

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 11, No. 11

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## NOTES AND NOTICES

### Information and Sundry Items

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THIS movement is international in its spirit, its scope, and its objectives. It is not American, European, or Asiatic. It is to go to all,

to reach all, and to be  
**THE ONENESS OF** propagated by faithful  
**THIS MOVEMENT** heralds in all lands.

Having its inception in America, it now has a membership heavily scattered throughout all continents, and the islands of the seas. The burden of supply is being gradually but steadily extended from America, the original home base of men and means, until several divisions likewise constitute growing bases of supply. Our definite goal and objective is to develop national workers and leaders of strength who, thoroughly competent and loyal, can lead the church forward in their respective lands when international barriers and complications make impossible the continued presence of the "foreigner." The development of a self-sustaining, indigenous church and ministry, is one of our major needs, and one that can brook no unnecessary delay. There is at the headquarters base in America no narrow view or attitude. Our General Conference president in the last administration was from Australia—welcomed, esteemed, and supported by all. Several of our officers and staff secretaries are, and have been, from overseas divisions. We are under bond before God to stress the oneness of our believers in all lands, and thus to keep out—or expel, should they intrude—all feelings of national or racial prejudice, superiority, or consciousness. We are one people with one message. We are soon to be the object of common scorn and attack by all nations. Let us stand shoulder to shoulder with our brethren in every land. And so much the more as the terrors of the last days advance.

¶ THE spiritual and artistic standards of some of our evangelistic song selections need to be materially lifted. Rhythmic, toe-tapping, near-jazz tunes that sometimes seek—and find—admission, along with jingle rhymes that occasionally pass under the name of poetry, need decided attention and action.

¶ MULTITUDES of Bibles are being sold; yet general Bible study is largely a thing of the past. We are to labor in the light of this anomalous situation. Our pathway is clearly defined.

¶ INFORMATION precedes, and is the basis for, all true interest, intelligent understanding, and effective activity. Therefore, inform, inform, inform!

Page 2

¶ SELECT your books with discrimination, for every individual book you read will doubtless—because of the time element—prevent you from reading some other book. As an aid to all workers, the new 1939 Ministerial Reading Course is earnestly urged for your consideration. Over a thousand other preachers and Bible workers will enroll. Join this united study group!

¶ COMMON courtesy demands that when a fellow minister of the gospel is speaking, we on the platform who listen shall accord an attitude of interest and moral support. A bored, cynical, or indifferent appearance, an open or covert glancing at the clock or watch, is the height of discourtesy and a distinct breach of ministerial etiquette.

¶ "CROWD" may designate a large audience in a tent, but a church houses a large congregation. Let us remember this in our terminology.

¶ THE *Richmond Christian Advocate* declares: "Drink first dims, then darkens, then deadens, then damns. It injures a man internally, externally, and eternally; for if you get the best of whisky, it will get the best of you!"

¶ A LARGE city church gave an unusual reception to its new pastor. At the first service a large bank of white roses like a mound of snow faced him in the pulpit. In the middle, made of crimson rosebuds, were the words, "Sir, we would see Jesus."

¶ APPOINTMENT to official position does not automatically confer wisdom or judgment. Mature convictions and the ability to reach sound conclusions come only through knowledge and time-testing experience. One does not become an expert, therefore, in theology, evangelism, history, science, music, finance, management, or editing because of some appointment or election. Some, nevertheless, seem almost to labor under the illusion that such is the case, and dispense counsel on that premise. Knowledge is *not* inherent with office.

¶ MEDITATION is becoming a lost art. People must be frenziedly *doing* something. They dread being alone, and must be with some one all the time. Such are depriving themselves of the priceless treasures of solitary study, communion, meditation, and retrospect. The greatest and most aggressive achievements spring from a background of such activities.

¶ IN a message issued by the Labor Anti-War Council, representatives of labor invited the churches of America to make the Sunday before Labor Day an "Anti-War Labor Sun—  
—Please turn to page 40

The Ministry, November, 1938

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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

## MY BOOKS ARE MY WEALTH

By VARNER J. JOHNS, *Pastor,*  
*Loma Linda, California*

MY books are a treasure chest, stored with gems of thought and gold of wisdom gathered by others, and given to me for my enrichment. My library is more than a shelf of books. I am not alone in my study. Men are gathered about me for my counsel and encouragement—great men, wise men, understanding men.

Prophets speak to me. There is Moses, the prince of historians, poets, and philosophers. Isaiah, the prophet of hope, thrills me. Paul, the illustrious apostle, inspires me through the pages of my wonderful Bible. Leaders of the Reformation period sit beside me while I read. The indomitable Luther talks to me, the spirit-filled Wesley encourages me, the wise Newton teaches me. The men of the message are in my study. Andrews, Smith, Spicer, Daniells, Wilcox, and many more aid me in my search for knowledge. The Great Counselor is there to guide me in wisdom through the pages of His Book. And second only to the Book of books, are the writings of the Spirit of prophecy, which are there for my edification and counsel.

Let me list some of my book counselors. I have the Authorized Version and other helpful versions of the Bible. Among them all, I enjoy Weymouth's most. In the study of the Word, I find a comprehensive concordance indispensable. How often I have sought certain words in the original and found their meaning and pronunciation in Strong's Concordance with its Hebrew and Greek originals. Next to my concordance are commentaries. Above them all for beauty of expression, wealth of meaning, and reliability in interpretation are the writings of the Spirit of prophecy. Ever refreshing, ever inspiring, I value them more and more with the passing of the years.

Doctor Clarke's commentary is often in use on my desk. A six-volume set of Jamieson, Fausset, and Brown is one of my most valued

contributors to knowledge. A first edition of Matthew Henry is most helpful on certain subjects. Joseph Benson adds his testimony in the interpretation of texts. There is James G. Murphy on the book of Exodus, unsurpassed in his clear delineation of the law and the Sabbath. There are commentaries on the books of Hebrews, Romans, and other Bible books. And Olshausen throws a flood of light on the New Testament. Only a short time ago I looked in Volume IV of Olshausen for his comment on the expression, "the first fruits," and found in addition his comment on the doctrine of the immortality of the soul. It is thrilling for a preacher to read words like these:

"But Christ being security for our resurrection, the first fruits only of those who slept, the resurrection had commenced with him. Regarded from our modern point of view the idea is startling; it would seem that the apostle might be answered: if the body is not raised, assuredly the spirit of man may yet continue to exist; and for him it is not indifferent whether the life of the man has been one of stern self-denial, or self-indulgence. But the apostle by no means recognizes the possibility of existence as a pure spirit without bodily organs; the doctrine of the immortality of the soul and the name are alike unknown to the entire Bible; and indeed with Justice, because a *personal consciousness* in created beings necessarily presupposes the limitations of body."

I HAVE a predilection for the older books. Many of the modern commentators deal falsely with the Scriptures. Modernists destroy the foundations of faith. Many so-called Fundamentalists destroy the harmony of the Word by wild, tangent interpretations of Scripture. I do not, of course, accept all that Clarke and Benson tell me, but these men revered the inspiration, historicity, and certainty of the Scriptures. Their interpretations are, for the most part, in harmony with the Word. I honor them for it.

Many of my counselors are men who lived a hundred years ago. Even now, I glance over my desk, and there is a volume of Bishop

Thomas Newton, with 1835 stamped upon the title page. His work on prophecy follows closely the more illustrious Sir Isaac Newton. Other old friends look down upon me from my shelf of books. There is Thomas Horne (1825), and his marvelous work on the proofs of the genuineness, authenticity, and inspiration of the Scriptures, his description of the manuscripts and the harmonies and analysis of Scripture. There is Thomas Robinson (1793) with his delightful reflection on Scripture characters. There is Charles Buck (1853) with his definitions of religious terms and an impartial description of the Adventists of 1844. There is John Dowling (1845) with his History of Romanism, graphically illustrated with old steel engravings. There is a two-volume set of Wesley's sermons, dated 1842, with their unsurpassed exaltation of the law of God. There are the sermons of George Whitefield (1837). And so the list goes on.

FOR a Biblical, theological, and ecclesiastical cyclopedia, nothing equals that of McClintock and Strong, to my mind. Read, for example, the article on "Mariolatry," and you will have a wealth of material on this subject. In the more limited field of Biblical literature, Kitto's "Cyclopedia" is helpful to me. In church history, I have on my shelves Neander, Mosheim, Kurtz, Summerbell, D'Aubigne, Wylie, Abbott.

A preacher need not spend a fortune on his library. There are, indeed, rare books for which we are willing to pay a large sum. Many valuable books, however, may be found at a reasonable price by one who seeks. In a Goodwill store I found a set of Geikie's "Hours With the Bible," Edersheim's "Life and Times of Jesus," and Jones' "The Two Republics." I was looking through a shelf of books in a second-hand furniture store and I discovered, "The Conflict of Christianity With Heathenism" by Uhlhorn. Sometimes a rare book will cost little more than a copy of some magazine. The money I save by not taking several daily papers buys many a book for my library. The weekly or monthly news-review magazines are more reliable anyway.

There are sermon volumes—Talmage, Chapman, Moody, Spurgeon, Chalmers, Robert Hall, Murray, Finney. There are books on special subjects—junior sermons, chapel talks, "making good" talks for young people, and books on character. There are books on Christian evidences, on archeology, on Modernism, by such writers as Leander S. Keyser, Melvin Grove Kyle, William B. Riley, Harry Rimmer, and Dan Gilbert. There are books on temperance by Frances E. Willard and others, books on Romanism by Hislop, Edgar, and others, and biographies of great ministers. Books by G. Campbell Morgan are much-prized volumes in my library.

On the shelves I see many books which will in time be eliminated. I think of many others that I wish I had. There is Gibbon's "Decline and Fall of the Roman Empire," for example. We must be selective in our choice of books. Some one has said that we do not have time even to read all the good books—only the superior books. The cultivated mind is the measure of the man. We are a part of all we read. The books we read make a "record" of the brain. This "record" speaks to the members of our church, the youth in our schools. How careful we must be to shun the poisonous darts of Modernistic doubt. We are commissioned *rightly* to divide the word of truth. Seeking for truth, as for priceless treasure, is our mission. The word of truth must be the center of all our study. Men who reverence, exalt, and love it, are worthy of our respect and our time. Others may better be kept from our libraries.

Books on archeology strengthen our faith in God's word. The study of chronology, church history, and secular history also confirms our faith in the Word. Nature books speak to us of the creative power of God. All our contributory reading should be designed to strengthen us in faith and experience, that we may be greater men of God, and more efficient ministers of His word.



## Keepers of the Light

By LORNA B. DEGINDER

On a rockbound shore the lighthouse stands,  
Windswept by the ocean's spray,  
And the lonely keeper must live and work  
In vigilance day after day.  
For this is his task,—an endless one,—  
To keep in the crystal dome  
Of that beacon tower, a light to guide  
The wayfaring sailor home.

And just so, there stands on life's strange coast  
A beacon to pierce sin's night,  
And a task is placed in your hands and mine  
As keepers of this, God's light.  
For rough are the rocks, and boisterous winds  
Blow hard, and the night is dark;  
And somewhere far out on the storm-tossed  
waves,  
Some seaman is guiding his bark.

If his ship is strong, and his sails are set,  
And his compass is pointing true,  
He may keep to his course and enter port;  
But his safety may rest with you.  
For he cannot know when a jagged reef  
Juts out of the foaming deep,  
Or when sandbars threaten his trackless way,  
If your light goes out, and you sleep.

If the clouds of fog hang low and thick,  
And the light in your tower grows dim,  
He may lose his way, or his ship be wrecked—  
And how much it will mean to him!  
So, keepers on life's rough shore, take care  
Of the light in the beacon dome,  
Keep the lenses clear. Let the bright rays guide  
Lost men to the Harbor of Home.

Detroit, Mich.

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# THEOLOGICAL SEMINARY LECTURES

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Reproduced by MINISTRY Arrangement to Aid All Workers

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## CHALLENGE OF DAYBREAK IN ISLAM—No. 1

By SAMUEL W. ZWEMER, *Editor  
of the Moslem World*

THE eighth verse of the seventy-second psalm, is perhaps the hardest verse in the Bible to believe. It promises that "He [Christ] shall have dominion also from sea to sea, and from the river [Euphrates] unto the ends of the earth." Whether you go to a Jewish or a Christian commentary, you will find the customary interpretation to be that the Messiah shall reign from the Red Sea to the Persian Gulf and from the Euphrates River to Hadhramaut—the great country inherited and occupied by the Ishmaelites and the Bedouins.

Now look at the million square miles of Arabia with not a single established Christian church. Instead of Jesus reigning in Arabia, Mohammed the prophet has reigned there for thirteen hundred years, and still reigns. The religion of Islam swept away all the early churches that existed in North Africa and Arabia which had received the gospel from the apostle Paul. Here there were churches following Pentecost, and Christian settlements before Mohammed. But now this vast area has been 99 per cent Mohammedan for thirteen centuries. Are you surprised that the missionary in Arabia who reads this text says: "That is a stumbling block to my faith. That is enough to make the heart sick."

This brings us face to face with three great facts on the challenge of Islam: (1) the tragedy of the eclipse of Christianity in Arabia, North Africa, and Central Asia; (2) the challenge of a new daybreak in these countries; and (3) the wavering hope for final victory in God's promise which will never fail.

### Mohammedan Eclipse of Christianity

First, we have to face the tragedy of the eclipse of Christianity by Islam in the territory mentioned. The Mohammedan religion could be described in many ways, but I shall call it an eclipse. How many of you have seen a total eclipse? When the moon gets between us and the sun, there is a total eclipse of the sun, and all you can see is a little halo rimming the black disc. The eclipse we are considering started in 622 A.D., and still continues. It has eclipsed Jesus Christ in those countries, so that Islam says there is no God but Allah, and Mohammed is his prophet. Christ is a little rim, as it were, blotted out by Mohammed.

In its origin, the Mohammedan religion became the great denial of Christ. Mohammed says he was the last prophet. He succeeded mightily. He took the place of Jesus Christ, introducing a new book and a new way of life opposed to Christianity. Mohammed's forces went out to fight and conquer before Mohammed died. First they took Syria, then Egypt, then the whole of North Africa. Bishopricks, churches, monasteries, cathedrals, and music of praise to Jesus Christ disappeared. They took the very pillars of the churches to build their mosques. Thus the history of this religion has been one of constant struggle against Christianity. But its triumph has been so great that when you think of the facts, you find that Mohammed has usurped the very promise of the text in the psalm.

Furthermore, Islam not only supplanted and eclipsed Christianity, but it brought in a new teaching about God entirely contrary to the teaching of the Bible. Some people say that because the Mohammedans believe that there is no God but Allah, they agree with us. But even though the Mohammedans believe in only one God, yet the difference is very great. Listen to an English theologian, Doctor Bouquet, of Cambridge, in his book, "Man and Diety."

"The fundamental issue between Islam and Christianity is found just where too often they are supposed to resemble each other, namely, in their idea of God. Each is monotheistic. As against idolatry, polytheism, and pantheism, Christians feel a strong sense of agreement with Islam, and they seem to themselves to breathe a purer air when they pass out of a Hindu temple, with its idols. . . . 'Our God and your God is one,' says the Koran. But they are not the same God at all. . . ."

"Moslem apologists for Islam have sought to Christianize the God of Islam. Sayid Ameer Ali first describes the Christian doctrine, and especially the historic view of Jesus and His revelation of God as Father, and then transfers the whole Christian conception to the Allah of Mohammed. But the facts of history cannot be so easily dissipated. The Moslem view of God has been seen both in itself and in its effects, to be defective in its unmoral autocracy, its irresponsible fatalism, its implication in human sin, the mere verbalism of its compassion, its inadequacy in holiness and love, the capriciousness of its justice, its repudiation of the conception of fatherhood, and its denial of the possibility of the immanence and indwelling of God."—*Pages 398, 399.*

The Mohammedans believe only in a God who is *above* them. But we Christians believe

in a God who is *above* us as a Father of infinite majesty, *with* us through the Son of His love, and *in* us through His Holy Spirit. Mohammedans deny the Trinity, and no longer have the same Deity we have. If you strip away from your idea of God all that you know about Jesus and the Holy Spirit, then your God would be the same as the god of Mohammedans. So even the first article of the Mohammedan creed is a direct denial of the complete Old and New Testaments.

Allah is not the God and Father of our Lord Jesus Christ. He is a different kind—a god molded and fashioned according to the Mohammedan idea, and not according to the revelation of the Old Testament. Neither is the spirit of Islam the spirit of Christ. Jesus said the spirit of God was to “love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you.” Now open the book of Mohammed, and you find that the spirit of Mohammed is to kill unbelievers until the whole world submits. Accept Mohammed, and you are at peace. Deny Mohammed, and you will be faced with destruction. That spirit has been exemplified in the Armenian massacres, and has been manifest through all the ages. For thirteen hundred years the crescent and the cross have stood against each other—the crescent for Mohammed, the cross for Jesus Christ. Between them there has been nothing but enmity, no possible reconciliation.

