advantages come from such transformation, both in a man's social relations and in his own physical state. The Christian life is the response of the affections to a great love manifested in Christ's death upon the cross, opening up the way of approach to God.

"My experience has been that it is sometimes easier for a man to give up what society calls a big sin than a lesser one. On becoming a Christian, one may find his craving for strong drink eradicated, but he may have a daily battle to give up smoking. On becoming a Christian, one may lose the temptation to steal and cheat and gamble, but may live on a battlefield harassed by those less-glaring offenses. I repeat this for emphasis—a full acceptance of the word of God confers a new sensitiveness to right and wrong and a new vision of life in all its possibilities."



Longevity Statistics

AN exceptionally interesting and enlightening study of factors pertaining to longevity has just been completed and published by Professor Raymond Pearl in the *Scientific Monthly* for May, 1938. He points out that progress in the science of medicine and advances in public health have in reality not had a marked effect upon the "span of life." Advances in maternal care and reduction of infant mortality have, along with a lessening in the incidence of acute infectious diseases, given the infant and young child a much more favorable start in life. Thus "the average duration of life" has been affected rather than actual prospect of living to the age of eighty years or beyond.



To every one who becomes a partaker of His grace, the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, "Here am I; send me." Upon the minister of the Word, the missionary nurse, the Christian physician, the individual Christian, whether he be merchant or farmer, professional man or mechanic,—the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end.

Those who take up their appointed work will not only be a blessing to others, but they will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them.—"Ministry of Healing," p. 148.

National Health Statistics

THE accompanying statistics respecting national health and the incidence of sickness are interesting, but startling. In the aggregate, these minimum figures present a formidable picture and reveal something of the burden which illness imposes. The total actual scope of disability and economic loss cannot be tabulated or visualized. Such a health survey is enlightening, but constitutes a mighty challenge as well as an appeal for more widespread and comprehensive efforts in teaching the practical fundamental principles of healthful living and preventive medicine.

Members of this Association should actively promote all phases of health education and medical missionary endeavor in their churches

and communities. The need is obviously urgent, and public interest is keen. There is no lack of opportunity for the qualified, conscientious, willing medical missionary. The following divinely given instruction seems to us a fitting comment in this connection, and timely counsel for us as a people:

"Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come."—*"Ministry of Healing,"* p. 146.

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths."—*"Testimonies,"* Vol. VII, p. 62.

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OBEY NATURE'S LAWS.—It is most certainly true that nature's (God's) laws cannot be broken with impunity, and it is equally true that the goodness of the motive which breaks them does not mitigate in the least the penalty. Whether a man outruns his nerve force in pursuit of fame, or money, or for his country, his neighbor, or his God, matters not, so far as the results are concerned.—A. T. Schofield, M.D., in *Religious Digest*, March, 1938.

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Too little attention is generally given to the preservation of health. . . . We cannot be too often reminded that health does not depend on chance. It is a result of obedience to law.—*"Ministry of Healing,"* p. 128.



FAMILY HEALTH REPORT

Date: Any winter day
Family Head: Uncle Sam
Family Size: 130 million members

Members Sick Today

In the nation	6,000,000 persons
In any town of 5,000 population	200 persons
In any city of 100,000 population	4,500 persons
In any city of 500,000 population	22,000 persons

Sickness During 12 Months

In the Nation:

Illnesses disabling for a week or longer, 22,000,000 cases

Average duration of cases disabling
for a week or longer 57 days

Time lost by the average person from
work at home, in industry, or at
school because of illnesses disabling
for a week or longer 10 days

TOTAL TIME LOST FROM USUAL ACTIVITIES

because of illnesses disabling for a week
or longer 1¼ BILLION DAYS

Reporting physician:

THE SURGEON GENERAL

(Reprinted from *Life and Health*)

THEOLOGICAL SEMINARY LECTURES

Reproduced by MINISTRY Arrangement to Aid All Workers

PRINCIPLES OF ADMINISTRATION—No. 4

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

WE now come to the matter of conference administration. In the scriptures already cited, we find that the churches were united as a general church body, and representatives were selected to conduct the business that concerned the church at large. That principle has been carried out in the organization of the Seventh-day Adventist Church. I quote from "Acts of the Apostles," page 164: "The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian [church fellowship], and church to church." That is conference fellowship. This is the Lord's arrangement.

Thus, the local church is the organization that provides for the union of individual believers; the local conference is the organization that provides for the union of the churches; the union conference is the organization that provides for the union of the local conferences; the General Conference is the organization that provides for the union of all; and the divisions are sections of the General Conference by which it gives detailed oversight and administrative care to all parts of the world field. In this whole arrangement will be seen the unity of belief and action that begins with the individual believer and runs through church, conference, and union conference relationships until the entire body of believers is united in one common body in the General Conference.

Suppose we have six concentric circles. The first circle—the large, outer one—represents the individual members the world around. How are they bound together in fellowship with fellow believers?—In the church. The local church is therefore represented by the next inner circle. The local churches are bound together in fellowship by conferences, which are represented by the next circle. The local conferences are bound together by the unions, which are represented by the next circle. And the next circle represents the divisions, which are a part of the General Conference. Then comes the General Conference, which is the center of all.

When you think of the General Conference, do not think of an office building in Washington, D.C., but remember the whole world-

wide body of believers. That is what I like to label this circle, the whole world-wide body of believers. The organization in Washington is simply the administrative end. But the whole world-wide body of believers is really the General Conference.

Fundamental Principles of Relationship

In a field I was visiting a few years ago, several men asked to have a meeting with the General Conference representatives who were there. These men had been disfellowshipped for good reasons, and had organized an independent church made up mostly of people of their own sort. They presented a formal request that we arrange for their church to be recognized directly by the General Conference, as they did not want to have anything to do with the local organization or union organization. They said, "We have organized ourselves into a church, and we want to be received directly into the General Conference."

What kind of answer could I give them? They wanted the General Conference to administer the work of their church direct, and to ignore all the intermediate organizations which the General Conference has set up to secure the world-wide unity of all our believers. The General Conference cannot establish that unity by ignoring the local conference organization or the union. If this group could not have fellowship with others locally, how could they be united with the world body through the General Conference? I explained to those men the steps in the plan of organization, and showed them that in order for an individual to be a member of the world-wide body of believers, he must be a member of a local church. Also that the local church must be a member in good standing in the local conference or mission, which in turn must be a member in good standing in the union, and thus in that way they could be a part of the world-wide body of believers making up this movement. I advised them to disband their church organization, and then to go to the local Seventh-day Adventist church and apply for membership.

They replied that the church would not accept them as members. Then I advised them to confess their sins and to make right their

wrongs. I pointed out that when they convinced the brethren that they were truly repentant, they would be accepted, and would then be members of the world-wide body of Seventh-day Adventists. I could not give them any other advice. I do not know of any other way for an individual to become connected with the General Conference, or with our world-wide body of believers in this message, than to start at the beginning as an individual, unite with the church, and so go through the successive steps.

Indispensable Qualifications for Leadership

May I now refer to the qualifications that those holding office should possess. I recall that in one local conference, the office of president was vacant, and there was to be a meeting of the executive committee to fill the vacancy.* A lay member wrote a letter to the conference telling what kind of man he thought should be chosen, and listed all the qualifications he thought a president should have. I give you his list. He thought a conference president should be: *honest, truth-telling, dependable, not a Modernist, not erratic, stable, not intimidating, not threatening, not domineering, not a self-seeker, a Christian gentleman, fair-minded, without an ax to grind, desirous of serving all the people, considerate, kind, patient, faithful, true to Seventh-day Adventist principles, able to avoid cliques, without favorites.*

Do you think that any of these qualifications are unreasonable or out of place? Other qualifications should, of course, be added. A very important qualification that should be mentioned is *proper attitude*. When one is called to serve in any office of the church, conference, or institution, his (or her) fitness for such office will be indicated by his attitude toward the office. I use the word "attitude" in its defined meaning: "Any habitual mode of regarding anything; any settled behavior or conduct, as indicating opinion or purpose regarding anything." We might ask, What is an officeholder's attitude with regard to the following questions:

Does he regard the office as belonging to himself, or does he consider it a sacred trust?

Does he manifest a spirit of self-importance, or does he feel humbled by his responsibilities?

Does he attempt to control others and dictate what they shall do, or does he work with a spirit of cooperation and counsel?

Does he demand that every will shall yield to his, or does he recognize that "in a multitude of counselors there is safety"?

Does he insist on having his own way in every-

* There is a difference between the functions of a conference executive committee, and those of a church board in the filling of vacancies. As pointed out before, the church board does not fill vacancies in the offices of the church. But according to our recognized constitutional provisions, a conference executive committee does fill vacancies in the conference. It is executive in its functions. A church board is not executive to the same extent.

thing, or is he willing to see good in the plans of others?

Does he manifest an attitude of autocracy, or is he mindful of the statement made by Jesus that "all ye are brethren"?

Does he set aside the opinions of his board or committee, or does he abide by their decisions?

Does he attempt to dictate the policies for all the organizations in his territory, or does he seek to divide responsibility with and develop strength in his associate workers?

Does he lord it over the church or conference, or is he an example to the believers of the principles laid down in the word of God?

You may add many more questions to this list illustrating what is meant by attitude. A man's fitness for office, or his unfitness, does not necessarily consist merely in his own inherent goodness, but in the attitude he manifests toward office. If his attitude is that indicated in the first part of each of these foregoing specifications, then I would say he is entirely unfitted to hold any office. Our plan of organization is not intended to centralize power, but just the reverse—to distribute authority, control, and responsibility. It is not to exalt the leader, but to provide a way for carrying forward the work. I quote from "Acts of the Apostles:"

"The greater the responsibilities placed upon the human agent, and the larger his opportunities to dictate and control, the more harm he is sure to do if he does not carefully follow the way of the Lord, and labor in harmony with the decisions arrived at by the general body of believers in united council."
—Page 199.

The teaching of the Scriptures is that there are to be no lords over God's heritage. I Peter 5:3. Jesus taught the same truth in Mark 10:42, 43. Sometimes I hear men talk about their authority. But all the authority a church leader has is derived or delegated. It is a trust and not a possession. Authority is inherent in the church or the organization, and not in the person holding the office. He exercises it, not for himself, but for the organization he serves. This is a principle we ought to recognize and remember.

Any officeholder, whether his office be that of church elder, conference president, or any other office, if he assumes personal authority, is overlooking the prime essential. Such a manifestation of authority is unseemly, and does not pertain to him. He uses his authority best who uses it the least. Real leadership does not reveal itself in an atmosphere of arbitrary authority that seeks to compel or to suppress in others everything that does not agree with the leader's ideas. One evidence of a true leader is his ability to work with those who do not agree with him or see light in his plans. A leader who thinks it necessary to talk about his authority is not yet a real leader. Real leadership does not advertise itself. It is very much like love. It "is not puffed up;" it "doth not behave itself unseemly."

—Please turn to page 43

Anglican Compromise

(Continued from page 25)

Then as to angels and demons:

"The commission desires to record its conviction that it is legitimate for a Christian either to suspend judgment on the point, or alternatively to interpret the language, whether of Scripture or of the church's liturgy, with regard to angels and demons in a purely symbolical sense."

And finally as to miracles:

"On the other hand, it is to be recognized that many others feel it to be more congruous with the wisdom and majesty of God that the regularities, such as men of science observe in nature and call laws of nature, should serve His purpose without any need for exceptions on the physical plane."

The complacency of the Modernist Anglican over the report is revealed in the closing paragraph:

"Traditionalism is being overwhelmed by secularism, and the only effective defense of the Christian religion today in the modern world is the Modernist presentation of Christian faith and Christian duty. There can be no more fatal error for Modernists than to relax their efforts and ride off the field before complete victory is achieved. The interests of all mankind demand that Christian Modernism should become universal, and when that is realized it is evident how enormous is the task which lies ahead. Nevertheless, we may thank God, and take courage."

But the *Christian* (February 3), leading conservative paper of that communion in Britain, uses such expressions as, "It is a sign of the times," and stresses the "impression of confusion" that it leaves, declaring:

"It is a serious matter for simple believers everywhere, and for the indifferent and all-too-suspicious world outside, to be confronted with a pronouncement of this kind, to which they are certain to ascribe a kind of official character. Many, within other churches besides the one primarily affected, will be asking a still more serious question than the above; namely, 'What are we to believe?' And many with no allegiance to any church will say, 'They don't themselves know what they believe: why should we bother about it all?'"

Near the close, the pitiful drift of Anglicanism is again disclosed:

"The section on eschatology, while containing some good things, is in parts as vague as are modern notions on the subject; and no clear place is found for the literal personal return of our Lord."

No wonder a Roman Catholic writer in the American Jesuit weekly, *America* (February 19), observes:

"A partial printing in *America* of the 242-page report, 'Doctrine in the Church of England,' issued by the commission headed by the Archbishop of York, would help to remove any doubt as to the uncertainty which permeates Protestant belief. Christianity would be in precarious hands were the Church of England its sole champion. The commission's reports should make Catholics thank God that they have a guide in the see of Peter, whose word leaves no room for doubt."