### The Dawn of a New Day

But now, in the providence of God, we face the challenge of a new daybreak. For the last two decades since the World War, God has been breaking down Islamic opposition to Christianity, and opening doors for His glorious gospel. First of all, there came the abolition of the caliphate, then the rise of nationalism, then the inroads of Bolshevism, and then the triumph of feminism—women asking for their rights and demanding emancipation. And so, across the map we face a new Turkey, a new Egypt, a new Persia, a new Afghanistan. These countries are so different today that when you look at them you see they are absolutely changed from within, by the power of God's Spirit and of Jesus Christ.

Among other awakenings, there have been *great industrial changes*. These countries, before the World War, were represented by the palm tree and the camel. Today, instead of seeing the palm tree and a camel lying under it, you would probably see a Ford car and a wireless station. The automobile has replaced the camel on the deserts of Arabia and Persia, and places once inaccessible are now opened for tourist trade. New economic movements have entirely changed the face of the Mohammedan world, so that countries once inaccessible are now explorable. You have heard of Bertram Thomas, Harry St. John Philby,

Colonel Lawrence, and other explorers. They have given the missionary a complete map of the occupied Mohammedan world. We no longer need ask, Where is Afghanistan? Where is Hadhramaut? Where is Arabia? The *National Geographic Magazine* on your drawing-room table shows pictures of these countries. But there are no pictures of missions in Afghanistan, no pictures of hospitals in South Arabia—only pictures of great neglected areas without the gospel of Christ.

For another thing, God has visited those countries which were stagnant, arousing them to a *new social consciousness* and new intellectual desires. Womanhood is awakened from her sleep. You remember the characteristic picture of Turkey of only a few years ago—the women of the harem; of Egypt, with the women closely veiled. Today in Turkey, the veil has gone, and in Persia, it is forbidden. Instead of women's being secluded, they now work in offices as stenographers, and are found on the streets. They rejoice in a new liberty, and the door has been widely opened for the work of missionaries among them.

Again, think of the great changes produced by the *translation of the Bible* into every Mohammedan language, and the preparation of other literature. You would be astonished to see how the great presses are working away in the Mohammedan world. At Beirut, Cairo, Calcutta, and Madras, gospel presses are busy producing Christian literature—the entire Bible in every Mohammedan language, church histories, books about Jesus Christ, books that tell of the nobility of womanhood, and books about the progress of the kingdom. Everywhere Mohammedans are buying Christian tracts and books.

And then you see in the Mohammedan world a *strange unrest*. The people are spiritually restless where formerly they were spiritually satisfied. Today they are no longer willing to accept the old traditions and the old life of Mohammed. I remember preaching in a Cairo pulpit, and after my sermon there were two notes put in the collection basket by Egyptian students. One student wrote, “Although I enjoyed your sermon tonight on the ‘Reliability of the Gospel Record,’ would you not preach on a more fundamental subject,—‘Is There a God?’” And the other student asked, “Will you preach on this subject next Sunday evening—‘Have We a Soul?’” Here were Egyptian university students who had cast aside their anchorage and were asking themselves, Is there a God? Is there a future life? Have we a soul? All across the world of Islam, however, communism and Bolshevism, with atheistic teaching, have loosened the old foundations, and people are adrift. Unless we give them a new anchorage, the latter state of these nations will be worse than the former.

—To be concluded in December

# ESSENTIALS FOR SUCCESS IN GOD'S WORK

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

IN the heart of every true worker there is an earnest desire and a laudable ambition to be a success in the work to which he has been assigned. As workers we do well frequently to study just what constitutes essentials for success in the work of God. In "Prophets and Kings," page 486, we are told that "true success . . . is not the result of chance or accident or destiny." Worldly success may come as the result of chance. The late Calvin Coolidge would probably have died an obscure man if the Presidential scepter had not fallen into his hand as a result of the sudden death of Mr. Harding. Charles Augustus Lindbergh might still be an ordinary aviator piloting a government mail plane, if he had not made that spectacular first flight alone from New York to Paris. But success in God's work never comes that way. In God's work it is ever true, that "without Me ye can do nothing."

The secret of success is set forth in "Patriarchs and Prophets" as "the union of divine power with human effort."—Page 509. In worldly success, men are very likely to say, like a proud man of old, "Is not this great Babylon, that I have built?" But in spiritual success, the instrument always says, "The Lord has done great things for us; whereof we are glad." In "Gospel Workers," we are told how success is attained:

"Divine power alone will melt the sinner's heart and bring him, a penitent, to Christ. No great reformer or teacher, not Luther, Melancthon, Wesley, or Whitefield, could of himself have gained access to hearts, or have accomplished the results that these men achieved. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it. Today those who forget self and rely on God for success in the work of soul-saving, will have the divine cooperation, and their efforts will tell gloriously in the salvation of souls."—Pages 34, 35.

I took occasion to trace the word "success" through all the published writings of the Spirit of prophecy, and found that there are seventeen essential factors set forth for true success in God's work. Some of these qualities might be combined, but I am going to give them to you just as I found them.

## Seventeen Essential Factors

1. I would say that *consecration* is the primary essential. "Human effort will be efficient in the work of God just according to the consecrated devotion of the worker."—"Ministry of Healing," p. 37. "Missionary success will be proportionate to wholehearted, thoroughly consecrated effort."—"Testimonies to Ministers," p. 205. How much success will we have in our work? We will have just as much success as we have consecration. God has

used us up to this time just so far as our consecration permitted Him to use us.

2. I find that the Spirit of prophecy links up *self-sacrifice* with consecration, as one of the determining factors of success. That is found in "Gospel Workers," page 80: "Success will be proportionate to the degree of consecration and self-sacrifice in which the work is done, rather than to either natural or acquired endowments." We all know that this blessed cause to which we are giving our lives today was conceived and born and nurtured in self-sacrifice; and it has always seemed to me that it is going to take that same self-sacrifice to finish it that was required of the pioneers of this message in starting it. We are told that there would be a hundred times more accomplished today if we had the same spirit of self-sacrifice in the work as the early workers had in the beginning. See "Testimonies," Vol. VI, p. 419.

3. Another essential factor for success is *prayer*. From the book "Education," page 261, we learn that this work can never attain the *highest success* until we learn the secret of strength. We must give ourselves "time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. Another reference on prayer is found in "Gospel Workers," page 255: "God's messengers must tarry long with Him, if they would have success in their work." Prayer is one thing for which there is no substitute, even though we do live in a time when there have never been so many substitutes in the world's history. We have synthetic pearls, "canned" music, artificial eggs, and what not, but prayer is one thing for which there can never be any effective substitute.

4. The right *spiritual experience* is also essential to success. "Your success as a minister depends upon your keeping your own heart."—"Testimonies," Vol. I, p. 433. In Volume VII, page 239, there is also a statement concerning the workers in the South that applies to our workers everywhere. "The workers in the South must reach the highest spiritual attainments, in order that their work in this field may be a success."

5. We find several clues to the next essential—*wholehearted application*. Jesus emphasized this qualification when He called a man to preach who wanted to go back home and say good-bye to his family: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

"No man can succeed in the service of God unless his whole heart is in the work, and he counts all things but loss for the excellency of the knowledge



of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be His collaborer. When men appreciate the great salvation, the self-sacrifice seen in Christ's life will be seen in theirs."—*The Desire of Ages*, p. 273.

"Your success or failure depends upon the way you take hold of the work." "Many have failed, signally failed, where they might have made a success. They have not felt the burden of the work; they have taken things as leisurely as if they had a temporal millennium in which to work for the salvation of souls."—*Gospel Workers*, pp. 139, 279. "Continual application will accomplish for man what nothing else can."—*Testimonies*, Vol. IV, p. 413.

6 and 7. We will consider the next two essentials together. *Energy and willingness*. "Success depends not so much on talent as on energy and willingness."—*Prophets and Kings*, p. 219. Some one has said:

"The longer I live, the more deeply I am convinced that that which makes the difference between one man and another—between the weak and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once formed, and then death or victory."

8 and 9. I would place *enthusiasm and perseverance* as two more factors that make for a successful ministry. "In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given."—*Id.*, p. 263. This is a most happy combination—enthusiasm to start the task, and perseverance to carry it through to the end. But many workers fail here. There are men who can start things, but who lack perseverance to carry them through to the end. Thus they lose many souls that God would have them win.

10 and 11. *Hard work and study* make another happy combination. "Hard study and hard work are required to make a successful minister or a successful worker in any branch of God's cause."—*Gospel Workers*, p. 71. I am persuaded that men who work hard are those who also study hard. The man who doesn't have enough energy to work hard will never study hard. I have observed that one of the marked weaknesses of our ministry is a lack of study. I think that is one very good reason among many for the existence of this seminary. Our men today are not studying, even our young men who have just finished college.

12. Especially should a worker study the Bible; so I would also list *familiarity with the word of God*. "It is a minister's familiarity with God's word and his submission to the divine will, that gives success to his efforts."—*Id.*, p. 252. That means "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

13. "*Obedience to every word of God* is another condition of success."—*Testimonies*, Vol. VI, p. 140. Notice also that text in Joshua 1:8. The least departure from the

word of God and the great standard that we hold as a people weakens the worker. We may count a certain departure to be a very trifling thing, but the Lord requires obedience to His every word. The worker should come into line with God's standard on every point. One departure leads to other departures, and then perhaps to downfall.

14. Mere opportunities do not make a man a success, but *improving opportunities* does. See "Patriarchs and Prophets," page 223, and "Gospel Workers," page 277. God gives us opportunities. Success depends upon the use we make of them. We must so improve our opportunities for study and for learning that we will have the consciousness when the day closes that we have really made progress. A man who is going downward has an old sermon barrel, as dry as powder, that he never revises. He is in a rut, and the only difference between a rut and a grave is that one is deeper than the other. But a man who studies never crosses the dead line, even when he is eighty years old. A few men among our workers cross the dead line when they are forty-five, and that is a tragedy. I have two choice quotations on the importance of constant forward advance, regardless of one's age.

"If a man's degree of efficiency is ascending at forty-five, and keeps on ascending just after that period, it may well move forward for his whole life; but if there is a turn downward at forty-five, he will never recover."—*Nicholas Murray Butler*.

"The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills."—*Review and Herald*, April 6, 1886.

15. The importance of *faithful attention to little things* is set forth in "Patriarchs and Prophets." "Success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things."—Page 574. With some people it is hard pulling to follow this admonition, but the truly successful man must have a mastery of details.

16. *Order* is another essential qualification. "Satan well knows that success can only attend order and harmonious action."—*Testimonies*, Vol. I, p. 650. See also "Patriarchs and Prophets," page 376.

17. "Counsels to Teachers," lists another essential: "*Thoroughness* is necessary to success in the work of character building."—Page 6. And in Volume IV, page 261, we find a direct application to evangelism: "Some ministers who engage in the work of saving souls fail to secure the best results, because they do not carry through with thoroughness the work that they commenced with so much enthusiasm."

You will notice that in this study not once are eloquence, brilliance, and natural gifts mentioned or held up as essential attributes of

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# THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

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☛ With multitudes, science has not disproved, but displaced, God

## MEETING THE SCIENTIFIC ATTITUDE

By H. J. KLOOSTER, *President,  
Emmanuel Missionary College*

THE keynote of a recent address by an educator frankly skeptical of God, given in one of America's church-related colleges founded long ago in piety and faith for the furtherance of the gospel, was sounded in the words, "God is becoming progressively less essential in the operation of the universe." Sincere Christians, and especially Seventh-day Adventists, cannot but be deeply moved by this spectacle of this American college chapel rostrum, founded for the worship of God, but thus transformed into a platform for denying Him. The speaker, dwelling at length upon the achievements of science, made it clear that in his judgment *modern science is making God increasingly unnecessary*. This is obviously a situation which we as gospel workers must sense and must be prepared to meet.

It is true, of course, that for multitudes religion has been and is a way of getting things that they as human beings want. From rain out of heaven to prosperity on earth, men have sought the desires of their hearts at the altars of their gods. In every realm of human want and craving, they have used religious methods to achieve their aims. Whether good crops, large families, relief from pestilence, or success in war has been desired, they have conceived themselves as dependent upon the favor of heaven. Even many so-called Christians have regarded God as a benevolent, charitable organization that would supply their needs upon suitable application.

### I

AND now comes science, which has provided astoundingly successful methods of getting what men want. This situation has created a crucial competition between science and religion. In realm after realm in which religion has offered its methods for satisfying the desires of men, science now comes with new methods which work with prompt and remarkable success. Where formerly famine brought slow starvation to myriads while they engaged in rituals, sacrifices, and prayers, science now builds a dam and impounds the resources of nature, and the area blossoms as a rose. Many reason that the fear of famine disappears, and that there is obviously no

longer need for prayers, incantations, and rituals. This sort of procedure, indefinitely repeated in areas in which man's most sensitive and clamorous needs lie, produces a detrimental effect on religion. It does not so much controvert religion as it crowds it out.

For centuries malaria sapped the energy and vitality of mankind, and drained large areas of the world of human resources. During these centuries of conflict with their mysterious enemy, men sacrificed to their gods, prayed for deliverance, and sought the protection of Heaven as they tried by religious means to stave off the stealthy foe. Today the angels of deliverance are declared to be white-robed nurses, physicians, and scientists, who, in spite of the apathy, ignorance, piety, and prejudice of the afflicted communities, clean up the countryside so that no one needs to be subject to malaria. Here again man finds and makes science his benefactor and savior.

The consequence of an interminable repetition of that sort of thing is clear. Men have come to rely more and more on scientific methods for getting what they want. With multitudes, science has not disproved God, but displaced Him. Quietly but inevitably, man's reliance for the supplying of his needs shifts over from religion to science. Not many men stop to argue against religion; they may even continue to believe it with considerable fervor, but they have less and less practical use for it. The things that they daily want are no longer obtained by religion. From light, locomotion, or eradication of disease to the unsnarling of mental quirks by applied psychology, men are turning increasingly to the "scientific method" for help, and in their minds "God becomes progressively less essential."

### II

BUT is religion—particularly the Christian religion—merely a means of serving man's selfish purposes? Has Christianity value only as a benign charity organization for supplying the cravings of mankind? Is it to be disregarded or neglected because mankind has found scientific methods for satisfying his physical needs? We know it is an utter misconception of Christianity that makes God a

benevolent patriarch upon whom we may impose for dole.

This we must make clear to others in our public ministry. Christian leaders who have most clearly grasped the meaning and significance of Christianity, and whose names have gone echoing down the corridors of time, have found its deepest meaning not in getting gifts *from* it, but in making their lives in utter self-surrender a gift *to* it. They have not relied on their religion for dole, but have been called by their religion to devotion. They recognize that Christ has called them to a ministry greater than the ministry to self, in which it is their business to serve unselfishly.

The prayer of heathenism—and of a lamentable amount of traditional and current Christianity—is, “*My will be done.*” The sooner science and the church unite in purging Christianity from that type of selfish importunity, the better. Real Christian faith has a different prayer altogether: “*Thy will, not mine, be done.*” This prayer, translated into human life in our morally loose and selfish day, is no less necessary now than it ever has been. The present generation is deathly sick for lack of it. The prevailing doctrine of moral anarchy—let yourself go, do what you please, indulge any passing passionate whim—is a sordid ruinous substitute for it.

Is God “less essential”? Forsooth! He becomes progressively more essential. And because this generation in its blindness neglects Him and refuses to give unswerving allegiance to Him, our modern society, like that group of bedeviled swine, will yet plunge down a steep place into the sea of destruction.

### III

LIKE science, religion is, in part, a way of satisfying human wants. But there are wants that science cannot satisfy. What appeal has a universe pictured as a purposeless physico-chemical mechanism which accidentally came from nowhere and is headed nowhere, which cannot be banked on for moral solvency, and in which human life is an incident without significance? The following picture of the universe drawn in blank skepticism has been given us by one of the devotees of science:

“In the visible world the Milky Way is a tiny fragment. Within this fragment the solar system is an infinitesimal speck, and of this speck our planet is a microscopic dot. On this dot, tiny lumps of impure carbon and water crawl about for a few years until they dissolve into the elements of which they are compounded.”

By no scientific mastery of power alone can our deepest needs be met. Something that man deeply needs is left out of such a world view. This lack we workers must declare to men in a scientific age. A man may have his fields irrigated, his houses built, his cuisine supplied, his pestilences stopped, without religion. But no one can look understandingly

upon the confusion and turmoil of our troubled world and fail to realize that, like a raft on the high seas, it is aimlessly adrift, uncharted, and unguided.