New Modernism Emerging

RELIGIOUS liberalism's pathetic floundering is again recorded in religious-press headlines. It is a development of which we

need to be aware. With the breakdown of rationalistic liberalism has come the significant outbreak of a new Modernism seeking through yet another divergent quest to satisfy the longings of the restless human soul, that, casting aside the certainties of revelation as disclosed through the Word, tries in vain to solve the riddle of the universe and man.

The *Christian Century*, spokesman supreme for liberalism, in its issue of February 2 tells of the gladsome affirmation of the Oxford conference that "our Christianity is true," affirmed as with the joy of "a new discovery." Then follows a paragraph that at first seems somewhat auspicious:

"Christians themselves had been doubting it. Or if they had not doubted, they had allowed it to be buried so deep as a presupposition that they had forgotten it. Or they had been whittling away its significance by interpretation. Or they had been substituting doctrinal explanation of the historic facts for the facts themselves. But now there is running through the whole church of Christ an affirmative contagion, an exultant sense of relief from the obfuscations which have characterized our Christianity for more than a hundred years."

But the explanation that follows puts matters in a different light. The essence of both the "new" and the contrasting "old" Modernism are thus set forth:

"A new theological conception of Christianity has emerged in Christian thought. We are at the beginning of a new Modernism. For a generation the term 'Modernism' has been applied to something called liberalism. This was a way of thinking about Christianity, which tried to reconcile it with science and with the results of historical criticism of the Bible. Christianity became ashamed of its own categories and nomenclature, and tried to displace them with the language of science, and especially of psychology and ethics. This effort issued in a conception of Christianity as sheer moralistic idealism. The Christian life was defined as the 'good life,' and the Christian church was conceived as an agency of the good life. Jesus was significant because He Himself lived the good life, and by Ritschl's forced rationalization, His moral preeminence entitled Him to have the 'value' of God for all who came under the influence of His life and teachings."

The significant breakdown and abandonment of the old Modernism must not be missed by us, nor must the specific direction of the new. Note it:

"This 'Modernism' is no longer modern. It is being abandoned for a conception of Christianity as an objective historical phenomenon. Under the new Modernism, Christianity is not a humanistic quest for the good life. It is not even man in search of God. It is God's search for man—a search which He has undertaken by revealing Himself in history. It is not alone a revelation of what man ought to be and do; it is also the baring of God's mighty arm to save man from the tragedy, the frustration, the guilt, the helplessness which belong to his empirical existence."

Then follows immediately a disavowal of any reactionism or capitulation to Fundamentalism. Its intensified, continuing rationalism is stressed. This should be particularly observed:

"There are those who think of this newer theology as a reactionary movement, a capitulation to Funda-

mentalism. No greater error can be made. It has less in common with Fundamentalism than with the old-school liberalism. It makes no converts among Fundamentalists—they do not grasp it. Its converts and interpreters have come to it by way of liberalism. It accepts the higher criticism of the Bible and, indeed, carries its criticism of the four Gospels so far that it leaves little basis in the Gospels for the moralistic idealism of Ritschl and Harnack. It recognizes no conflict between religion and science; it stands for the fullest freedom in science, and accepts the findings of science in complete confidence. But it denies that the knowledge which science gives is the knowledge by which mankind may be saved. The truth which makes men free is not the truth which science discovers or can discover. This truth may enslave man, may indeed destroy him. The truth which makes men free is the knowledge of God as He has revealed Himself, and continues to reveal Himself, superhumanly, in the historical community of the faith, which is the Christian church."

Candidly declaring that there is no more pathetic spectacle than that afforded by those liberals of the old school who still defend it, criticism of the old Modernism is unsparing:

"The old liberalism was the victim of an arrested development. It drew its conclusions prematurely. Its conclusions were thin and sterile. It made its judgment before all the evidence was in. It had taken its stand within 'experience,' and it tried desperately to explain reality in terms of experience."

Man's quest for an understanding of the mystery of the universe in its relation to man, and the new modernistic satisfaction over its new-found solution, brings a new trust to the heart. But alas, it is a trust as futile as be-

—Please turn to page 42

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

The Place of Gospel Songs

A SYMPOSIUM on gospel music from musicians not of our faith, appearing in the *Sunday School Times* of September 25, 1937, contains certain gems which we here reproduce with but little comment. The full discussion is commended to all denominational musicians who are interested or concerned. First an important principle is well stated by Robert Harkness, of the former Chapman-Alexander party, well-known gospel-song composer, and evangelistic pianist:

"Modernism in music produces exactly the same reaction to gospel music as Modernism in the pulpit. Hence the comparison of modern musical classics with the music of the gospel reveals a simplicity in musical form together with a clarity of tonal effect which fail to satisfy the perverted and obtuse musical taste of the unspiritual musician."

Next, John B. Nield, Mus.D., church organist and choir director, makes these cogent observations in his contribution:

"The purpose of singing in church is to release emotions; emotions of faith, contrition, confession,

gratitude, love, and devotion. Intellectual attainment is not the prime object of preacher or worshiper. The heart of the worshiper is satisfied when he sings 'My faith looks up to Thee,' 'Jesus, the very thought of Thee,' or 'What a Friend we have in Jesus.' In Christian worship, the psalms, the liturgical hymns and responses, and the spiritual songs (gospel hymns) are all needed. Varying types of personality, even varying moods, demand all three. . . .

"Back to God means back to worship. If the use of the singing of psalms, or gospel hymns, can win men for Christ, has the church the right to refuse either? Practically every great spiritual awakening in every country has been prefaced or accompanied by the singing of hymns and spiritual songs. The tendency today is undoubtedly away from the gospel song; may this not have some bearing upon the fact that great spiritual awakening is becoming rare? Doctrinal hymns, particularly those on the atonement, are being neglected; yet some of the greatest of our doctrinal hymns, in universal use, were originally written in controversial strain, such as those of the opposing camps of the Wesleys and the Watts, expressing the doctrines of free grace and the sovereignty of God."

Then, Herbert G. Tovey, Mus.D., director of music courses, Bible Institute of Los Angeles, enunciates a vital principle that should never be forgotten or forsaken by our singing evangelists:

"Charles M. Alexander, one of the most successful evangelistic song leaders the world has ever seen, a cultured gentleman who knew how to move in the highest society, was once asked why he used so many gospel songs of a 'doggerel' nature. He asked for an illustration, and upon being given 'Tell Mother I'll Be There' as a doggerel hymn, he said: 'I grant you that the song is not a classical piece of music; but when I find in our meetings that people cease to accept Christ as their personal Saviour, as they have for years when that song is sung by consecrated Christians, then I will cease using it and other songs of its type that strike deep at the inmost heart of people everywhere.'"

And finally, the music editor, William M. Runyan, concludes with a statement and a question that should ever be remembered:

"When revival has swept the land, gospel songs have had irrepressible use. The keen, vital, urgent testimony of grace must find voice. The call to the sinning, the procrastinating, can be voiced more appealingly through a gospel song than by a staid and dignified hymn. Was the sweep of gospel song of the Moody-Sankey period a device of the adversary or an expression of 'the mind of the Spirit'?"

Winsome Message Songs

At rare intervals through the years, special songs from our own denominational composers have appeared in the pages of *THE MINISTRY*. We purpose henceforth to publish specials with fair frequency, both for the use of our workers and to provide a long-needed outlet for the choicest of such productions. Genuine merit in the combined lyric and score will be the determining factor, and the choices will be made by a special music committee. This movement should be bringing forth sacred songs with a real message, a strong heart appeal, and genuine musical merit. Such is the ideal toward which we

should strive. The songs of the Reformation and of the Wesleyan revival were as potent as the Spirit-indited preaching of the times.

We have not yet capitalized the great possibilities of this field. This movement needs distinctive message songs of power.

The Presence of God.

(To Lorena Hale, Washington Missionary College.)

A. V. MIDDLETON.

HAROLD AMADEUS MILLER.

Lento. *p* *rit.* *p a tempo.*

1. There are no fears in the pres-ence of God;
 2. There is no care in the pres-ence of God;
 3. They hear His voice in the pres-ence of God;

mf *f ten.*

No bit-ter tears in the pres-ence of God; No back-ward sor-rows,
 No sub-tle snare in the pres-ence of God; No love of self,
 Breathe in His breath in the pres-ence of God; Eat of the life-tree

mf ten. *rall.*

no dread to-mor-rows, But gold-en years in the pres-ence of God.
 no greed of pelf, But all things fair in the pres-ence of God.
 full and com-plete-ly, There is no death in the pres-ence of God.

mf *rall.*

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THE RELIGIOUS PRESS

Valuable Current Excerpts

BIBLE PREACHING.—What would happen to, and through, the church if most of its preachers were really alive to the possibilities of "Bible preaching," and were saturated with knowledge of the Bible rather than knowledge about it? Over a half century ago, William Rainey Harper wrote: "There is lamentable ignorance of the Bible on the part of many ministers and of students preparing for the ministry. Theological seminaries, founded for the purpose of training men in the knowledge of God, His word, and His dealings with men, discuss deeply the question whether God is knowable, spend much time in deciding whether the Bible is, after all, the word of God, and study minutely every heresy that has sprung up since Christianity was established, while God as manifested in His word and the word as giving God's idea to men are ignored."—*The Presbyterian*, March.

HOMELESS JEWS.—It was recently announced over the radio by Lowell Thomas that in another year 5,000,000 Jews would be out of work, homeless, and with nowhere to go, and in five years half of them would be dead.—*Watchman-Examiner (Bapt.)*, March 31.

FEMININE VICES.—A cigarette manufacturer [in the United States] recently ran a contest promoted by radio. One billion eight hundred million cigarettes were sold, and the people spent \$12,000,000 purchasing that brand during the contest. Poverty in America? And in a period of a few weeks \$12,000,000 spent on one brand of cigarettes! . . . A business magazine has made a survey concerning the attitude of women toward drinking and smoking. To get a cross section of America, they selected four representative cities—Cleveland, Seattle, Asheville, and New York. They made the amazing discovery that more women are drinking "hard liquor" than are smoking cigarettes. Of the women interviewed, 26 per cent smoked regularly, 23 per cent occasionally, and 51 per cent never or almost never. But of the same company, 60 per cent drank.—*Moody Monthly*, April.

RELIGIOUS LIBERTY.—America now is the only great nation in the world where there is religious liberty and the separation of church and state. The Scandinavian countries around the Baltic Sea are constitutional democracies, but they have the anomaly of a state-controlled and a state-supported church. England is a great democracy in many respects, but she supports a state church. She has religious toleration. Baptists are taxed to support the established church.—*Watchman-Examiner (Bapt.)*, April 14.

UNITARIANISM ABSORBED.—The practical Unitarianism of many supposedly orthodox pulpits is a matter of everyday comment. Protests have little effect. As an unnamed writer, strangely enough, in the *Christian Monitor*, expresses it: "There was a time when Unitarians were rather numerous in New England. There are not nearly so many now because the Unitarians have joined the institutions that are run by various evangelical churches; therefore, they have bored from within—they did the cuckoo act to the churches and to our faith. You know the cuckoo is the laziest of all birds—the biggest thief . . . When the blackbird leaves her nest, the cuckoo comes, eats up the blackbird's eggs, then she lays one of her own."—*The Presbyterian*, March 31.

PALESTINE'S DILEMMA.—Palestine is seething with unrest. Ten thousand British troops and other thousands of police are endeavoring to keep

the peace. It is a hopeless task. Two civilizations are represented by the Jews and the Arabs. The 400,000 Jews are already more economically powerful than the 900,000 Arabs and Christians. The Arab finds it almost impossible to throw off the inertia of centuries. Jewish immigrants are of the best type. Many are college and university trained. All are given special preparation for their work. Backed by the seemingly bottomless purse of international Jewry, they will become the economic masters of Palestine. The Arabs know it. Soured by this, they demand that Jewish immigration cease. Even that would not stop what already has been accomplished. But Great Britain cannot change her policy as the mandatory without offending international Jewry.—*Watchman-Examiner (Bapt.)*, March 3.

MARIJUANA SPREAD.—Almost every week one now reads of fresh evidence of the terrible results of the drug known as marijuana. Its alarming spread and its increasing use by youth are matters of national concern.—*Federal Council Bulletin*, April.

CITY PERILS.—The modern American city is not a wholesome place. But it is a fascinating place. Its glare and noise, its confusions and intensities, its crowds, its gaieties, its opulence, entrance and captivate our fancy and challenge our ambition. The world, the flesh, and the devil are working overtime to subjugate completely these strongholds of our nation's life. They are succeeding far too well. The multitudes are crowding into our cities. The churches, weakened and moribund, are being crowded out of our cities. Christ is being defied and denied, and we go on our way, unheeding. Even the moral law is set at naught. The thunders of Sinai are not often heard in New York and Chicago. The ten commandments have as little binding force as they had in corrupt Corinth. The people of our cities are too often not only irreligious, but shallow, hard, and loose-living.—*Watchman-Examiner (Bapt.)*, March 24.