He who knows in his own soul the faith and hope of a vital and sustaining religion, will regard with utter incredulity the idea that God has become less essential. Never in man's history has faith in God been *more necessary* to sane, wholesome, vigorous, and hopeful living than today amid the dissipating strain and paralyzing skepticism of modern life. We have a bounden responsibility to understand and meet the need of the hour.

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## BIBLE WORKERS' INTERCHANGE

Methods, Experiences, and Problems

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### Neat Bible Worker Uniform

By ERNEST AND ARDICE BRANSON,\* *Formerly of the Missouri Conference*

THE sole purpose of an evangelistic campaign is to save souls. To this end, every detail should be planned with utmost care, in order that all essentials may be provided for and that the work of the campaign may progress with ease. Many times Bible workers have been lectured on how *not* to dress, with doubtful results. But when we followed the plan of suggesting a neat, becoming uniform, in every instance they were found to be most appreciative and cooperative. We found that Bible workers are more than thankful to have the vexing problem of “what to wear to meeting tonight” permanently settled before the campaign begins. In the end, it is much less expensive to have one good uniform which is always ready to wear, than to keep various dresses, suits, and coats in presentable condition.

An evangelist finds it to great advantage to be able to locate his helpers anywhere in the auditorium at a glance. Also, he can refer interested people to “the woman in the uniform.” When church members are asked questions which they are not competent to answer—as they sometimes are—they can direct the questioners to the Bible worker. In fact, people are more likely to ask the Bible instructor in the first place, and of course these workers have been previously instructed regarding the proper way to meet the public.

Not the least advantage is the harmonious picture of dignity and unity presented by a group of neatly attired women. Wearing this uniform, Bible workers find it much less embarrassing to talk with new people and visit with strangers who attend the meetings. And the people recognize that they have a part in

\* Elder Branson, newly appointed superintendent, Egyptian Mission.

the program, and do not question their first approach.

One of the best-appearing uniforms is very similar to a nurse's dress uniform made of good-quality silk crepe. Some use a white blouse with black skirt and cape. Others prefer a light shade of material for the blouse, and navy blue for the skirt and cape. Adaptable patterns can be purchased in any fair-sized city. If there is more than one Bible worker, all should purchase together or have the uniforms made by the same person, so as to have them as nearly alike as possible. The Bible workers do not usually wear uniforms while making calls in the homes, or at any time other than at the regular evangelistic services. Some ministers' wives have found it convenient to wear an all-white satin uniform cut after the same pattern as that of the Bible workers. These are very serviceable and practical.

In a city effort it is usually preferable to have the women in the choir robed with simply fashioned white or black robes. Then all look alike, the audience is not distracted by various types and colors of dress, and the choir members do not have to be concerned regarding what they should wear. While we should avoid too much formalism, nevertheless there should always be dignity and a spirit of reverence in an auditorium in which the most sacred and profound truths are being presented. Order and a planned program are in harmony with God's instructions given to ancient Israel.



Evangelistic Company in Missouri Conference, Showing Bible Worker Uniform Used There

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## MUSIC OF THE MESSAGE

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Ideals, Objectives, and Technique

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### Potency of Sacred Song

By J. E. Cox, *Evangelist,*  
*Cleveland, Ohio*

MUSIC is and has been from time immemorial a medium by which man could give vent to his every emotion. At the tribal war dance in heathen lands, on the battlefield of the nations, in the home, church, office, and factory, and on the streets, the various moods of man can be interpreted by the song he sings, chants, hums, or shouts.

In the lives of Christians the church service is an important factor, and it is logical that music have a most important part in their worship. Add to this the realization that music can reach depths in the soul that nothing else can, and it is not strange to find that music is accorded a part second only to preaching, in the religious service.

Music is a universal language. The haunting pathos of the funeral dirge moves all men to tears. A buoyant song lightens the load of care, and the pleading tenderness of gospel hymns melts hearts in every land. Music is as a voice of love. It touches those depths in the emotions of the soul that speech could never affect. With music, we are wafted to blissful heights; with music, we are saddened.

In our mind's eye, let us picture a dying man on the battlefield. The sounds of strife are on every side—the captain's curt commands, the shouts of the soldiers, the booming of the guns. None of these penetrates his benumbed senses. Then the breeze brings to his deafened ear the sounds of the national hymn. He stirs and tries to rise. Even though his physical forces are far spent, with the dying energy of his soul he responds to the music.

So it is on the evangelical battlefield. The evangelist can preach until he is hoarse. He can plead until he is weary, but his voice often falls on unresponsive ears. Then, through the veil of sin which has enshrouded hearers, filters a note of song. Like a wedge, it opens heart doors, and makes room for the gospel message. It evokes responses from dormant chords long since thought to be dead. Music does this.

The aim of the evangelist is primarily to save souls for the kingdom, and he will use every opportunity to carry out this aim, whether it be by music or by preaching. Passers-by, who would otherwise trudge on unheeding, will be arrested by the strains

of song. If the evangelist is to be successful, he must have good music.

No music can be effective unless the same spirit that inspired its composer to write it also inspires the singer. The singer must correctly and effectively interpret it; he must put himself into it until it seems a part of him and he a part of it. He must not sing it mechanically.

We need music, not rendered solely as a duty or a necessity, but properly interpreted and sung from the heart. Only by like can like be cured or affected. Music sung from the heart will find an echo in the hearts of the listeners, and music sung because of a sense of duty will be accepted in like fashion. The listeners must not merely hear a song with undulations and shadings, but they must feel within themselves the communion of kindred hearts, sharing common sorrows and failures—twin souls, subjected to identical trials and pitfalls.

For church choirs to be successful, or for evangelistic choirs to be effective, they must be composed of those who are really interested from the heart. Those who are truly interested will religiously prepare themselves for just such service. Only through preparation can we get real interpretation and inspiration from music.

Music must not be entered into with a sense of ability, but with a feeling of submission. We must sing to the honor and glory of God, realizing that He has a great work and an extensive program of which music is an important part.

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## THE QUERY CORNER

Bible Questions and Worker Problems

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### Repentance or Penance

*Is there any ground in the original Greek for the use of "penance" or "do penance" in the Douay Bible in place of "repentance" and "repent" in the King James?*

THE word *penance* is really an older form of the word *penitence*, and *do penance* an older form of *do penitence* or *repent*. Wycliffe's translation, more than two hundred years before King James, reads: "And I seye to you, so joye schal be in heuene on o synful man *doinge penance* more than on nynty and nyne juste that han no nede to *penance*." Luke 15:7. The term comes from the Latin *paenitet*, meaning cause to regret or to feel sorrow. But it is frequently used in a sense as derived from *poena* or *punio*, punishment or punish.

The older meaning of penance was to do something, to show sorrow for wrong doing, and grew easily into the meaning of doing

something to atone for sin—self-infliction or punishment in expiation for sin. Thus it came to be righteousness by works. In the Greek and Roman Catholic Churches, as also in some heathen religions, confession is made to a priest. The priest prescribes the punishment, the penitent undergoes the punishment or inflicts it on himself,—sometimes over a long period of time,—returns to the priest for absolution, and then goes free from his sin.

Looking at the original Greek, one finds both the verb *μετανοέω* (*metanoëo*) and the noun *μετανόησις* (*metanōēsis*) meaning a change of mind—the true meaning of repentance in relation to sin, and synonymous with change of heart. When this is experienced, a change in deeds and life follows as a natural fruitage.

So while *repent* means to change over the mind, *penance* (verb) or *do penance* may mean "pass over the pence," or to do something worthy of absolution. Seldon, in his "Table Talk," says: "Penance is only the punishment inflicted, not penitence, which is the right word." And quoting from Prior:

"Better not do the deed than weep it done,  
No penance can absolve our guilty frame."

Keats, the poet, says:

"His was harsh penance on St. Agnes' Eve:  
Another way he went, and soon among  
Rough ashes sat he for his soul's reprieve."

An ecclesiastical definition in the Century Dictionary declares penance to be:

"Sorrow for sin shown by outward acts under authority and regulation of the church; contrition manifested by confession and satisfaction and entitling to absolution; hence, absolution ensuing upon contrition and confession with satisfaction or purpose of satisfaction. Absolution has been given on these terms since primitive times in the church, and this ancient institution was afterward formally recognized as a sacrament by the Roman Catholic, the Greek, and other churches. The sacrament of penance includes four parts: contrition, confession, satisfaction, and absolution. It is required that there should be a genuine and a supernatural contrition for the sin committed; that is, a sorrow produced by the influence of the Holy Spirit, coupled with a firm purpose of amendment; that the sin should be confessed fully and unreservedly to a priest; and that satisfaction be made for it by a voluntary submission to such penalty or discipline as the priest may require and by restitution to persons wronged; and absolution can be granted only on these conditions. It can be administered by no one who has not received priest's orders. Every member of the Roman Catholic Church is obliged at least once a year to confess to his parish priest and to do penance under his direction; he cannot partake of communion without previous absolution, but is not either before confession or during his penitential discipline regarded as under ecclesiastical censure, which is inflicted on the contumacious only."

The reader may have noted President Roosevelt's recent use of the word "contumacious" in his ultimatum to Arthur E. Morgan, chairman of the TVA, who would not do the commanded penance of resigning and was therefore adjudged contumacious.

W. E. HOWELL. [Theological Seminary.]

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## UTILIZING TWENTIETH-CENTURY FACILITIES

By A. I. MITCHELL, *Pastor,  
Queensland, Australia*

THE twentieth century—just three words, but what rivers of swift-flowing thought they immediately conjure up. Conspicuously outstanding in the midst of all these latter-day streams flow the swollen waters of that powerful, captivating, breath-taking torrent—that mighty river, Scientific Modern Advantages.

That amazing current, the waters of which are available to all in proportion to their ability to utilize, is daily used by the most successful men and women in every walk of life. These have learned that true success is unattainable apart from their use of this river, which has providentially been placed in the twentieth century to make possible the successful undertaking of large-scale tasks in brief periods of time.

Greatest and most important of all prodigious tasks yet to be completed in our day is the enlightening of every soul upon the face of our mundane sphere with the final message of warning to prepare for the coming King. Is not the present increase of knowledge part of God's plan for the speedy finishing of His work on earth? All advent watchmen agree unanimously that it is. But are we individually using the facilities which God has placed within our reach? If not, are we not guilty of delaying the urgent message of the King, already overdue to the multitudes of earth's vast family?

To illustrate, I refer to the use of the daily newspapers. By using the daily press, we as ministers have opportunity of reaching tens of thousands with our sermons, instead of mere hundreds. Here is an important query—and I speak of myself as well as my brother ministers, for at times I have failed—If we have opportunity regularly to report our sermons in the great dailies at no cost to ourselves or to the cause, except the time and thought required to prepare them, and we neglect to use the means which God has placed within our hands, are we guiltless? If we fail here, are we not by our neglect ignoring the message of Scripture to "sow beside all waters"? And would we not also be ignoring the message of the Spirit of prophecy which tells us to do this very work? Brethren, if we are reaching hundreds where God has made it possible to reach multitudes, with no extra financial cost, are we not com-

ing close to earning the title "slothful servant"?

You ask, Is it true that the daily newspapers will publish reports of our sermons entirely free? I answer, "Yes, and in many cases they will receive your reports with thanks, if you do your part efficiently." In preparing for the work of evangelist, I studied the materials sent out by the General Conference Press Bureau.\* I saw the advantages in utilizing this wonderful means of spreading the message, and have worked in conjunction with the newspapers ever since the days of my work as assistant evangelist. When I began to carry greater responsibilities, I used the newspapers much more, some of my reports lacking only a few inches of being two columns in length. At the present time, I believe I can say that altogether it would require about four of our small 96-page books to contain all this matter. I have worked in many centers in Australia and New Zealand, and almost every article and almost every word that I have presented to the newspapers has been published without one cent of cost.

At one time, in my present center of work, I handed in a report of over a column each on three meetings a week. They were all published word for word as handed in, with the exception of the headings put in by the editor. I had twenty to forty inches of space for one sermon report on the advent message. Surely I would have been hiding the light under a bushel if I had failed here.

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\* The Press Bureau of the General Conference, Takoma Park, D.C., U.S.A., has a number of helpful printed pamphlets and mimeographed aids which are sent out free, on request, to any of our workers who are interested in writing for the newspapers. These include the following: "Lessons in Newspaper Reporting," "Great Fundamentals of Advent Message," "Report Your Sermons in the Newspapers," "What May Be Accomplished by a Single Evangelist Who Believes Newspaper Reporting Pays," "Key Sentences on Doctrinal Subjects to Aid in Newspaper Publicity," "Opportunities to Report Evangelistic Meetings Through the Newspapers," "Letters to Editor Should Contain Striking Messages for Multitudes," "Rescue Men and Women, Boys and Girls, From the Demon Monster Liquor!" "Sunday Laws and Constitutional Guaranties." In addition to the practical suggestions contained in these bulletins, you may have your name placed on the mailing list of the Press Bureau and receive special bulletins which are issued from time to time. —EDITOR.

Some one may ask, Can all phases of the advent message be presented in the press? Personally I am convinced that with much prayer, God will give the necessary wisdom to prepare every phase of the message in such a way that editors will accept it, and nearly every phase can be presented in simplified language. However, we must study Christ's method of presenting truth, for there are times when figures and parables can be used which will bring success, whereas the plain, prosaic truth may be rejected. This applies principally to the Catholic question. There are times, however, when it is opportune to write in a straightforward manner, even on that question.

We have such a time here in Queensland at present. There is a tremendous wave of Protestantism sweeping the whole country. The movement commenced when an effort was made by the Papacy to secure state aid for Catholic schools. This enabled me to get a column in the press under the heading, "Plain Talk on Protestantism and Roman Catholicism," and another column on "The Predicted Boycott." Still another long report soon went into print, showing that the only pathway to unity was a return to the Bible. The main heading was "Universal Christian Unity," and the editor's subtitle was "Pathway to Fulfillment of Great Ideal."

Thinking that these humble efforts might be suggestive and helpful to fellow evangelists over here and to others preparing for the work, I had thirty sermon reports published in a 96-page book,\* exactly as they were printed in the newspaper. The length of the reports ranges from about one column up to nearly two columns, and each one covers in a complete way the particular phase of the subject dealt with. This set of sermon reports presents the easier phases of the message, and editors are thankful for them if they are properly prepared. The following headings, with one exception, represent sets or series of sermons as reported and republished in book form:

"The World's Most Wonderful Book" (five sermon reports).

"Anti-Infidel Center Shots" (five sermon reports, including "The Bible Communism").

"The Actual, Glorious, Stupendous, Awe-Inspiring Return of Christ" (four sermon reports).

"The Millennium and the New Earth" (three sermon reports).

"Christianity's Foundation Plant" (one sermon).

"The Law of God" (five sermon reports). (Headings of this series: "God's Wonderful Ten Commandments," "The Ten Commandments in the New Testament," "The Temporary Law of Ordinances," "Difficult Law Texts," and "Highway Traffic Rules.")

\* If our workers are interested in this book, it is obtainable from the author at thirty cents (plus eight cents postage outside the British Empire, or four cents within). Address him at 37 O'Connell Terrace, Bowen Hills, Brisbane, Queensland, Australia.—EDITOR.

The subjects mentioned here are by no means the only subjects editors will publish. I have already had column after column published on almost every point of the advent message, enough to fill up two or three more small books. Here are some subjects as reported, more than a column of newspaper space in length, for the most part, with headings as they appeared in the press:

"THE CHRISTIAN SABBATH. It Was Made at Creation. Spans All Time."

"THE IDENTICAL SEVENTH DAY—Traced From Creation Week."

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## Bible-Centered Preaching

By F. A. WRIGHT, *Home Missionary Secretary, Illinois Conference*

MEN need life; therefore they need the Book of life—the Bible. It is the only book this world has ever had that brings spiritual and eternal life to men. It is the only book that is in itself living and alive. "The word of God liveth and abideth forever." Men are frenziedly working away today trying to reorganize this old world and readjust human society, doing everything in their power to hasten recovery to normal, prosperous economic conditions. Hearts are hoping for a lifting of the heavy burdens that are crushing humanity. In the midst of these earnest and sincere efforts let us remember that we have the Book that shows the only way of deliverance.

Recognizing the imperative need of the Word, we humbly inquire, "What shall we do about it?" The apostle Paul gave the answer when he wrote to the believers in Rome: "As much as in me is, I am ready to preach the gospel to you." This same apostle, a man of matchless evangelistic fire and logic, solemnly charged Timothy to "preach the Word." So full of force and meaning is this advice, that nearly every minister, in receiving ordination, has been given the same solemn charge.