NOT SACRAMENTARIAN.—The Presbyterian is not a sacramentarian church. We do not believe that merely going through a form is spiritually helpful. On the other hand, we do believe that the sacrament of the Lord's supper has spiritual possibilities for believers that are not to be found in other religious practices.—*The Presbyterian*, April 7.

GIGANTIC INCOMES.—Sixty-one persons (the largest number in five years) paid taxes [in the U.S.] on net incomes of \$1,000,000 or more last year. One had an income of \$4,000,000 to \$5,000,000 in 1936 (1937 taxes based on 1936 income), four \$3,000,000 to \$4,000,000, nine \$1,500,000 to \$2,000,000, and thirty-three between \$1,000,000 and \$1,500,000. In 1929 there were 513 persons with incomes of \$1,000,000 or more.—*Watchman-Examiner (Bapt.)*, March 24.

COMING WAR.—The coming war! What phantoms of terror this specter produces! A world war unspeakably more bloody than the last, that will bring the crashing, shrieking battle line to the front doors of our homes; that will leave civilization drained white of its lifeblood; a war not to end war, but to end progress; not to make the world safe for democracy, but diabolically to make it safe for international suicide! Recognized economists, tested journalists, experienced diplomats, all seem to be united in the assumption that war is inevitable. They differ only on the date of the impending conflagration.—*Walther League Messenger (Luth.)*, March.

MISSIONARY MOTIVES.—Only a small percentage of the church supports foreign missions, admits the Rev. Cecil Nortcott, in the *British Weekly*. Then he gives the reason: "In the first place, we lack passionate, convicting theology. One young missionary wrote to me, 'The open doors are something to be thankful about, but the more I think over the

problem, I feel that the only appeal which moves people is the old one—perishing millions, the same thing that Carey and other mission founders stressed. It is this urgent, imperative note in Christian theology and practice which the missionary enterprise needs, and without it the nerve of Christian action is weakened. The old fear of hell and judgment has not been replaced with any adequate equivalent.”—*The Presbyterian*, March 24.

CHRISTIAN MARTYRS.—Not only in the Far East, but also in many other countries the cause of Christ is meeting special difficulties. New systems of government have become established whose professed principles are a challenge to the conscience and faith of the individual Christian. The practices of the new regimes make it often difficult and dangerous for Christian men to follow Christ's command, obey God, and fulfill the mission of the church in the world. But now is the time when new Christian martyrs and pioneers are appearing. Out of the sorrows of persecution, suffering, and exile we are receiving news of God's good men and women whose faithfulness shame the easygoing Christianity in our own land [America].—*Watchman-Examiner (Bapt.)*, February 24.

MISSIONS SLUMP.—Whatever statistical disguise religious conditions may wear, the fact cannot be hidden that the church is not fulfilling as she should her great commission. She is not only asleep while the enemy sows tares; she is conniving at his evil enterprise. Kenneth Scott Latourette says in his “Missions Tomorrow:” “In many circles in which evangelical conviction was once strong, an easygoing liberalism now prevails, with the kind of tolerance which is sprung of skepticism as to the validity of its own inherited beliefs. Many, even among the clergy, are seeking in a social revolution a substitute for the religious convictions for which their communions officially stand, but to which they, as individuals, can no longer subscribe. From such a Christianity no vigorous foreign mission enterprise can be expected. Unless new revivals reinvigorate it, it is doomed, even in its own strongholds.”—*The Presbyterian*, April 7.

HEATHEN INCREASES.—Dr. E. P. Alldredge, of the Southern Convention, reports: “The world is growing heathen at the rate of 6,000,000 yearly! For, while the total nominal Christians in the world, including all denominations of all faiths and all races, made a net gain of 200,000,000 from 1890 to 1935, the unreached, unchurched heathen population of the world made a net gain of 470,000,000 during this same period! So that in 1935 the world was actually 370,000,000 more heathen and less Christian than it was in 1890—and was growing still more heathen at the rate of 6,000,000 a year!”—*Watchman-Examiner (Bapt.)*, March 24.

SUNDAY SCHOOL LOSSES.—Baptist Sunday schools in Massachusetts are losing about a thousand pupils each year. In Rhode Island the Sunday schools have decreased 2,253 during the last seven years. It is not difficult to estimate the number of years left to the Sunday school if the present rate of disintegration continues.—*Walter White*, in the *Watchman-Examiner (Bapt.)*, March 24.

LEARNED PROFESSIONS.—Pointing to the alarming extent of unemployment in the learned professions, President Conant of Harvard last week called for curtailment in university enrollment—a proposal rendered no less ominous by his appeal for wider scholarship funds to cushion the impact of such action. It is easy, of course, to share Dr. Conant's pessimism, founded upon the tragedy of professionals in Europe as well as upon the growing frustration which university graduates experience here. But there are sinister tones in his judgment that American higher learning has reached the zenith and that the time has come for planned contraction.—*The Nation* February 5.

EXCEPTIONAL DISTRIBUTION.—The Council of Church Boards, reporting for 1,340 institutions of higher education [in the U.S.A.], or 91.9 per cent of the total number, having 828,071 students, reports the following numbers: Methodist, 156,423; Roman Catholic, 122,786; Baptist, 99,219; Presbyterian, 88,473; Congregational-Christian, 48,354; Protestant Episcopal, 44,729; Lutheran, 38,339; Hebrew, 32,405; Disciples of Christ, 13,291; Christian Science, 12,282; Latter-day Saints, 11,428. In 1,171 of the institutions, having 730,632 of the total of 828,071 students, 88.3 per cent of the students expressed a definite religious preference. Of the remaining number (11.7 per cent), 5.5 per cent had no religious preference.—*Watchman-Examiner (Bapt.)*, March 31.

BOOZE BUSINESS.—In this booze business we are moving steadily from bad to worse. Conditions under prohibition [in the U.S.] were bad enough, thanks to the deliberate refusal of so-called good citizens, oath-bound politicians, and financially interested newspapers to play the game. Sheer lawlessness will create havoc anywhere. But bad conditions became immediately worse when the Eighteenth Amendment was repealed. Prohibition established at least minimum conditions of control, which were lost entirely when the liquor traffic was placed inside instead of outside the law. Instantly the flood burst upon the nation, has been flowing ever since more strongly and swiftly, and is now working increasingly dreadful devastation.—*J. H. Holmes*, in *Christian Century (Mod.)*, Dec. 15, 1937.