Sometimes it seems difficult for a minister to know just what to preach. Perhaps it seems the easiest thing to preach theory, or to lecture—and altogether too many fail here. The present-day tendency is to entertain or be entertained. In fact, the whole world is sitting at the feet of entertaining stars of exceptional acting ability, with whom we cannot successfully compete. We shall therefore do well to take heed to Paul's advice to Timothy, and earnestly seek to *preach the Word*. That Word infolds and constitutes our message to men. That Word has been the basis of all sound religious teaching from the days of Moses until the present time. Nothing that men can devise or invent can ever take its place. God places an exceedingly high value upon His word. He says:

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book."

Surely these words constitute a warning against any substitute for preaching the Word. Our strength lies in preaching, and filling our sermons with the Word. We might often think that something else would be stronger, but such thoughts are a delusion and a snare. We are called to preach the third angel's message. This requires the comparing of scripture with scripture. "Precept must be upon precept; . . . and line upon line." I believe that we should strive to give the people as much Scripture in each sermon as is needed to make the definite phase of truth under discussion positive and clear to the most simple and unlearned within our congregations.

There should be occasion for Bible reading in the sermon. The people need to learn where to find the texts we are using to support our theme. I like to pause and give them the opportunity to find these texts. I sometimes arrange beforehand with an able reader in the congregation, and call on him to read a certain verse. This plan should not be carried to the extreme, and perhaps should not be employed more than two or three times in any one sermon. I likewise use the same procedure in a series of evangelistic meetings, because I believe it is an effective means by which the honest hearer will learn to discern truth.

To be able to preach with authority, as did our Lord, we must give our message directly from the true source of authority, the book of God, even as Christ's message came directly from His Father and the Scriptures. The people observed that from His lips came words of life, unfailing and true. They were thrilled with His lessons. In all ages people have thronged to hear a living, burning message.

Luther stirred Europe, because he had a message which he believed. Multitudes gathered to hear Wesley and Whitefield after they became conscious of a real message from God. Paul was the kind of preacher our message needs today. This blessed third angel's message contains all the elements of strength that are needed to fire the soul of a speaker. But every note that can stir and move sinners does so only as it burns in the heart of the messenger. We read from the Spirit of prophecy the following words:

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. . . . The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received. . . . I saw individuals approach the platform and

examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect and the people much happier. . . . But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the master builder, and they were fighting against Him. . . . This affected some of those who had complained and left the platform, and they with humble look again stepped upon it."—*"Early Writings,"* pp. 258, 259.

God is the master builder. If we will hold closely to the Scriptures, which give support to our hope, we will have the joy of seeing many for whom we labor soundly established upon the platform, uniting with us in a triumphant march into the "city whose builder and maker is God."

## Effective Evangelistic Advertising

By M. R. BAILEY, *Evangelist,*  
*Rockford, Illinois*

EFFECTIVE advertising for an evangelistic effort may be considered under five heads: (1) Subject title; (2) The personal invitation; (3) The newspaper; (4) The window card; and (5) The billboard. Before we enter any of the avenues of advertising, we should know that our subject is of special interest to the public. For unless our advertising arrests the attention and creates interest to know more about our subject, our money is wasted.

**THE SUBJECT TITLE.**—In planning for advertising, we should always keep in mind our aim. If we expect to attract the people and hold those who are religiously inclined, we should plan our titles in such a way that they will not only catch the eye, but grip the mind and the heart. For instance, the title, "Heaven," would appeal to any religious person regardless of his creed. Sometimes it is well to reach out for those who are not church members. In doing this, we should select some topic of news interest such as "Japan Marching West."

Many times a short title is desirable and more convenient to adapt to any one of the four methods of advertising named. One word can be printed in bold type or painted on a billboard with greater force than many words. A short title attracts the eye and more effectively conveys the thought than a long one. Many people today read as they travel. Decisions to attend a lecture or not to attend are made quickly.

The title should contain the theme of the lecture. After the people have heard the lecture and are satisfied that the subject was ably presented, they will go home and advertise the next meeting. This is the most effective form of advertising for an effort. Personal advertising costs nothing, but it returns big dividends. Sufficient time should be



taken in choosing a title. Boil it down, make it the subject of the theme; and then make the theme the outgrowth of the title.

**THE PERSONAL INVITATION.**—Our Saviour well understood that the personal appeal was always most effective. While He gave the general invitation, He never neglected the personal touch. When we have impressed the need of similar personal work upon the minds of the people in our churches, we have gone a long way toward effective advertising. There is much talent in our churches lying idle. Many of our people are not doing their part in publicizing evangelistic efforts. They hesitate to speak to their neighbors and invite them to the meetings. We should do all we can to help them to become more active in all kinds of missionary work. One way in which they can help is by distribution of printed cards, postal cards, bills, letters, or written invitations among their friends.

Whatever form of advertising we may select, it will be of benefit to our people to have a part in the effort. However, if printed matter is given out on the Sabbath to church members for distribution during the week, we should not be surprised to find much of this expensive form of advertising still in the homes of the people when we visit them. If we watch closely, we will find them making use of it in taking notes or for scrap paper. Should we not supervise this part of the work more closely to make it effective? The band method is often found to be the best for distribution of all kinds of literature. Every band should have a leader who gives personal supervision to the work. Then not only will this work be done, but it will be done at a stated time. When the church responds, it will bring results.

Members in our churches who cannot or will not visit homes with the invitation, will often write addresses on postal cards or letters to be mailed. This method not only helps our people to become active, but brings good results. As it has been increasingly difficult to find church members who will work from house to house, postal cards and duplicated letters have been used to a greater extent during recent years. It is often found that only a small proportion of the church members will work at any time; so we must usually seek some other form of advertising to supplement what they do.

**THE NEWSPAPER.**—The newspapers of our larger cities have such a high advertising rate that their use is almost prohibitive. Yet in the smaller cities the rates are such that they can be used. Some of the smaller papers will even reduce the cost to churches. When we think of the great number of homes visited by these papers in this newspaper-reading age, we are convinced that an advertisement properly written will bring excellent results. Careful thought should be given to the location of the

advertisement in a newspaper. Some have found the radio page a good location for Saturday evening, and the church page for Sunday morning. By thus changing the location of the advertisement, we reach a larger group of people than if it were kept on the same page for every insertion.

After the meetings have been in progress for a few weeks, and an audience has been secured, it is advisable to cut down the size of the notice. When this is done, it is also in keeping with good taste to cut down the size of the accompanying photograph. By having a very small photograph, possibly one inch square, it is possible to use it with a one-column advertisement. Newspaper advertising is being used more extensively every year. This would indicate that it is one of the very best forms of advertising. The newspaper should also be used for write-ups of the evangelistic sermon, as this is good advertising, and serves to bring the truth to many people who do not attend our meetings.

**THE WINDOW CARD.**—Window cards can be used in some cities to advantage. If the storekeepers will accept them and keep them in the windows for a few days, this form of advertising will accomplish much. We are living in an age when people do more window-shopping than they do actual buying. If they see a notice of the meetings in nearly every show window, it will induce them to attend.

**THE BILLBOARDS.**—For tent meetings, a V-shaped board which can be read from both directions on the street on which the tent is located is practical. This board can be about four by ten feet. Eighteen inches depth at the top can be used for the permanent name of the meetings, and the rest can be used for daily subjects. If the titles are short and are written in bright colors and large type, they can be seen at a great distance. Signs well-printed on strong material can be used the second year.

As the effort progresses, it is well to drop out part of the advertising. If, after some particular type of advertising has been discarded, no change is noticed in the number of people attending the meetings, it can be concluded that that form of advertising was of little or no value. By taking a census of the congregation to learn what form of advertising brought each person to the meeting, it is possible to judge quite accurately what type of advertising can be eliminated with the least loss. Whatever form of advertising is used, it should be the best possible. It pays to use good paper and good ink to produce good printing, and to use the latest methods. By noticing what others are using, and observing your own results, you can soon learn what is best. God's message should be clothed in a quality garment, even though it costs a little more.

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# MESSAGES FROM OUR LEADERS

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Heart-to-Heart Talks on Vital Issues

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## SPECULATION AND THE MINISTRY

By J. L. SHAW, *Chairman of Board,  
College of Medical Evangelists*

THE word "speculation" may signify meditation, contemplation, pondering a subject in its different aspects and relations. Such speculation by the ministry is appropriate. But "speculation" in another sense means "to enter into a business transaction, or venture, from which the profits or returns are conjectural, because the undertaking is out of the ordinary course of business; to purchase or sell with the expectation of profiting by anticipated, but conjectural, fluctuations in price; to engage in hazardous business transactions for the chance of an unusually large profit." For ministers of the gospel to be connected with any such speculation is to step over onto ground where the ambassador for God is never sent, and where he operates outside the province of his divine commission.

I like to study the experience of Paul, and the counsel he gave: "Brethren, . . . *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." The apostle Paul had one great, absorbing purpose,—that he might "be found in Him [Christ]," clothed with the "righteousness of God which is by faith." Herein lies the secret of true success in the ministry: having one great purpose in view,—the consecration of our heart, our faculties, our hands, our business, and the strength of manhood and womanhood for the one supreme endeavor—to represent Christ.

### An Enticing Temptation

The enemy is closing in upon the servants of God to cause their defeat in one way or another, and to some the pathway of speculation seems enticing. A man may start on the road of speculation with the best of intentions, and land in a place entirely beyond all thought or expectation. Speculation often leads to theft, deceit, and even actual robbery; and this tragic drama has repeatedly occurred within our own Seventh-day Adventist ranks. Far too often has been witnessed the pitiful plight of men who started some speculation with all honesty of heart; but one thing led to another, with the result that they were disgraced and brokenhearted, and their connection with the work of God was severed.

Definite warning and instruction has been given to ministers, which, if heeded, would prevent much loss and sorrow. Nothing could be plainer or more specific than the following:

"Ministers cannot do acceptable work for God, and at the same time carry the burden of large personal business enterprises. Such a division of interest dims their spiritual perception. . . . The energies of the minister are all needed for his high calling. His best powers belong to God. He should not engage in speculation, or in any other business that would turn him aside from his great work. . . . The minister who is wholly consecrated to God refuses to engage in business that would hinder him from giving himself fully to his sacred calling. . . . It is not God's will that His ministers should seek to be rich."—*Acts of the Apostles*, pp. 365, 366.

"Especially should the minister keep himself from every worldly entanglement, and bind himself to the Source of all power, that he may represent correctly what it means to be a Christian. He should cut loose from everything that would in any way divert his mind from God and the great work for this time."—*Testimonies*, Vol. V, p. 531.

Commercial speculation is one of the evils growing out of that root of all evil, "the love of money," as set forth by Paul in his admonition to Timothy:

"They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." 1 Tim. 6:9-11.

In dealing with this question it is well to begin at the root in order to make thorough work in eradication. I might write down a long list of sins—selfishness, covetousness, avarice, greed, sharp dealing, speculation, lying, stealing, envy, malice, hatred, robbery, murder, and so on, *ad libitum*, for they are legion. But the root of the whole crop is "the love of money."

It is a strange fact that we seldom meet Christians who are willing to acknowledge that they love money. They may admit that there are avaricious people, but they claim that such are spending their lives in putting over financial deals in the business world and are not workers in the cause of God. There are very few of us who will admit that we love money. The most popular confessor of the Middle Ages said that of all the tens of thousands of

people who came to him to confess their sins, not one man or one woman ever confessed to him the sin of the love of money. But a real test is on in the church of God. The evil one does not exempt any from this temptation.

There are two lessons which the Christian worker must learn when he turns his back upon the world to follow "righteousness, godliness, faith, love, patience, meekness"—the lessons of godliness and contentment. Paul assures us that when these lessons are perfectly mastered, there is great gain. "Godliness with contentment is great gain." When we have learned these lessons, the temptation to engage in speculation will never place its fascinating grip upon us.

## The Early Church— A Sacrificing Church

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

THE Week of Sacrifice is an annually recurring occasion among us, when all our church membership—both laymen and workers—are invited to give their earnings for that week to the advancement of our work. This week is called the "Week of Sacrifice," and it is true to its name, because few of our workers and people can afford to give a week's earnings or salary without making a real sacrifice.

In his epistles to the churches, the apostle Paul frequently mentions "giving" and "sacrifice." To the church of Rome, he went so far as to urge that they present their bodies "a living sacrifice, holy, acceptable unto God," and added, "which is your reasonable service." To the church at Corinth he wrote:

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:6, 7.

In the days of the apostles, the early church gave all they had for general distribution among the believers:

"The multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. . . . Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." Acts 4:32-37.

This method of giving was approved by the Holy Spirit, as we see in the brief statement concerning Ananias and Sapphira in the fifth

chapter of Acts. They professed to be living up to the practice of the believers, while keeping back a portion for themselves. In the early days many gave of their funds to a sacrificing degree to promote our own denominational work. Others raised money for the advent cause by mortgaging their homes. Some sold part of their farms that they might be able to give considerable sums to the cause of God.

This Week of Sacrifice offering is generally participated in by our working force in the field and by our institutional workers. Many who have but limited incomes, with children to educate, find that to give a week's salary is truly a sacrifice. But God has blessed such loyalty to Him in unexpected ways by both spiritual and temporal blessings. It would be indeed encouraging if all would join in giving a week's salary or income, be it much or little, at the time of this offering.

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## Behold the Man!

By FRANCIS M. BURG

In Pilate's hall a motly mob,  
With murder lurking in their hearts;  
And in their midst a thorn-crowned Man,  
Like whom none else e'er lived before,  
So guiltless and undefiled.  
Nor since that day have men beheld  
Another life compared to His—  
This Man of Galilee.

"Behold the Man." The verdict rang  
Throughout the pillared judgment hall.  
"In Him who stands before you now,  
In Him I find no guilt nor fault."

A verdict just, unchallenged since  
In lands the world around,  
Wh'er the gospel story's told  
To make His life and virtues known.

And listen to the words again:  
God through His prophet long ago  
Said to our guilty, dying world,  
"Behold the Man!" "Behold the Man!"  
Before His birth in Bethlehem  
His name was given, Immanuel.  
And in the prophet's scroll 'twas writ:  
"For unto us a Child is born,  
And unto us a Son is given."

Great "mystery of godliness"—  
God manifest in human flesh!  
As all men faced mortality,  
He likewise took on Him the same,  
To die the death that sin demands  
And break its power o'er all mankind.  
"I'm He that liveth and was dead;  
Behold, I live forevermore,  
And have the keys of death and hell."

So hear the words in Pilate's hall—  
A challenge ringing through the years,  
"I find in Him no guilt nor fault;  
Behold the Man; Behold the Man."  
And hear the words in prophet's scroll:  
The way from sin and death to life—  
The "new and living way" for all,  
"Behold the Man!" "Behold the Man!"

*Walla Walla, Wash.*

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# THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

## Office Seeking Disqualifies

EDITOR, THE MINISTRY:

Some time ago, the election campaigning which occurred at the general conference session of one of the major denominations in the United States was reported in the newspapers. Lengthy and vivid accounts were given of various leaders present at the meeting as candidates for the highest offices of that body, and the prospective votes for each were enumerated. Various groups of delegates had been instructed by their leaders as to how and for whom they were to cast their ballots. As the race went on, several men voluntarily withdrew from the race rather than face inevitable defeat. It all sounded like reports of a national political party in quadrennial combat.

After reading such accounts, one could not but thank God that in our denomination such methods are not employed. One can scarcely conceive of such conduct at one of our conference sessions. With us, office seeking is frowned upon, and office seekers are rightly regarded as unqualified for a position. Among this people, executive positions are looked upon as of such high and holy calling that no man can, of right, choose to become an official of the church. We feel that men should not even select the ministry as a profession. It is far more than a profession; it is a high and divine calling; and only God can call a man to the ministry and cause him to be successful.

Thus it is with executive work. Only God can decide who are qualified for official responsibility. Leadership is one of the gifts of the Spirit as verily as are any of the other gifts. (See 1 Cor. 12:4-11.) Since it is the Holy Spirit who distributes these gifts, it is also of necessity by the operation of the will of the Spirit that those who receive the gifts should find their proper sphere in the work of God. This precludes all selfish ambition, and leaves matters to be settled according to heavenly means, and in regularly ordained channels. It also explains why there is so little difference between the salary of an executive and that of the rest of the ministerial workers in our denomination. Great differences in salaries would place temptations before men to seek executive work for monetary advantages.

God's eye is upon every man to whom He has given the great and high calling to the

ministry. He notes the development of every qualification and talent. He knows exactly where these talents will fit into His plan to best advantage. If He sees that a man can best serve Him in executive work, He will—if we let Him—direct committees and others to place the man there. Man can well afford to let God lead in all these matters. He cannot afford to do otherwise. Office seeking should be rebuked by the church. Wherever we are, and in whatever position we labor, it is a wonderful privilege to be workers together with Christ. The minister will be happiest, and his work the most efficient, who with Paul can say, "I have learned, in whatsoever state I am, therewith to be content."

H. E. WILLOUGHBY.  
[Pastor, Seattle, Wash.]

## Comrades of Yesteryear

EDITOR, THE MINISTRY:

ONE of the sad things we face in our work is the fact that occasionally some of our associates in Christian service and fellowship slip out from us and go back into the world. We miss their association and companionship, and sometimes lose track of their whereabouts. The question that has come to me several times of late is, What are we doing to win back to the message these friends and comrades of yesteryear?

Often we find that those who are not with us as they used to be still have a warm spot in their hearts for the truth and for their friends with whom they used to associate. Would it not be a good thing for us as workers and leaders to improve every opportunity we have and even to go out of our way to greet and visit these dear ones? Many a discouraged soul has been brought back into the fold by the loving, friendly interest of some good spiritual Samaritan.

We are approaching the narrows in the finishing of the work, and those who have been of the household of faith should not be neglected, even though they may have wandered out into the twilight zone, or even into the darkness. The Spirit of God is our guide. May He show what we can do, and touch the hearts of those whom we love and God loves.

J. E. WEAVER.  
[General Conference Educational Dept.]



**HYDE PARK DISCUSSIONS** WEARY with a grinding day's toil in study, I went out this Sunday evening about five-thirty to the famous Hyde Park, known for its unique institution—the soapbox-orator row. Here multiplied thousands gather and mill about, listening to the political and religious speakers, each on his portable outdoor stand, frequently with a flag or ensign. It is a remarkable spectacle, well worth observing and pondering.

Among the political speakers, were found all shades of political faith, including, of course, the socialist and even the communist, with his deep-red flag. I asked a policeman if there were ever altercations or disorders. He answered, "Very rarely. The people listen to the different speakers and form their own opinions, and are not much influenced by the radicals. It's a good system."

But the place I sought was the religious row. Here Protestants of all shades, Catholics, Jews, and skeptics hold forth, each with his pulpit and his surrounding crowd. No, they are not all cranks. Many of the religious leaders of the city speak in Hyde Park. A prominent Methodist was speaking today. Also an able Catholic apologist. Our own evangelists have often participated. There is song and prayer, as in a regular meeting. It is vastly different, however, from the hall or tent meeting where you expect no interruptions. Here you are subjected to questions and perhaps challenge, and woe betide the man who is ill prepared, or is unable to support his every statement with Scripture, history, and sound reasoning. The sympathies of the crowd leave him when the weakness of his argument or cause is disclosed. This serves as a spur to well-rounded preparation.

Earnest, good-spirited men speak forth their views and seek to win others to them. And are they effective? I was impressed with the Salvation Army section. There were a number participating, and they were as fine-appearing a group of men as I have ever seen. One clean-cut, intelligent young man was telling of what the Army had done for him. He had been worldly, careless, irreligious. But right out there in Hyde Park his heart had been reached, and now he was witnessing for his Lord. It was not so much what was said that had impressed him, he declared, as the kind, Christian spirit of the Army speaker under heckling. Evidently, the plan has results, or it would not be continued.

Yes, Britain is wise. Hyde Park is a safety valve as well as an eminently democratic institution. There the sacred rights of free speech are exemplified and defended. Totalitarian governments and ecclesiastical hierarchies fear and oppose discussion, and with good reason. But *truth* has nothing to fear. Give it a fair field and no favors, and it will win. It is error and weakness that shrink from the light. Let weakness come to light through discussion, and truth is served and buttressed.

In our early decades as a people this principle was fully recognized and operative. In recent years, however, there has been a tendency to repress discussion of points on which there is not obvious unity, with the consequence that there is little room or occasion for discussion—lest some one "rock the boat." But a position must be pretty weak that is intolerant of scrutiny, and is fearful of investigation. The "Association Forum" section of this journal is in harmony with the concepts of our founding fathers.

In this historical-research work that has brought me again to Europe, tracing the advent hope through the centuries, as it is gauged by the progressive interpretation of the outline prophecies, truth has been made to shine with a luster and to take on a force, a strength, and a breadth heretofore unrecognized and scarcely deemed possible. In the light of nineteen centuries of history, with the thousands of witnesses left on record for support, illumination, and enforcement of God's last prophetic message to mankind, we can look any man or group—Jewish, Catholic, Protestant, or skeptic—squarely in the eye, and with lifted head and exultant heart not only witness to the truth, but meet and vanquish the sophistries of error. Let us hold fast the cherished principles of the right and propriety of discussion for the determining and enhancement of truth.

L. E. F.

**THE MATTER OF OUR MUSIC** CLOSEST harmony and coordination between the music instructor in our colleges and the singing evangelist in the field is obviously imperative to denominational unity of purpose and achievement in the sphere of our denominational music. The singing evangelist, working under the ceaseless pressure of a hostile—or at least an apathetic—world, is faced with the very practical reality of leading in sacred song a large mixed crowd, largely non-Adventist, coming from every con-

ceivable sort of religious or irreligious background. He must somehow, through the song service, subdue, blend, and inspire these discordant spirits, and bring them into a unified, receptive attitude ready for the message of the evening. His is a distinctive and often difficult task.

Confronted with such conditions, the field musician tends to look with impatience upon what he is prone to consider the cloistered positions and protected ideals of the music master ensconced in his quiet studio, smoothly carrying on in college chapel, church, or concert hall. He has everything favorable for effective capitalization of his high musical ideals, including picked voices with Adventist background, discipline, and perspective, and a willingness to make use of musical talents for God. The singing evangelist would like to see the music teacher face the hurly-burly world which confronts him as he works in tent, tabernacle, or theater, often without the support of Adventist musicians, audience, and atmosphere. He would find the proposition to be vastly different.

Two distinct worlds of music are here involved that are not always—not often—clearly differentiated. The skilled music teacher, pained by popularizing trends and lack of the dignity and high musicianship that constitute his very life, looks with horror upon the things he observes among some of our singing evangelists—certain of the songs they use and methods employed in their endeavor to get a heterogeneous crowd to singing strange but meaningful gospel songs. He is sickened and saddened to hear the jungle rhythm of syncopated scores and near jazz, with equally crude jingle rhymes, that taint certain of the songs some are prone to use. Thus the evangelist comes to think of his brother musician of the schools as living in a dream world, divorced from the practical realities of life; while the trained teacher thinks of his evangelistic brother as an innovator with lowered standards and disquieting trends. And neither has usually been willing to concede the viewpoint of the other.

There is no excuse for cheap music on the one hand, and on the other no consistency in the chiefly esthetic type, with its too frequently liturgical, if not indeed Catholic, slant. What each group needs is sympathetically to recognize the other's situation and viewpoint, and to draw together in mutual understanding and appreciation. The music teacher has much to give the field singer; and the singing evangelist has much to show the music master. A practical exchange of viewpoints and problems and a definite drawing together is in order. The matter of our music is fundamentally important. Music can largely make or unmake a religious movement. At least, it profoundly affects it.

L. E. F.

## INTEREST BASED ON INFORMATION

SOUND and comprehensive information concerning our unfinished world task lies at the foundation of all true and intelligent interest in missions. And such an intelligent interest, based upon such a foundation, underlies all wholesome effort in service and all abiding sacrifice for missions. Facts, more facts, and still more facts—cogently, comprehensively, continuously, winsomely presented—are imperative, therefore, to the successful support of our mission enterprise. This matter of motive in giving is fundamental. The artificial stimulus of mere urge and pressure to whip up flagging zeal, does not constitute real food for building mission energy any more than does the toper's morning cup of coffee provide genuine strength for the day's duties. It never really satisfies or strengthens. Nor can we, as workers, truly promote the world task committed into our hands without a clear understanding of, and familiarity with, its real issues and involvements. A constant study of its objectives, its problems, its achievements to date, its unfinished aspects, and an acquaintance with the precise method by which it is carried forward, is therefore necessary to an increasingly hearty support.

We must have some understanding of our world budget to have interest in the way in which its component funds are gathered and disbursed. We must grasp the principle that the individual worker constitutes the mission board representative for his particular locality, and that success or failure, progression or recession, of the entire enterprise definitely depends upon him—and several thousand others scattered over the home-base fields. We cannot create an abiding interest that leads to giving from principle and love—rather than from pressure or spasmodic drives—unless we ourselves have a clear concept of what is comprehended in manning and maintaining such a world movement.

Without such a definite understanding of the financial and other phases of mission work, we cannot really have heart confidence in its financial support. We need to know pretty definitely just what is being done with the funds gathered, and with what results. Acquaintance with, and confidence in, the judicious expenditure of them in the mission field engenders a confidence and a willingness to give, yes, a desire to sacrifice and continue to sacrifice for the finishing of the supreme task of this movement.

L. E. F.



A PERSON'S writings are of value when he bestirs us to think, or adds to our fund of information—even if we cannot agree with all he says. The matter of agreement is not always the most important thing.

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# THE CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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⌚ A survey of Northern Europe's unfinished mission assignment

## AFRICA'S UNENTERED MISSION TERRITORY

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

THERE has been committed to the Northern European Division a large belt of mission territory stretching across Africa, which contains fully 44 per cent of the population of that great continent. Here are to be found nearly sixty-five million souls waiting for knowledge of a soon-coming Saviour. Ours is the task of carrying the advent message to every tribe in this assigned section. From these tribes, representatives must be gathered for the kingdom of heaven. The task of giving this message to them belongs, to a large degree, to the group of men assembled here in the Northern European Division Presidents' Council (Watford, England). In order that we may have some understanding of the responsibility resting upon us, let us briefly study our mission problem, thinking of the time, the task, and the resources.

1. THE TIME.—Seventh-day Adventists have been given the stupendous work of proclaiming the gospel message to the world in this generation. For years we have taught and verily believed that the coming of our Lord is near at hand. Events of the greatest magnitude are just before us. The night is far spent; the day is at hand. The work to be done in our mission fields *can no longer be delayed. Soon it will be too late.* The time demands our most earnest effort and careful study, for the Lord will hold us responsible for the millions who lie in darkness unwarned and unsaved.

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Testimonies*, Vol. IX, p. 29.

2. THE TASK.—From the map on the wall you can get a glimpse of the magnitude of our task. The territory in colors represents twenty-three countries of Africa stretching across the dark continent from East to West, besides two island groups in the Gulf of Guinea. Of these twenty-three countries, our work is established in but ten, while thirteen countries and two island groups remain un-

entered. There are twenty-two million people in these unentered fields, which I believe comprise the largest unentered territory of any division of the world. This area contains 2,700,000 square miles, which is more than 60 per cent of the African territory allotted to our division, and is nearly as large as the whole of the United States.

Brethren, how much longer will these millions have to wait for the advent message? Think of that vast area, the Anglo-Egyptian Sudan, with 5,767,000 souls! So far as we know, the message has never yet been preached there, and these people wait, and wait, and wait. How much longer will it be before the standard of Prince Immanuel is unfurled before these waiting millions?

The French Guinea Colony, with almost as many souls as the Gold Coast and with about the same area, is still unentered. The Ivory Coast, with a larger population—nearly four million—we hope to enter soon. We already have some believers there, but *where are the men and the means to open up this fruitful field?* The Niger Colony, Dahomey, and French Sudan have over six million waiting souls, but there are no plans to enter these territories, and there is no money to appropriate toward beginning the work there.

We must have trained men in our African missions—educators, experienced evangelists, leaders who know how to organize our work and place it on a sound basis. Young men are needed, but they must have, first of all, consecration and a love for the black people of Africa, a love that is born of a deep Christian experience. They must also have a training that will fit them for the varied and trying problems they will face, problems which are even more perplexing than those in the homeland. In many of our mission fields in other parts of the world, our leaders are accepting only those who have a college training as recruits for their mission fields. Our needs are just as great as theirs. But where are we to find men with proper training in our division to answer the calls for workers?

Our task, however, is not only an African one. We have large problems here in the Northern European base. One problem at



home vitally affecting the work of our missions is the adequate training of mission recruits. We must lay broader plans for our training schools at home, in order that our workers may attain greater efficiency for service. This training must be of a specific character. If the missionary is to teach—and most of our missionaries are called upon to teach in some capacity—he should have instruction in teacher training during his college work. Then he will not be a novice when he faces the problem. The same principle applies to evangelism, medical work, publishing work, and other lines of endeavor. Until this phase of our mission problem is approached in a more practical way than we are now approaching it, our mission work will be hampered for the lack of trained men who will get under the burden of our work and carry it forward to victory.

3. RESOURCES.—The resources of the advent movement cannot be measured in finances alone. In fact, our greatest asset cannot be expressed in figures. This lies in the power of the Holy Spirit, working through human agents who have consecrated their all to the Lord. Truth is power. Therefore the God of truth and the convicting power of this message are resources that are worth more to our missionaries than gold. When the truth is fully believed and exemplified in the lives of our workers, both at home and abroad, we will have a mighty argument which none can gain-say. Through this means, the Holy Spirit will work mightily and bear a powerful witness to all men.

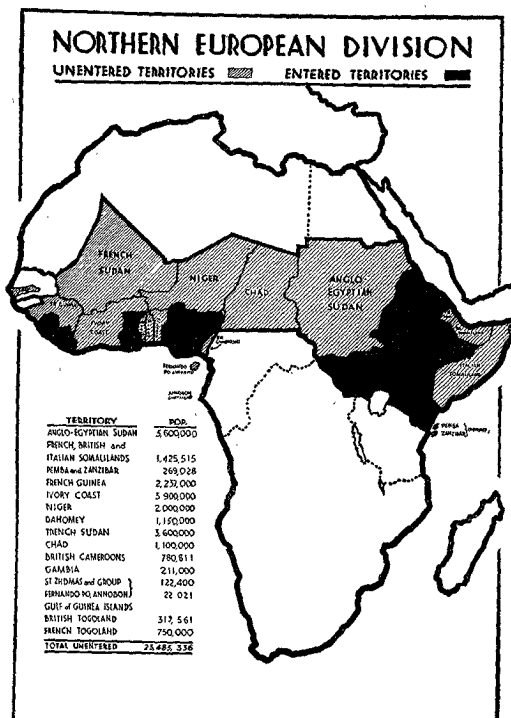
But it is nevertheless fitting to examine our material resources, and see how the means entrusted to our care are being expended in our great mission program. This year's division budget provides a total income of £68,730. This is made up of appropriations from the General Conference of £21,156; tithe of tithe, £6,800; mission offerings £39,300; and the balance in sundry smaller items. This amount was appropriated as follows: £11,358 to General Conference funds; £15,414 to home unions in regular and bonus appropriations; £19,979 to our mission fields in Africa; £10,891 to general expenses in our division such as furloughs, Harvesting Ingathering, emergencies, etc.; and £7,850 to division administration. It will be noted from these figures that our mission fields are receiving about 35 per cent of our division income in appropriations, above the amount passed over to the General Conference as our share of mission offerings.

As we look at the mission fields it seems that more money must be found if we are ever to extend our work into the still-unentered regions. There are just two ways, or perhaps three, by which we might find extra funds. First, there is the possibility of increasing our mission giving in every field, and thus making

more funds available. Second, we might rearrange our budget so that the mission fields have a larger share of the available funds. Third, we might study ways and means of more economically administering our work, so that through the savings effected we might enlarge our present appropriations to the mission fields.

The second suggestion would probably not be welcome to this gathering of conference presidents who see mission fields in their own countries, and who could possibly tell a story of just as great need as we hear of in the mission fields abroad. But the first and third suggestions are altogether possible, and I believe they should receive our earnest study. If we are to advance in our mission fields, more funds must be made available. I believe that in every conference, if we really got under the load, a large increase could be made in our gifts to missions. I know that our people are poor, but there are ways and means of encouraging mission giving that do not in themselves impoverish the givers.

Brethren, the General Conference has entrusted us with a large mission task. Are we going to be faithful to our trust and send the light on into these dark fields of Africa? The answer to this question lies with this body of men. There is nothing that brings greater courage to our churches than to lift up our eyes on the waiting harvest fields, and help to gather in the ripened grain by giving and praying for missions.



## Practical Talents in Mission Service

By H. L. Wood, *Superintendent,  
Alaska Mission*

SITTING astride father's big threshing machine, at the age of ten, studying a steam engineer's manual, I never dreamed that the things I was learning then would be of utmost value to me years later in a mission field. Through the years, I studied steam, gas, electrical and telephone engineering because I loved it, not from any thought that every talent improved and every lesson learned would later be put to good use in the mission field, and that one would be greatly handicapped without such practical knowledge. After nineteen years of mission work, I look back on the many activities carried on, and I can truthfully say that no matter what we may study, no matter what craft we may learn, it will all be very helpful, especially where the work is new and not as yet established.