ARMED FORCES.—55,000,000 trained men in 48 nations can “spring to arms overnight.” Figures supplied by American military authorities reveal that the strength of regular armies, reserved and trained men, today is larger than ever before: that Soviet Russia has the world's greatest army with 1,545,000 regular troops and a total of 19,490,000 trained men.—*Walther League Messenger (Luth.)*, June, 1937.

CRIME'S COST.—When we are confronted with the fact that the crime army of America includes more than 700,000 boys and girls of less than voting age, who, at the very threshold of life, were cut off from worthy careers, then, indeed, the cost of crime is recognized as a ghastly one.—*J. Edgar Hoover* in the *Commentator*, March.

NOTES AND NOTICES

Information and Sundry Items

(Continued from page 2)

ship created by Mrs. White for the care of her writings and their promotion in all languages.

In connection with the moving of the properties and work of the Ellen G. White Estate from “Elmshaven,” St. Helena, California, to the General Conference office in Washington, D.C., consideration was given to the term which should be used to designate the organization as it continues its appointed work. As the board of trustees have organized their work in Washington, they have by action selected the name “Ellen G. White Publications,” as more truly expressive of the nature of their work in bearing the responsibility of the custody and promotion of the Ellen G. White writings.

DISCUSSING "Pulpit Responsibility," the April *American Lutheran* makes pertinent editorial observations on the character of much of the popular preaching of today. As we scan some of the handbills distributed by our own ministers, we wonder what impression must be made upon the public by cheap, unworthy, sensational themes which occasionally mar the high standard generally held by our men. Let us hold to lofty standards and

ideals commensurate with the dignity, the importance, and the solemnity of our message. Here is the paragraph from the *Lutheran*:

If the sermon topic announcements on the Saturday "Church Page" of our metropolitan newspapers are any criterion, there must be a distressingly great amount of frivolous and superficial preaching in America today. Not only is there evidence that many a preacher is stooping to the cheapest kind of sensationalism, but in many cases the divinely appointed purpose of preaching seems to have been lost sight of completely. This is a natural development wherever the fundamental truths of the gospel are ruled out of circulation as outmoded, and where modernistic humanism has replaced the old religion of the cross. A spiritually bankrupt clergy is naturally hard put to present a pulpit message that still retains some elements of spiritual edification or of moral upliftment, and their pulpit can at best be a forum for the propagation of an ethical philosophy or the dissemination of cultural generalities, or perhaps even a meddling influence in questions of a purely social or economic or political significance.

SACRIFICIAL missionary zeal may properly be credited with many of our denominational achievements which are the astonishment of the religious world. However, it is the profound belief in our mission and in the fundamental and imperative character of the message committed to us that creates the great impulses which are the wonder of other religionists. The following appeared in the *Presbyterian* of February 24:

Men have wondered at the remarkable activities and growth of the Seventh-day Adventists. Their mountain-moving faith and sacrificial missionary zeal surely account for most of it. According to the *Christian Herald*, they adopted this resolution at their recent convention at Battle Creek: "Resolved to raise four and one-half million dollars for missions next year, over a half million increase; to replace with special China Fund their completely destroyed twelve residences, office building, publishing house, and two schools in Shanghai; to enlarge their hospital work in Ethiopia, opposition or no opposition; to speak sternly to Adventist youth about dangerous amusements."

DR. DINSDALE T. YOUNG of England, for sixty-one years a minister in the Methodist church, discussing in the *Christian Herald and Signs of Our Times* (British) for March 17, the future of Methodism and the perils and uncertainties of all the churches, stresses the clear principle that "blessing is conditional," and that if spiritual prosperity is to be added, "the laws of that prosperity must be observed." He then comes to this "warning," which we may well ponder, as it touches a peril we likewise face:

Like all religious commissions, Methodism will have to be on its guard against certain perils. For example: I believe there is a great danger of overorganization, and of that overorganization so absorbing attention that the higher things are neglected. I believe, as every one must believe, that we need organization for the spreading of the gospel; but I am sure it is one of the perils of our time that the churches have ultraorganization. This means the great danger of secularity in the churches, and the great danger of dwelling too much upon finances. John Wesley warned the Methodists that if they made their organization too elaborate, rich men would become a necessity to them. And when rich

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men become a necessity to a church, that church is in a very perilous position. Good people who have limited means are greatly grieved often at the insistent demands for money. And I am very much afraid, and have sometimes incurred people's displeasure for affirming it, that constant pleading for money in the churches is one very potent cause for the diminishing congregations in those churches.

☞ THE current Catholic concept of Sunday and Sunday observance is set forth in a recent *Sunday Visitor* (February 13):

You attend mass on Sunday, and on the way home purchase one of the bulky city papers costing ten cents; yet you may have passed by the boy or man offering to sell you the local Catholic paper at five cents, or an instructive Catholic weekly at two cents. It is Sunday, mind you, *the Lord's day*, on which your parents and grandparents were wont to attend not only mass in the morning, but vespers in the afternoon, and on which they were wont to devote considerable time to spiritual reading. The entire Sunday is to be kept holy, according to the third commandment of God; yet you feel that you meet your obligation in full if you attend a short mass on that day without any further thought of doing a thing in keeping with the sacredness of the day.

☞ THE New York Times recently published a long list of salary figures of America's fattest pay envelopes—industrialists, movie stars, and financiers. *Zions Herald* (January 12) gleans from the full presentation the following facts of deep import, in the light of James 5:

Topping the list was the name of Alfred P. Sloan, Jr., of General Motors—salary, \$561,311. Thirteen men received more than \$300,000 each for the year, the report showed, nine being officials of the General Motors Corporation. William S. Knudsen, vice-president, ranked second to Mr. Sloan with \$459,878. In the entertainment world, Gary Cooper led with \$370,214. Ten movie and radio stars received more than \$200,000 each. Others in this group were: Ronald Colman, \$362,500; Claudette Colbert, \$350,833; Mae West, who led the list for the preceding year, \$323,333; Madeleine Carroll, \$287,913; Warner Baxter, \$284,384; Marlene Dietrich, \$269,333; Ruth Chatterton, \$249,500; Charles Boyer, \$249,145, and Rudy Vallee, \$238,744. The report showed that 336 General Motors officials received \$15,000 or more, and fifty-six received at least \$50,000.