Coming to Alaska in 1929, I felt utterly helpless. Everything was new—climate, people, means of travel, methods of labor. There was no mission organization, and how thankful I was that I had had a few years of executive experience, and therefore would be able to start things organizationally in harmony with denominational practice. The next thing was to interest the public in our message. One newspaper editor told me that no evangelist ever held a crowd over ten days in Alaska. How should I proceed? How could I secure the interest and confidence of the people, and convince them that I had something for them and that, unlike others, I was not in Alaska "to get gold and get out"? After a survey, I was convinced that the health "entering wedge" must be brought into play. I tried for years to get doctors to come to Alaska, and after nine years I am still waiting.

Here, people in need will not come to you. You must go to them. But how? Water is the only means of travel along the thousands of miles of Alaska's coast line. Large steamers stop only at seven of the larger towns. Fares are prohibitive and service infrequent on the small mail boats that reach smaller villages. Hotels, as such, in these smaller places do not exist. We must therefore have a boat. But there were no funds. So I sold my home in Vancouver and another house in Minnesota, and used the \$5,500 thus obtained to rebuild a boat and equip it for medical welfare work. Besides money, it took a knowledge of boats and their construction.

I had operated small power boats and sailboats as a lad, and was thankful for the small help this gave, but I wished I had had more experience in that line. When it came to installing the big Diesel engine and operating it, I was at home. The same was true when it

## LATEST STATISTICAL

(Released at 1938 Autumn Co

WHAT gains have been registered during 1937 in the progress of the third angel's message? How many additional countries and language areas have been entered by representatives of this message? How many new members have accepted this truth and are helping to forward it? These and other questions naturally arise in the minds of those interested in the progress of this work.

During 1937, representatives of this message began laboring in seven additional countries, bringing the total up to 385. Sixty-five new language areas were entered, bringing the total number of languages up to 714. Of this number, 194 are used in printing the message, and in addition 520 are used orally.

The net gain in new members for 1937 was 14,619, making the grand total of members throughout the world 452,758. The number of evangelistic and institutional laborers at the end of the year was 28,029, an increase of 1,476 over the previous year. The total number of laborers now constitutes one active laborer for every 16.15 church members. In addition, there are hundreds of lay workers doing effective service in extending this cause.

The funds received during 1937 for evangelistic work were as follows:

		<i>Per Capita</i>
Tithes .....	\$7,032,921.31	\$15.53
Foreign Missions ..	3,603,504.70	7.96
Home Missions ..	1,976,753.61	4.37
TOTAL .....	\$12,613,179.62	\$27.86

With the exception of the year 1929, when a slightly larger amount was reported, this is the largest amount of tithes and offerings reported for any one year. This is a per capita of \$27.86 for the world field, based on the membership as reported for December 31, 1937. The total funds received during 1937 constitute an increase of 8.65 per cent over the year 1936.

We now have 69 union organizations, 145 local conferences, 333 missions, and 498 institutions. The total value of one copy of each piece of our literature now available in the 194 languages is \$2,397.95. The total sales of literature during the year 1937 was \$4,066,-

# REPORT HIGH LIGHTS

uncil, Battle Creek, Michigan)

By H. E. ROGERS, *Statistical Secretary  
of the General Conference*

181.07, and the grand total of sales since the movement began is \$114,014,348.27. The number of evangelistic laborers sent out in 1937 to labor as missionaries in foreign fields was 137. The total number sent out since 1901 is 4,331.

**RAPID MEMBERSHIP GAINS.**—It may be of interest to MINISTRY readers to take a look at the reports of former years, and note the progress that has been made. In doing so, they will at once notice the great rapidity in the growth of members during recent years. It was 51 years after this work was organized (1913), before the membership of the denomination exceeded 100,000. In 1913, the membership was 114,557. Nine years later, another 100,000 were added, the figures for 1922 being 208,771. The membership by 1930, just eight years later, had increased over another 100,000 or, to be exact, to 314,253. By 1934, or four years later, the membership had grown almost another 100,000, or to 404,509.

**GAIN IN LANGUAGES.**—Perhaps the most outstanding growth that has been made is in the number of languages that have been added in the last sixteen years. In the year 1921, the number was 179. By 1927, six years later, a hundred more languages were added, bringing the total to 279. Four years later (1931), 455 languages were reported; and six years later (1937), 714 were reported. Thus from 1921 to 1937, the gain in languages has been 535. During 1936 and 1937, *one new language has been added on an average of every five days.*

**WHAT THE SCHOOLS ARE DOING.**—Connected with our 2,769 denominational schools, which have a total enrollment of 120,118, are 6,104 teachers. Our denomination, with a church membership of 452,758, has one student enrolled for every 3.77 members. Of course not all these students are church members; but they are receiving a training for membership and for becoming workers in this cause. It is largely through this means that our staff of workers is constantly being recruited.

For all this growth, we give thanks to Him in whose service we are engaged.

came to installing the electric lighting system, the radio transmitter, and the photoelectric steering. The automatic steering device would save one man's wages. I enjoyed the work, and was thankful that I could save hundreds of dollars in this way.

Navigation was, however, almost new to me. I had to learn it in order safely to navigate the boat in dangerous waters and among the thousands of islands. When all was in operation, I wished a thousand times over that I had had medical training. However, I was thankful for the "health reform" teachings of this people through the years. I did my best to set forth right principles in the treatment of the sick, to enlighten the people in regard to sanitation and diet, and to teach them cheerfulness and faith in the divine Healer.

In a mission field, there are not enough funds to hire everything done. Churches must be built. My experience in building log houses in Minnesota in 1900 was invaluable to me in erecting log churches in Alaska in 1937. In a mission field we cannot be specialists—unless it is to be a specialist in everything that pertains to work. Of course there is such a thing as being a "Jack of all trades and master of none." I have felt somewhat like that about my activities here in Alaska, but I have never for one moment regretted the time spent in studying engineering, mechanics, electricity, radio, navigation, building, drafting, diet, and sanitation.

In emphasizing the usefulness of practical knowledge of trades I do not mean to depreciate the importance of the regular and full college courses of studies. Their importance goes without saying. But what I wish to impress upon the minds of our younger men—and women, too—is that time spent in studying various trades and lines is not time wasted. Skill in any trade is an accomplishment that will make you much more valuable to the cause of God wherever you are called to work for Him. Especially is this true if you are called to a mission field.

And now I am afraid that what I have written may sound boastful. But I do not mean it that way. Rather, I am sorry that I wasted so many hours in my boyhood days that should have been spent in diligent study. I know that I have come far short of the standard God has set for us all in intellectual accomplishment. I would urge our theological students and younger workers to more faithful study of the practical subjects that are not always stressed as being important. The higher learning is very needful, but I believe that it must be supported and buttressed by much practical knowledge in nonliterary lines as well. Jesus was the perfect workman. He learned lessons in the carpenter shop that made Him the master builder. He knew the

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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.

## WHEN NATIVES BECOME STUDENT NURSES

By GLADYS PIATT-ANSLEY, R.N.,  
*Malamulo Mission, Nyasaland*

THREE years ago we began our first class for the training of hospital assistants at Malamulo Mission training school in Africa. This November our second class will begin. Our new students will have had Standard 6, which is equivalent to our eighth grade, or as nearly equivalent as is possible, considering the difference in background. We call a graduate of this course a "hospital assistant," for the ultimate product of our training is not the same as a graduate nurse at home, but must fit into the different circumstances demanded by this country. First of all, our students cannot take as much advanced work because of their lack of preliminary education. Then, there are some phases of nursing that are impossible here.

But lack of training in some phases is partly made up by knowledge of elementary laboratory technique, for every assistant must know how to diagnose microscopically, hookworm, roundworm, Bilharzia, malaria, etc. Hospital assistants may take government examinations and thus become recognized, the same as nurses in the homeland. Their professional activities are outlined and regulated by the government.

Our next pupils will come to us with more preparation than our first class had, for when we began our first class we took just what was available—the boys already working at the hospital. ("Boys" are natives of the male sex anywhere from fifteen to fifty years of age.) These boys varied much in preliminary education and experience and thus complicated the teaching problem. But it has been the Lord's good pleasure to bless the efforts made, and now the course has proved its value and is attracting young men of higher educational qualifications.

Little has been done in training women to work in the hospital, as they are far behind the men in education and must be handled in a separate group. As yet, there has not been enough teaching help to handle two classes.

### I

To fully understand the problems in the education of native nurses, it is necessary to

have a glimpse at their background. So, let us leave the mission and go to a near-by village where one of the hospital boys now in training was born and grew up. When I first saw it, I noticed that the houses had been well built, of mud-and-pole construction, but they were now in varying stages of disrepair. Efforts had been made to beautify the surroundings, and there were foliage plants, roses, and other flowers about—some following an indefinite line that was supposed to mark a path. There were many very large mango trees, some old papaws, and bananas everywhere. These dense growths near the house fostered hordes of flies, and each banana plant was a hiding place for myriads of mosquitoes.

The detached kitchen that I entered was black from the smoke of many fires made in the middle of the floor. Sometimes fires are built on the floors of the living quarters, too. Three articles of furniture graced the dwelling—a crude bed and two tables of even more crude construction made from native timber. Everything accumulated during the last ten years had been saved, regardless of its utility, such as bits of old tin, bicycle parts, bottles, useless dirty rags. Throwing away useless things and cleaning house seemed to be foreign to the nature of this village, and it was in no way different from the others.

The children grew to the age of nine or ten years before entering school, if they entered at all, and—they just grew. Very little restraint was placed upon them. They learned the three R's in a village school, taught in the vernacular by a teacher who made the most of his teaching aids. This school functioned quite effectively without desks, pencils, paper, etc. Writing was learned on a slate or a piece of slate, and the knees served for a desk. The training in the village school consumed four years.

Next comes the central school, which begins with Sub-Standard and goes on to Standard 4. Pupils living near by attend the Malamulo central school, and here they are gradually introduced to English, besides more vernacular

grammar, arithmetic, hygiene, etc. When they have at last finished Standard 4, they enter the teacher's training school. Then after two years of study, they may either enter the hospital course, or finish their teacher's course. Many of our first class never finished the central school, although three had had one or two years in the teacher's training school. This made our first class one of much variation in preliminary education.

## II

LIKE many in other countries who take a course in any type of medical work, these pupils had little idea what they would actually learn, and they found new worlds constantly opening before them. As the educational process went on, they themselves began to contrast and compare what they learned with the erroneous beliefs which they held before and which their friends and relatives still held. Come with me to a few classes and see how they work.

It is time for the nursing procedures class, and the lesson is on fomentations. The reasons for giving fomentations have been fully discussed. The demonstration has been finished. The pupils are engaged in an interesting discussion on how fomentations can be given in the villages. One pupil volunteered the information that corn husks may be boiled, then wrung out of the boiling water and applied hot to the aching part—a really sound procedure. Sad to relate, not all their ideas are so sound. This became evident in a later class, on “pushing fluids.”

Opportunately, a child had been admitted who had eaten practically nothing for a week or more. He had been sick, with a consequent loss of appetite, and just because he didn't want anything, nothing was given to him. According to native practice, food is not good unless it is desired. Medicine of crude native manufacture is pushed down, regardless of whether the patient wants it or not. But not so with food or fluid. In other words, food and fluid are merely incidental, but medicine is absolutely essential, to their way of thinking. Consequently, many die in the villages from lack of food and water, when a different procedure might have conserved their body forces and tided them over a serious illness. This was forcibly demonstrated by the child admitted, since he came just at the time when our lesson was on that subject. The use of fluids by the body was explained fully; and then we proceeded to put the lesson into practice.

The ignorant relatives interfered and threatened to take the patient home if food and water were forced upon him. We persuaded them to let him stay, however, and the students, under supervision, persevered. The child began to pick up strength, was treated for worms, and made a good recovery. The

object lesson was so striking that there has never since been any question on the part of the students as to the value of forcing fluids in all dehydrated and fever cases. Many of our procedures have been aptly illustrated by patients who have arrived with an ailment requiring the particular treatment we happened to be studying at the time. With these native people, seeing is believing; and too often, *not seeing is not believing*, even though they may be able to recite the lesson perfectly from text or notes.

In the second-year physiology class, the process of digestion had been thoroughly discussed, and every class member could recite perfectly that ptyalin in saliva begins the digestion of starch, and that it is finished in the small intestines by the secretions from the pancreas. They could give the correct answer to the question, “Why should we chew our food well?” For this class I had brought small amounts of honey, milk, potato, egg, cornmeal, and bread. We tested each with Benedict's solution, and of course, obtained positive reactions from the milk and honey. The other products were negative, and the solution remained a deep blue. We next tested each product with iodine solution. Each food containing starch turned a dark blue, but the iodine color remained in the milk and honey, as they were negative. The results were obvious.

Then, I asked them if potato is starch or sugar, and having just seen the test, they were all positive that it was starch. So, I asked one boy to chew some potato well, mixing it thoroughly with saliva. This done, I had him spit it back into a beaker. We tested that solution, and it gave a marked reaction for sugar, to the amazement of the boys. They wanted to know why. I reminded them of what they had studied about digestion beginning in the mouth, and of the work of ptyalin. Thus the lesson was made clear, and they will never forget it.

This principle of actual demonstration I have incorporated into every class possible. If it can be shown by chart, blackboard drawing, skeleton, experiment, or project, that is done. Every lesson in diseases or hygiene is practically demonstrated by displaying the actual condition, since Africa is so amply provided with all kinds of diseases. This has been one of the easiest of all the classes to teach, because of the abundance of clinical teaching material. Our leper colony supplies every type of leprosy. Pneumonia has given endless examples of typical symptoms and of how cases respond to hydrotherapy. Tropical ulcers, ulcers of yaws, and just plain ulcers resulting from sepsis, abound.

Classwork is recorded by periods of instruction, but every patient coming in is a source of clinical teaching material. There is much questioning regarding the different cases, in

order to help the students apply what is learned in class. An endeavor is also made to ascertain what the student is teaching the patient with regard to health and hygiene. There is no end to the need for health education among both the inpatients and the dispensary patients.

### III

It was a continual surprise to the native pupils to see that our sources of supply for medicines were many times the same as those of the native "doctors." They were much interested in quinine when they learned that it was used by the natives of South America. Caroid, used as a digestant and obtained from the native papaw tree, increased their respect for the papaw as a food. Medicinal foods, such as cod-liver oil, which supply necessary vitamins and other essentials without any of the harmful effects of drugs, were also of interest to them.

From the first we have tried to show why our bodies function as they do, how medicines and hydrotherapy affect us, etc. We have also tried to create a desire for honest practice in treatment, and to influence the students not to yield to the native idea that there is a medicine for everything, and that nothing but medicine will do. Instead, we have impressed them in the classroom and out, with the thought that good hygienic habits, wholesome food, and hydrotherapy when needed, are usually more effective than any amount of medicine. All this teaching is given in the simplest language at first, but gradually a medical vocabulary is built up until common medical terms become familiar.

The lesson on snake bite and its treatment was interesting and illuminating. In order for the pupils to understand why a tourniquet should be applied promptly, an explanation was first given as to how the snake poisons circulate through the body. The teeth of non-poisonous snakes were described, then those of poisonous snakes. To illustrate the poison sacs and fangs, I used a hypodermic syringe to demonstrate the poison sac, and pushed the fluid through the needle to show how the poison goes through the fangs into the victim. They were surprised, for it seems that the natives believe all snakes are harmful, varying only in degree.

When some one has been bitten, a native medicine man is immediately called, and he begins a diligent search for the snake's teeth, which they all believe to be the cause of the poison. They apparently know nothing of the poison sacs and the hollow fangs. Our discussion brought about a request for snake heads, and now we have excellent specimens, preserved in formaldehyde, of a puff adder with fangs a half inch long, also other poisonous snakes, and a nonpoisonous snake for comparison. From the study of physiology, and

the procedure of giving intravenous injections, the method whereby snake poison enters the body and circulates rapidly was made plain. The pupils were most eager for such knowledge and had occasion to use it a few times.

One of the most useful pieces of teaching equipment is the microscope. Since the boys do all the routine microscopic work, such as examining slides for lepra and tuberculosis bacilli, Bilharzia, etc., they became acquainted with this instrument early in their training. They actually saw germs and realized how small they were. They saw Bilharzia eggs hatch on the slide, and the enclosed miracidium escape and swim about in the fluid under the coverglass. During physiology class, they saw blood cells flowing through the capillaries of a frog's foot. They saw the wonders and beauty of the cells of flowers and other plants. Perhaps this, more than anything else, has established their faith in the European style of medicine and broken their faith in the old, dirty, ignorant medicine men of the villages. The use of the microscope is introduced by a short history of bacteriology. After this there follows the study of the marvelous things this instrument unfolds to us.