☞ AN advance is to be noted in the Methodist Episcopal foreign mission budget provisions for 1938. Under the title, "Missions in a War-Racked World," the report of the annual meeting of the board, appearing in *Zions Herald* (Nov. 24, 1937) begins thus:

To the current mood of pessimism that grows out of the seeming collapse of idealism the world over, the Board of Foreign Missions of the Methodist Episcopal Church made answer, at its annual meeting held in Chicago last week, by reporting an increase during the last twelve months, over the previous year, of \$57,344.77 in total receipts applicable to regular appropriations to the fields. It also made answer by recording its determination to press forward on every front and in every type of activity even in war-torn China. . . . The treasurer, Rev. Morris W. Ehnes, in introducing his report . . . said: "The total receipts for the year, applicable to the regular appropriations, were \$963,082.59, an increase of \$57,344.77. When compared with the decreases of recent years, this increase is most gratifying."

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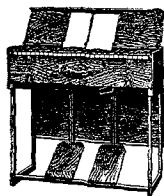
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What Readers Say

(Continued from page 19)

our workers throughout the world, I look forward to its monthly visits, and greatly appreciate the very real help it brings. You have done wonderfully well in developing a publication to meet the needs of the ministry of this people, and I trust that the Lord will continue richly to bless your efforts in this connection."—E. J. Johanson, President, South Australian Conference.

INSPIRING MATERIAL.—"Our workers in this field greatly appreciate THE MINISTRY. It has been a great joy to me as I have seen our Indian workers carrying the magazine around with them from place to place. There is so much helpful and inspiring material in the magazine that we are happy to have it placed in the hands of all our workers from month to month."—N. C. Wilson, President, Southern Asia Division.

PLEASING "MODEL."—"I want to congratulate you on the new 1938 model of THE MINISTRY. It is a real inspiration, and I hope it may continue to improve and keep abreast of the times, bringing us all still more help in our ministry."—B. F. Kneeland, Pastor, Old Fort, North Carolina.

INTERN APPRECIATION.—"Congratulations on the new MINISTRY. I am genuinely happy for the advance step. I am being greatly benefited by its helpful counsels in my early ministerial experience. Especially am I impressed with the editorial postscripts."—Louis B. Reynolds, Intern, Sedalia, Missouri.

MATERIAL APPROVED.—"I wish to express my approval and appreciation of THE MINISTRY in its new dress and enlarged form. It is doing a fine work in serving the ministry of this denomination with much valuable and usable material in the interchange of thought and method among our workers, in the timely counsel and suggestions from our General Conference leaders, and in the various other helpful features that go to make up the excellent paper that it is."—L. E. Niermeyer, Evangelist, Salem, Oregon.

BALANCED RATIONS.—"I appreciate THE MINISTRY more than any journal I read. It is certainly the best minister's journal on the market. These editorial postscripts drive home some very timely and pertinent principles. It is never one-sided, and represents the high calling of the ministry."—F. F. Bush, District Leader, New Bedford, Massachusetts.

LOYAL STANDARDS.—"I prize THE MINISTRY very highly, not only for the timely principles and loyal standards it maintains, but also for the good instruction that comes through articles from our leading brethren, who are bearing heavy responsibilities in this work."—V. O. Cole, retired worker, Jacksonville, Florida.



New Modernism Emerging

(Continued from page 36)

fore, for it is founded on an emasculated Bible, a one-sided outlook, and an ultimate disillusionment.

"Christianity is God's answer. God gives His answer in history, in the person of Jesus Christ, and in the continuing life of Christ as head of the Christian church. It is this change in the whole landscape and outlook of the modern mind that explains the new faith in the truth of Christianity. The inhibitions of the older liberalism have vanished. The Christian faith has broken out of its empirical prison, out of the subjectivity within which both Protestantism and empiricist philosophy have held it. It is beginning to anchor itself in the objectivity of history, in what God has actually done and continues

to do for us men and our salvation. The soul of faith breathes again the free air, and it is not strange that it sings a new song of hope and trust."

And here are the closing words of this remarkable editorial—frankly admitting the fallacy and inadequacy of the positions once so stoutly defended:

"It is a creative moment in history. It is both a creative and a re-creative moment in the history of the Christian faith. Gone now is the foolish feeling that our faith depends upon the findings of science. Gone the fear that the Bible may be taken away from us by criticism. Gone the stifling philosophy which imprisoned faith within the narrow walls of subjective experience. Gone, too, the illusion that the world was becoming Christian, that it was already almost Christian!"

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Principles of Administration

(Continued from page 34)

Although I do not believe we can rightly compare the church to a democracy, I dislike equally the implications of an autocracy, or the appearance of a spirit of dictatorship. A kingly attitude on the part of any officer serving in this cause is reprehensible. Unless such an attitude can be cured, it is sufficient reason for removal from office.

—To be continued in July

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Capital and Labor

(Continued from page 22)

Alexander H. Frey, professor of law at the University of Pennsylvania, writes:

"Many courts have issued injunctions against attempts by workers or labor leaders to persuade others to strike in order to induce union recognition on an employer's part. These courts offer a wide variety of reasons for this result, but the underlying thought is that the workers are seeking to bring about a cessation of activity in the employer's business that will be economically detrimental to him, and that the employer and the employees are not business rivals, and hence this injury is not justified."

—To be continued in July

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Atonement Central

(Continued from page 11)

Christ declares, "The Son of man is not come to destroy men's lives, but to save them."—Review and Herald, Dec. 11, 1888.

"But this great sacrifice was not made in order to create in the Father's heart a love for man,—not to make Him willing to save. No, no. 'God so loved the world, that He gave His only-begotten Son.' The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. 'God was in Christ, reconciling the world unto Himself.' God suffered with His Son, in the agony of Gethsemane, the death of Calvary; the heart of Infinite Love paid the price of our redemption."—Home Missionary, April, 1893, p. 49.

The Ministry, June, 1938



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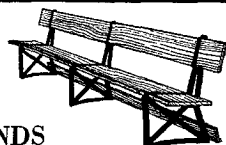
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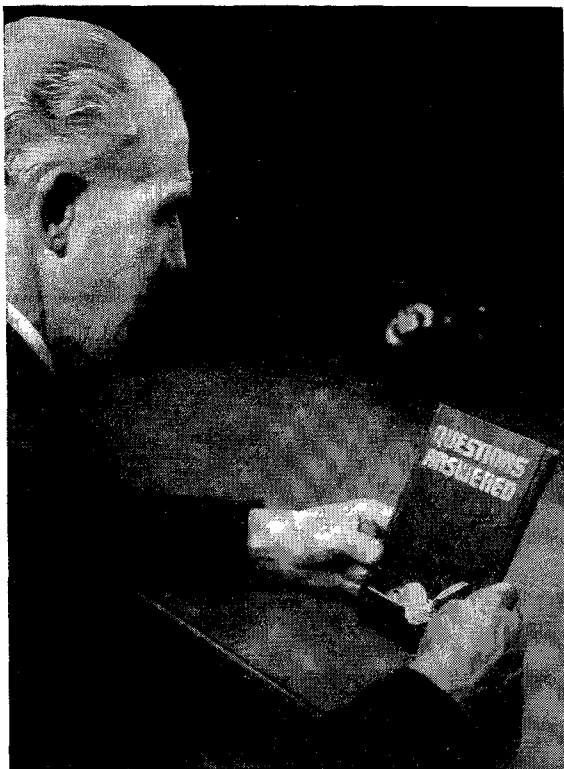
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These statements leave us no alternative. The Father and the Son are one in creation and in redemption. The cross is central in salvation, but the cross includes both Father and Son. Wonderful Saviour! Wonderful God!