The student nurses take their Bible work with the student teachers at the training school. This year, the boys have gone out with pastors and teachers in evangelistic work, filling much the same place here as our nurses do at home in giving health talks and caring for the sick at our camp meetings and tent meetings. It is proving an invaluable experience for them.

### IV

THESE pupils possess keen minds. Perhaps their greatest handicap is their background of superstition, filth, and ignorance, ingrown for generations. It takes more than just teaching by words to change it. Practical applications over and over again are necessary, using every teaching help it is possible to find, together with untiring supervision. Their first impressionable years have been filled with intimate knowledge of plant and animal life, of close contact with birth, disease, and death, and all manner of superstitions. Their contact with this mechanized age is practically nil, and this lack, together with their old beliefs, greatly complicates the teaching problem.

This first class, to graduate this year, convinces us that these native students are capable of learning to be faithful to the third angel's message and to adhere to professional ethics, and that they are qualified to join the great army of medical missionaries. Their joy in learning and their rapid progress make a very satisfactory compensation to those who teach them.



EMPLOYMENT is nature's physician and is essential to human happiness.—*Galen*.

# AN OPENING DOOR FOR HEALTH LITERATURE

By C. E. WEAKS, Secretary of the General  
Conference Publishing Department

A WIDE and effectual door is opening before us today for the presentation of our health and temperance message. Some of our literature leaders have caught a vision of the possibilities before us in introducing our health and temperance literature to educators. They find that these educators appreciate our publications and are glad to co-operate in a movement to place this type of reading before the youth in public schools. A. K. Aldinger, M.D., Director of Health Education, New York City Schools, is enthusiastic about *Life and Health*, endorsing the journal in these words:

"I am in receipt of the statement of your editorial policy of *Life and Health*, together with a list of your contributors and copies of your magazine. I am in accord with your policy and believe this magazine would be of great help to our teachers of health education in the schools. There is a need of authentic articles that will aid in guiding the teacher in a professional understanding of the problems of health education in this day of high-pressure commercial salesmanship over the radio and through the press."

In one of our Western conferences the field secretary has approached a large number of high-school superintendents, and has been able to place many subscriptions to our health journals. Individual schools are taking as high as forty or more copies of the magazine monthly and are using these in the health program of their institutions. They are renewing their orders from year to year, which indicates that they are pleased with the material going into these journals.

In one of our conferences a brother who had been a public school teacher saw large opportunities for this type of work. He entered the field about three years ago. In a little more than two years he placed over ten thousand dollars' worth of our health and temperance literature in the public schools. Last year alone his sales were nearly \$6,000. The year 1938 gives promise of being a still better year with him than was 1937. "I have sold over 7,600 books so far in 1938, which is above the total for 1937," he recently wrote us. Not only does this brother use great numbers of health journals, but he also sells such books as "The Cigarette as the Physician Sees It," "Plain Facts for Girls and Young Women on Liquor, Tobacco, and Narcotics," "Science Speaks to Boys and Young Men on Liquor, Tobacco, and Narcotics." He works almost exclusively among high-school principals and county superintendents of education.

I recently spent some time with this worker and was delighted to observe the friendly reception accorded him by leaders in educational circles. They freely discussed with him

the problems they face in dealing with the youth of this generation. They apparently greatly appreciated the efforts our brother is making to help them cope with some of the evils which are degrading the youth of today. I well remember the reaction of one county superintendent, which was quite typical of the reactions of many of these men. This superintendent freely admitted that schoolmen as leaders are at their wit's end to know what to do to meet some of the issues they face, issues caused largely by the rapid spread of intemperance among the youth. This superintendent requested one hundred twenty books, or forty sets of three for the schools in that district.

SOME of us have felt for a long time that there is a large field for this class of literature, not only among the schools, but also in industrial plants, and we are glad that a start is being made in this field. A letter received a short time ago from Manager Cochran of the Pacific Press contains interesting information regarding recent experiences in meeting both educational and industrial leaders.

"We have had a display with the *Health* magazine and some other books suitable for the public schools in eleven conventions. These have been at Stanford University, University of California, San Jose State Teachers' College, San Francisco State Teachers' College, the Dominican College, and five large schools in the southern part of the State, including the University of Southern California, Pomona College (a Baptist institution), a private school in Santa Cruz and one in Los Angeles. All told we have reached, from the last of June to the fifth of August, some 20,000 teachers.

"Hundreds of the teachers who visited our booth wrote out their requisitions to present to their boards at the time of the opening of school in September. We have no way of knowing just how many orders we shall get from the summer work, but we do know we are going to introduce our literature into a great many hundreds of schools here in the State.

"We have already placed 2,000 books with the teachers in Los Angeles, and received one order for 273 subscriptions to *Health*. These do not include the libraries. Over 250 subscriptions have been placed for the libraries in Los Angeles County alone.

"We are convinced, too, that placing a special man to carry this work in each of the California conferences, for example, will enable work to be done for the industries as well as the schools. One firm obtained a new book we have recently issued, 'The Home Guide to Health.' This firm employed 106 persons, and ordered 106 books—one for each employee. A letter from this corporation states that it is one of the best investments they have ever made."

Although salesmanship in this field is still in an experimental stage, it holds large possibilities for good. We believe it will bring our work to the favorable attention of thousands



of educators, large numbers of youth, and many employed groups. At the same time our health publications will do much to prepare the way for the reception of other types of gospel literature.

## The Missionary Dentist

By D. S. TETERS, D.D.S.,  
Bryan, Ohio

**A**DVENTISTS have long been taught that the medical work is the right arm of the message. But in the past we have generally applied this instruction to the work of the physician and the nurse, without thinking very much of one of the branches of medicine—dentistry. Dentistry is a highly specialized branch of the healing art with several divisions—prophylactic, surgical, and restorative.

Our doctors and nurses have practiced the surgical phase in extracting teeth in the mission fields to such an extent that in some places a great deal of their time is devoted to this work. When it becomes known that a missionary is coming to a certain section, the people with bad teeth come for miles to have them extracted. In most mission lands the governments do not regulate this type of work, and they usually approve of what is being done by the missionary.

The restorative side of dentistry, or replacing of lost teeth, filling, etc., is hedged about with government regulations that extend even into many mission lands. The one practicing this phase of dentistry must be a graduate of a recognized dental college and must also pass an examination given by the government of the country in which he is to work.

Our mission work has become so far-reaching that the dental care of the natives and of the missionary and his family is becoming quite a problem to our mission board. Our missionaries on furlough often present distressing dental conditions due to inadequate attention received while in overseas service. As our young men graduate from dental college, they should give some thought to practicing in mission fields where they could be a real blessing in our work.

The dentist, unlike the physician, is largely master of his own time, and is seldom called for professional service on the Sabbath. If he chooses, he can arrange to have most evenings free. This enables him to devote considerable time to missionary endeavor if he is located in the homeland, and to be of even greater service in the mission field. The financial returns from the practice of dentistry would generally enable the dentist to work on a self-supporting basis.

The Spirit of prophecy has told us that our people should not be content to settle in com-

munities where there are a great many Adventists, but should think seriously of going to out-of-the-way places where our work is not established. We are at all times to represent the truth properly, and if it is possible, we should support an evangelistic effort with the thought of organizing a church. From personal experience I know of the benefits to be derived from following this counsel. A number of years ago when I settled in a new place and led out where we had no organized work, it was not long until we were able to conduct an effort and organize a church. Today we have several churches in that field, I am happy to report.

After establishing the work in the place just mentioned, we found that in an adjoining part of the field there were a few counties in which our message had not been given; so I disposed of my practice and moved to that location. Now, after a few years, we have three new churches in as many county seats, with prospects of several others in the near future. The Sabbath is almost my busiest day, as I go about visiting and encouraging the new church members. I find that a dentist is especially fitted to do this type of missionary work. Seeing the work progress as I have assisted evangelists and other conference workers when they come to each field, has watered my own soul. This great message seems very bright to me today because of the small part I have had in helping to spread the gospel.

Our medical school is crowded, but at the present time dental colleges are opening their doors to our young men, and I feel that our ministry should encourage young men to enter this field. Most of the dental schools are co-educational, and young women are admitted on an equality with men. I feel that women make just as good dentists as physicians, and there are several specialties in dentistry for which women are particularly well fitted.

### CURRENT DIETETIC NOTATIONS

It is interesting to note that Dr. Mary Swartz Rose, in her latest book on nutrition, refers to the experience of the prophet Daniel as follows:

"The idea that there is a close connection between man's diet and his well-being is no innovation of the twentieth century. In an ancient chronicle we may read: 'In the third year of the reign of Jehoiakim king of Judah (607 B.C.) came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.' When the city fell into his hands, the king ordered that certain noble youths, 'well-favored, and skillful in all wisdom,' be selected for training as courtiers. They were to have a special education and a daily portion of the king's meat, and of the wine which he drank. Living a carefully prescribed life, at the end of three years they would presumably be fit to stand before the great monarch.

"One of these youths 'with knowledge and skill in all learning and wisdom' objected to the dietary part of the program and purposed in his heart that he would not eat the king's meat nor drink his wine; but the prince of the eunuchs, who had him in charge, protested, saying, 'I fear my lord the king.' The young man countered with a reasonable proposal; 'Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's meat.'

"This seemed a fair bargain, and so the nutrition experiment was undertaken, with the result that at the end of the ten days 'their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.' So the steward took away their meat and the wine which they should drink, and gave them pulse: and when at the end of their probationary period the king examined them they passed with a score ten times better than all the magicians and enchanters in his realm."—*"Foundations of Nutrition," pp. 1, 2; Macmillan, New York, 1938.*

The virtues of the foodstuffs as they come from nature's laboratory, prepared simply and in such manner as to conserve all their life-giving properties, are also well stated by the same author. The vitamins and mineral salts, so essential to a healthful diet, are abundantly supplied in a wide variety of foods in their natural state. This supply continues to be the most suitable of these "protective substances," except in the presence of actual deficiency, when for a time concentrates may be indicated and prescribed according to the need.

Note how closely this counsel agrees with the instruction found in the Spirit of prophecy. It inspires one with confidence to note that the outline of what constitutes the most healthful diet for man has required no revision as a result of the newer knowledge of nutrition acquired in the years since the counsels to this denomination were first given.

"Vegetables and fruits, which are the ultimate sources of the vitamins and the chief conveyors of the minerals of the soil to the animal body, aside from eggs and milk, have assumed a new place in human nutrition, and many people have found improved health and vigor through their freer use."—*Id., p. 405.*

"It must never be forgotten that the administration of a diet is quite as important as the plan upon which it is built. Just as the work of the architect is only begun when the plans are drawn and must continue until he has accomplished the greater task of finding the materials and the workmen to translate his paper house into a worthy edifice, so the dietitian [or housewife] must select foods with reference to good quality and fair price, must see that they are cooked so that their material values are conserved or enhanced and not depreciated, and must combine them into meals which are satisfying and wholesome. Furthermore, these meals must be served with regularity from day to day, so that the human machine may run smoothly, without wrench or strain so far as food is concerned."—*Id., pp. 452, 453.*



HEALTH is the essential factor in productivity, prosperity, and happiness, and hence in the advancement of civilization.—*Sir Frederick Treves.*

The Ministry, November, 1938

## Teaching Church Groups

THE most important thing in any teaching program with any group is the evidence that subject matter which has been taught is being applied to practical life. It is not alone the native African, regarding whom Mrs. Ansley has written in this issue, who must have theory correlated with observation and experience in order that knowledge may be applied effectively. One educator has made the statement that only one out of every ten persons makes proper application of knowledge unless the specific use to which it may be put is demonstrated to him when the teaching is given. Over and over again in the counsel from the Spirit of prophecy it is emphasized that thinking and doing must not be separated.

Perhaps the most forcible statement emphasizing this principle is recorded in the book, "Education." "Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. . . . It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought." This thinking and doing must be fostered in all teaching, or we shall find it as true of the American student as of the African native that he is able to give only a parrotlike recital of theoretical subject matter, which he does not really understand and which he cannot apply. The more closely the activity is correlated with basic principles, the easier it is to understand the relationship between them.

Let us apply this fundamental principle to the teaching of lay groups, in health preservation and home nursing classes. As a rule, the lay student in these classes is introduced to an entirely new field of thought, or at best to the application of health principles of which he has only a more or less random knowledge. Consequently, it is imperative that the teacher of the laity in our churches, use the methods which have been emphasized by Mrs. Ansley in the imparting of every phase of instruction. For example, it may seem that it is sufficient merely to demonstrate the proper way to lift a helpless invalid in bed, but this very practical activity has not been actually learned until all the members of the class have had opportunity under supervision to practice it themselves. This is true of the many other procedures which are taught in connection with this practical instruction to more than 1,500 of our lay people each year.

The demands of such teaching require a broad preparation on the part of the instructor. First of all, she must be able to understand the members of the particular group which she is expected to teach. She would not plan the same methods and technique of teaching for

a church group among natives in our mission fields that she would plan for a well-informed church group in one of our largest cities. Furthermore, she would use entirely different technique and subject matter in teaching a group of believers in one of our rural communities.

IT is also important that the teacher of health and home nursing ascertain the background of interests and reading of the members of her group. She must also know something of the available resources in the community in which her class lives. A good illustration of adaptation of subject matter to meet the practical need of a group in a given area was presented by a Pennsylvania nurse in the September issue of the *American Journal of Nursing*. Speaking of the needs of rural people, she says:

"These people were not interested in being told about vitamins that they could not afford to buy. They resented being told that they should buy oranges for sick folk when they frequently cannot afford potatoes. They lived where apples, peaches, grapes, and wild berries could be had for the picking. Practical help in canning and drying these foods would have been a real help. Instead of telling them their diet was lacking in greens, why not introduce them to the water cress, dandelion, milkweed, and pokeweed going to waste all around them?"

The racial customs and habits of a people must be considered in teaching them health principles. In the lessons on diet, the virtues of acceptable local products and the preferences of the races are to be emphasized, along with the reasons why certain objectionable products are to be discarded. Let us capitalize, in our teaching, the value of sour milk, so universally used by the Scandinavian, of spaghetti, used by the Italian, and of bean sprouts, used by the Chinese, analyzing the food value, and rounding out for each group an adequate dietary program.

The Medical Department has prepared a textbook for use in church and community groups, entitled, "Health Preservation and Home Nursing." It is not intended that the teacher be a slave to this text, but rather that this textbook, in the hands of the intelligent teacher, serve as a guide, and aid in helping her to determine the trend of subject matter which should be given to any group. The method of presentation, the technique of teaching, the depth to which the instructor should expect the student to go in any subject will be largely determined by her survey and evaluation of the group she is teaching.

We are sometimes asked why people with less preparation than a nurse has could not teach these lay groups home nursing. It can readily be seen how important it is that the instructor herself have an extensive knowledge of her field, and an appreciation of the practical needs of each member of her class. Ef-

ficient teaching requires a fund of general knowledge in order that applications may be made intelligently to various situations. Then, too, in every group are those who have a practical knowledge of home hygiene and practical health and nursing measures, but who consider menial work uninteresting and unimportant. The informed instructor will always supply the elementary scientific principles to enlarge the vision of those who may regard any manual effort as drudgery. "Those who recognize science in the humblest work will see in it nobility and beauty, and will take pleasure in performing it with faithfulness and efficiency."—*"Education,"* p. 222.

The nurse instructor of our lay groups will succeed in her endeavor in proportion to the use made of these simple teaching principles. With God's blessing, such instruction to the rank and file of the members of Seventh-day Adventist churches will prove of inestimable blessing to them, their families, and the communities which will benefit from their neighborly helpfulness. Every member of the Medical Missionary Association should become an active member, promoting organized health-education classes in the church and community in which he or she resides.

K. L. J.



## Association Notes

THE growth and development of an infant member of the family is always watched with much interest and satisfaction. So it is with the M.M.A. We are gratified to enroll new members each week. Reports from the field are encouraging, but there is need for *increased activity* in some practical missionary enterprise in each community. It is interesting to note the registration of members by States. California heads the list, with 492. There are several States at present which have only one registrant; for instance, Maine, Wyoming, South Dakota. The registration from our sanitariums in North America stands at 486 at this writing. We appreciate the hearty cooperation of the institutional administrators in promoting the interests of this Association, and the response on the part of their staffs.

THERE are many more physicians, dentists, nurses, and other medical workers who should enroll in the M.M.A. We hope for a larger membership and a more active organization with the turn of the new year.

PLEASE bear in mind our request for comments and suggestions relative to any phase of this work, and especially to the type of matter in this section of *THE MINISTRY* which will be most helpful and interesting to you.