—*To be continued*



Mission Movement Challenged

(Continued from page 4)

cause of the World War and its aftermath of lawlessness; and (3) that the Modernist-Fundamentalist controversy, which has been shamelessly carried even to mission lands, has caused many a sincere seeker for truth to turn away bewildered from a divided Christian church.

Will the church of Christ meet this challenge and answer the call of the Master to go into all the world and preach the gospel? Seventh-day Adventists, I am assured, will meet it and continue undaunted to carry forward their world-wide enterprise of foreign missions. But we should do it with an understanding of the times and the issues at stake.



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(A companion article by the same writer, "The Foreign Missionary Criticized," will appear in a forthcoming issue.—EDITOR.)

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Revival of Romanism

(Continued from page 6)

Holy See and represents the semiofficial views of the Vatican." The part of Catholics in the C.I.O. leadership is a matter boasted of in the article "John Brophy Speaks," *Catholic Digest*, October, 1937.

The "European principle" of industrial organization referred to is that of Fascism, and is inspired by the papal program of social restoration. The labor systems of socialism, communism, and other groups in Europe have been condemned by the Papacy. See the papal encyclicals, "*Quadragesimo Anno*" and "*Rerum Novarum*," as well as the recent pronouncement of Pius XI against communism.

—To be continued in July



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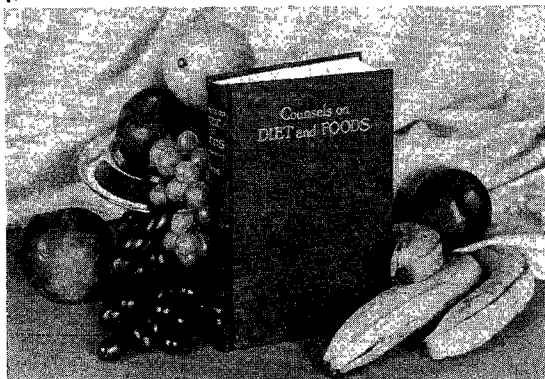
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PRINCIPLE!—Principle is foundational to all real character and achievement. Principle cannot “trim,” and will not capitulate. It will suffer misunderstanding, ostracism, persecution, and even death, rather than yield in base compromise. Principle is noble, lofty, majestic, and it imparts these very qualities to those who adopt it as the rule of life. But some tragically confuse nonessential particulars with basic principles, placing them on a parity. They champion a personal opinion as though it were a life-and-death principle. They bring principle from the heights to grovel with the trifles. Thus they cheapen it. They confuse the vital issues with the inconsequential, and make themselves ridiculous. This is because they confound principle with some policy, some detail of interpretation, or the like. Let us pray for the spirit of discernment. Let us seek to distinguish between those great questions upon which we should stand as adamant and those little details that are immaterial.

WHISPERING!—There is scarcely anything more reprehensible than a whispering campaign conducted by Christian brethren against some institution, organization, or leader in this cause. Such a procedure is an ill-disguised shield behind which some one may fight from under cover. It may appear to shine as a garment of light, but it is in reality a mantle of darkness. Such covert agitation and subtle attack come not from above, but from beneath. Though it is in vogue in the world about, it should never be invoked or tolerated in the church. It is essentially political, not Christian. It is utterly alien to the true spirit and sound practice of this movement. There is an open, direct, and honorable way of dealing with differences of opinion and with wrongs or weaknesses in the church and its constituent organizations or institutions. And that is the only method Heaven can approve. Let whisperers be rebuked, and let candor prevail. We are to work together to the glory of God.

SENSATIONALISM!—Influenced, perhaps, by the incessant dinning of the “yellow journalism” daily press, with its screaming headlines and exaggerated phrasings, we seem to be in the midst of an epidemic of sensational sermon titles and articles vying with the sensational press in extreme play up of the contemporary signs of the times. These presentations are, for the most part, based on developments in the Orient or in continental

Europe, and cannot but bring adverse reaction upon our cause abroad. Such statements do not pass unnoticed by the governments of other lands, remote as seems the possibility of their being noticed. This we know. We must not jeopardize our work overseas by unwisdom in our utterances at home. God will not hold him guiltless who, by oral or written public utterances, needlessly creates difficulty, restriction, or persecution for his fellow workers and believers in other lands. His act may precipitously shut the fast-closing doors of liberty to preach our everlasting-gospel message to all peoples. We live in a period of radical change and reaction. We must use sanctified common sense and Christian consideration. It is time for some things to cease.

HALF-TRUTHS!—Half-truths often deceive more easily and more completely than do unmixed errors. The subtle appeal of the half-truth lies in the fact that the element of truth is made prominent while the error is largely concealed. Thus the element of truth constitutes the carrying power that sustains and makes plausible an error which probably would otherwise be rejected. Very real dangers confront us, due to these perils, in the interpretation of prophecy and the exposition of doctrine. Our difficulties have usually come through this channel. Let us demand and receive only unmixed truth.

WEEP!—When men become bewildered and lose their way so that they leave the church and the ministry, it is time for us to weep, not to point the finger of pious horror. It is a summons for us to get down on our knees in entreaty that God may somehow awaken and retrieve the wanderers. We should solemnly search our own hearts to see whether our attitude may have contributed to the catastrophe. Many a man could have been saved to this cause had he had understanding friends and wise counselors instead of carping critics—friends who would have told him with frankness clothed with love, of his weaknesses, and of trends that were fraught with peril. O for a pitying love and concern for the lost, akin to that of the Master, which is, alas, so often conspicuous by its absence! We compass land and sea to gain converts. Are those of talent who have known and taught this message of less value than they? When such a one has made a fatal mistake, that is the hour of supreme need for sympathetic understanding, and of persistent, intercessory prayer in his behalf.

L. E. F.