# Demonstration Lesson in Home Nursing

By LEAH DAILEY-LINNELL, R.N.,  
Richmond, Virginia

SUBJECT: "General Physiology."

PROBLEM: How to present the fundamentals of physiology and reach each member of a class of fifteen, which includes Mrs. A and Mrs. B, young women with high-school education; Mrs. C, with meager education, but alert and interested; Mrs. D, who reads and writes with difficulty; Mr. E, watchmaker; Mr. F, stenographer.

PREVIOUS ASSIGNMENT: Chapter on physiology in the book, "Health Preservation and Home Nursing." Required reading: "Ministry of Healing." Bring to class exhibits of bones and tissues obtained from butcher. Be prepared to discuss an accident in which there was a head injury. During the week observe any deformities of bone, and report.

ILLUSTRATIVE MATERIAL: Charts, blackboard, crayon.

REFERENCES: "Ministry of Healing;" "A Textbook of Anatomy and Physiology," by Jesse Feiring Williams, M.D.; magazines *Health* and *Life and Health*.

## Subject Matter

## Class Presentation

- A. Man, the crowning work of creation: "God created man in His own image." "I will give thanks unto Thee; for I am fearfully and wonderfully made." "Glorify God in your body."
- B. Anatomical Divisions
1. The Head
    - Seeing
    - Hearing
    - Tasting
    - Smelling
    - Feeling
  2. The Trunk
    - Heart      Liver
    - Lungs      Kidneys
    - Stomach      Intestines
    - Spleen      Reproductive Organs
  3. The Limbs
- C. Seven Systems
1. Skeletal
  2. Muscular
  3. Nervous
  4. Digestive
  5. Circulatory
  6. Respiratory
  7. Excretory
- D. Body working as one harmonious whole. 3 John 2; Deut. 34:7. "Ministry of Healing," p. 37, par. 1.
- A. Instructor impresses class with importance of caring for a product of God's own hand, made in His image. Class discusses care of body by Olympian contestants. Instructor tells how men value health once lost. Illustrate by a story of millionaire who lost his health. Class write in notebooks three reasons of their own for caring for body, and enumerate the joys and activities of life possible as a result.
- B. What part of body if damaged is apt to affect other parts? Instructor shows chart of brain and head, and their connection with spinal cord and column. He emphasizes importance of functions. Mrs. C discusses accident in which man fell off truck, striking head, fracturing skull and injuring brain tissue—thus paralyzing arm and leg, and affecting mind. Instructor initiates and encourages discussions by class. Mrs. B shows position of organs on chart; names them. Instructor asks why trunk should be called the central power system, emphasizing location. Each member makes sketch on blackboard showing position of organs.
- C. Instructor explains the use of the skeleton by using chart. Each member has brought illustrative material and now describes the kind of bone and joint in his exhibit, and the action of tendons and muscles. Class discusses bowed legs, hollow chests, round shoulders, hip-joint deformities. One member discusses teeth formation. Mrs. B describes muscles and demonstrates voluntary action—throwing ball, chewing, walking. Mr. E leads out in discussion of development of muscles. Mrs. A and Mr. F hold weights in endurance test, showing muscle fatigue. By diagram of cells, instructor shows how tissues absorb food and give off poison, and the part exercise plays in the development of muscle. For three minutes, class stands and breathes deeply, noticing feeling of new life even to toes and fingers. Mrs. C calls attention of class to woman with blue lips and nails, which lead to discussion of weak heart, poor circulation, and lack of oxygen. Mrs. B and Mrs. D jump on one foot, instructor checking pulse before and after exercise, showing effect of rest and exercise upon heart.
- D. Instructor compares guided, orderly movements of planets through space with the functioning of the organs of the body, when man is living in harmony with God's law.

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## THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

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### Graduate Work for Ministers

By MILTON E. KERN, President,  
S.D.A. Theological Seminary

THE necessity of graduate work for our physicians is generally recognized. We are also aware that our college teachers need advanced study. But of all workers, perhaps the minister is most in need of graduate study. There is nothing narrow or circumscribed about the work of the minister. He deals with human life in all its varied phases. He must plumb the depths of divine revelation, for he is a messenger of God to the human soul. Mrs. White, in speaking of ministers, once said: "They might have done tenfold more work intelligently had they cared to become intellectual giants."—*Testimonies to Ministers*, p. 194. Some very pointed instruction has been given us regarding keeping our minds awake and growing:

"The intellect is to be kept thoroughly awake with new, earnest, wholehearted work."—*Fundamentals of Christian Education*, p. 227. "Strong minds are needed. The human intellect must gain expansion and vigor and acuteness and activity. . . . The mind must invent, work, and wrestle, in order to give hardness and vigor to the intellect."—*Id.*, p. 226.

The General Conference has established the Theological Seminary for the definite purpose of affording opportunity for self-improvement to our ministers and teachers through graduate study in Bible, religious history, Biblical languages, and homiletics. God has greatly blessed the work of this school. One of our college presidents, who attended one quarter at the seminary, echoes the thoughts of many when he says: "I esteemed the time I spent there as the best three months of all my education."

The winter quarter, which begins November 23, is especially planned for ministers and missionaries. Every course offered is of vital importance in the advent message. The course on the Sanctuary, followed by the Epistle to the Hebrews, deals with the very foundations of this movement, and fortifies the student against the insidious attacks of our enemies. The class in Prophetic Interpretation is also basic in our work, as are also the classes in Righteousness by Faith and Systematic Theology. The courses in Near Eastern Antiquity, based on the findings of archeology, furnish a fine background for the study of the Old Testament. Early American Church History, covering the struggle for religious freedom and dealing with the religious thought and organizations of the early colonial times, will be especially helpful to American preach-

ers; and the course in Religious Conditions in Europe brings to light the mighty forces at work in the Old World and the present trends in religious thinking.

There will be opportunity to begin the study of Hebrew, and to continue the study of New Testament Greek beyond what is offered in our colleges. Then we have two courses in homiletics. The course in History of Preaching, including a consideration of the elements of success in the lives of great preachers and some of their outstanding sermons, has been a very stimulating study. Methods of Evangelism will present practical instruction regarding methods that have proved successful in the field. And the seminar in Research Technique should be taken by all students as a foundation for graduate study.

We appreciate the deep interest in the work of the seminary among our English-speaking ministers all round the circle of the earth. Many are longing for their turn to come. The tuition is free to workers, and the seminary offers some help on traveling expenses to those who come from great distances. Permission to attend and arrangements for leave of absence must of course be made with the conference administration. Catalogues and further information will be furnished on request.

### BOOK REVIEWS

THE BASIS OF CHRISTIAN FAITH,\* by Floyd E. Hamilton. Harpers, New York, 1933. 348 pages. Price, \$2.50.

In the first paragraph of the preface, we find a statement regarding the author's experience which offers an explanation concerning why the book was written.

"During the author's first year in a State university, he passed through the experience of losing his faith in the Bible, in Jesus Christ, and in a personal God. At the end of the year there seemed little in life worth working for, and the author dropped out of college for four years, drifting aimlessly with the current of life. At the end of that time, the man to whom this book is dedicated came in contact with the author, and led him through a chain of reasoning which resulted in the conviction that God *did* live, that Jesus Christ *was* the Eternal Son of God, and that the Bible *was* God's word."

In his book, the author presents the arguments that convinced him, delivering them with a warm glow of personal faith. There are many books on Christian evidences, but this book is unusual in that it covers practically the whole field, from the modern point of view, including evolution, archeological discoveries, higher criticism of the Old and the New Testament, and the trustworthiness of human reason. The first two chapters—"The Human Reason" and "The External Universe"—are foundational to the great argument for

\* Elective, 1939 Ministerial Reading Course.

the existence of God, which begins in chapter three. On page 55 the author points out that there are only six systems of the universe logically possible—agnosticism, atheistic materialism, pantheism, pluralism, polytheism, and theism. "Not to choose, or to attempt to withhold one's decisions, automatically places one in one of the first two classes."

The section on evolution is up to date and convincing. Chapter VI, on "The Cause of the Growth of the Great Religions of the World," together with Chapter VII, "The Cause of the Early Growth of Christianity," make a unique argument. The author considers Gibbon's five causes for the spread of Christianity and disposes of the Asoka legend so greatly popularized by H. G. Wells in his "Outline of History."

In a very few places only will our readers take exception to the author's line of reasoning, as for example on page 169 there is reference to the possibility of reconciling Genesis with God as first cause in a certain theory of evolution; on page 267, a suggestion that Doctor Torrey's theory of the Wednesday crucifixion date may help remove apparent discrepancies; and on page 314, a reference to the future return of the Jews.

This book is a great weapon for the historic Christian faith.

H. M. S. RICHARDS.

[Evangelist, Southern California Conference.]

IF THE MINISTER IS TO SUCCEED,\* by U. S. Brown. Eerdmans Publishing Company, Grand Rapids, Michigan. 189 pages. Price, \$1.50.

The title to Doctor Brown's most recent book for ministers is truly suggestive. Is every minister called of God? Perhaps he is called, but does he always follow? Does every minister succeed? To say that every minister succeeds would be to blind ourselves to the sober facts of life. "A successful ministry is never an accident," and this excellent volume unfolds the secret of success. Every minister will profit by the counsel offered here, but especially those who are just starting out to wrestle with the endlessly intriguing problems that arise with the changing years.

The author, for fifteen years a pastor, and since then an administrator and adviser to ministers, has been in position to observe many men succeed or fail. Out of life's experience, he pauses to analyze both success and failure on the elemental basis of eight fundamental "ifs." His is a most practical approach to the problems of the ministry. Nor is he satisfied with giving his own opinions, however valuable they may be as the outgrowth of a long life of successful experience, but he is

wise enough to call to his aid the counsel of America's outstanding ministers. The volume is one of the finest available homiletic handbooks on pastoral training.

It is challenging to find that of the eight primary factors listed upon which success rests, the author should choose the element of "time" for the opening discussion. We must not overlook the fact that "time" is the one talent for which the Master will hold His servants to most strict account. A great many men in the ministry have never disciplined themselves to be master of their own time. They fail because they do not have some one to tell them what to do next.

The idea of planning their time on a rigid schedule as a guide has never occurred to some. They have never stopped to evaluate what is important and what is not so important in any one given day's work. Some simply take whatever may come into the mind on each day as the plan of work best suited to their tastes. But happy the man who will take the pains to plan each day so that the essentials will ever come first, and will never be confused with the nonessentials or the less important duties that must come in for consideration. There must be time for study, time for routine matters, time for calls, time for sermon preparation. This chapter alone is worth the price of the volume. The minister who has the good fortune to be able to plan his daily schedule wisely will have solved one of the knottiest problems of his office, and will have laid the foundation stone of success in his ministry.

Among the many stimulative sentences in the chapter, note these as samples: "The primary attributes of a successful ministry are to be found in influences, not in material things or places of preference." "The successful minister is a lover of God and a lover of folks." "He is a student, ever advancing but never quite satisfied with what he has mastered."

Success in the ministry is not so much a matter of talent or opportunity, as of concentration and perseverance. We should be startled by the straight counsel given us which plainly suggests the reason why some ministers fail in their appointed task. "Not a few of those called to be collaborators with the Master have failed to learn their trade. . . . It is a lamentable fact that the advancement of the cause is hindered by the dearth of educated laborers. . . . They do not tax the mind, they do not dig for the hidden treasure."—*"Gospel Workers,"* p. 93.

F. B. JENSEN. [Pastor, Richmond, Va.]

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LET us learn to do our own thinking, sifting truth from error, essentials from irrelevancies, and thinking through from confusion to reasoned conclusions.

\* Elective, 1939 Ministerial Reading Course.

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# THE PULPIT AND THE STUDY

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Biblical Exposition and Homiletic Helps

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## PERILS OF THE LAST DAYS (A Study Outline)

By G. F. WOLFKILL, *Professor,  
Pacific Union College*

- I. ILLUSTRATION: A road under construction is dangerous, but passable. This world is under construction. Isa. 65:17; 2 Peter 3:7, 10; Rev. 21:1.
- II. PROPHECIES CONCERNING: 2 Tim. 3:1; "Testimonies," Vol. IV, p. 206; "Christ's Object Lessons," p. 411.
1. Great perils are before us. "Testimonies," Vol. I, p. 260; "Testimonies to Ministers," pp. 464, 465.
  2. We are amid perils. "Testimonies," Vol. III, p. 53; Volume V, p. 525.
  3. Perils are upon us. "Testimonies," Vol. IV, p. 633; Volume VI, p. 61; Volume I, p. 269.
  4. The perils have come. "Testimonies," Vol. VIII, p. 315.
- III. INTERNAL PERILS:
1. Neglect of prayer. Luke 21:36; "Testimonies," Vol. III, p. 224; Volume II, p. 126; Volume IV, p. 459.
  2. Failure to study the Bible. "Early Writings," p. 58; "Testimonies," Vol. IV, p. 459; Volume VIII, p. 157.
  3. Failure to understand important truths. "The Great Controversy," p. 594.
  4. Spiritual blindness. "The Great Controversy," p. 561.
  5. Criticism. "Christ's Object Lessons," pp. 45, 46; "Testimonies," Vol. IX, p. 125.
  6. Rejection of God's word while professing to receive it. "Education," p. 260.
  7. Unawareness of the end. Matt. 24:40-51; 2 Thess. 5:1-5; "The Desire of Ages," p. 636; "Testimonies," Vol. IX, pp. 14, 135; Volume VI, pp. 128, 129.
  8. Postponement of the Lord's coming. "Early Writings," p. 58; Matt. 24:48-51.
  9. Lukewarmness. Rev. 3:16.
  10. Self-satisfaction. "Testimonies," Vol. III, p. 53; Volume I, p. 496.
  11. Self-sufficiency. "Testimonies," Vol. VIII, p. 315.
  12. Spiritual drowsiness. "Testimonies," Vol. VI, pp. 61, 62; Volume I, p. 263; Volume II, p. 176.
  13. Union with the world. "The Great Controversy," p. 608; "Testimonies," Vol. I, p. 269; "Early Writings," p. 64; "Testimonies," Vol. IV, p. 633; Volume II, p. 128.
  14. Unwise marriages. "Counsels to Teachers," pp. 344, 345.
  15. Adoption of new fashions. "Testimonies," Vol. IV, p. 634.
  16. Customs and fashions of the world. "Testimonies," Vol. V, pp. 74, 78, 81; Volume IV, pp. 629, 647; Volume III, p. 378; Luke 13:23, 24; "Prophets and Kings," p. 188; "The Great Controversy," p. 608.
  17. Lack of humility. "Testimonies," Vol. V, p. 50.
  18. Lack of sorrow for sin. Id., pp. 211, 212.
  19. Failure to recognize danger. Id., p. 546.
  20. Death stupor. "Testimonies," Vol. I, p. 261; Volume III, p. 38.
  21. Failure to perform religious duties. "Testimonies," Vol. IV, p. 560.
  22. Waiting to be energized. "Testimonies," Vol. I, p. 261; "Early Writings," p. 71.
  23. Unpreparedness—foolish virgins. Matthew 25.
  24. Cares of life, eating, drinking. Luke 23:24; "Early Writings," p. 58; "Testimonies," Vol. V, p. 276; Volume VIII, p. 316.
  25. School studies. "Testimonies," Vol. III, p. 224.
  26. Pains of duty and pleasures of sin. "Testimonies," Vol. V, p. 53.
  27. Pleasure parties. "Testimonies," Vol. I, pp. 504-506, 513; "Patriarchs and Prophets," p. 459; "Counsels to Teachers," pp. 344, 345.
  28. Jestings and foolish talking. Prov. 24:9.
  29. Pleasure seeking. "Testimonies," Vol. I, pp. 269, 496, 504.
  30. Music. "Testimonies," Vol. I, pp. 497, 506, 513.
  31. Reading. "Testimonies," Vol. VIII, p. 308; "Early Writings," p. 58; "Patriarchs and Prophets," p. 459.
  32. Reading of infidel authors. "Testimonies," Vol. VIII, pp. 306, 307.
  33. Speculative knowledge. "Testimonies," Vol. VIII, p. 290; "Ministry of Healing," pp. 427-438.
  34. Pantheistic theories. "Testimonies," Vol. VIII, p. 291.



35. Philosophical speculation. "Testimonies," Vol. VIII, p. 305.
36. Doubt. "Testimonies," Vol. V, p. 274.
37. Iniquity abounding. Matt. 24:12; "Acts of the Apostles," p. 473.
38. Fear of relatives. "Early Writings," p. 271.
39. Commercialism. "Colporteur Evangelist," p. 101.
40. Accumulation of property. "Testimonies," Vol. I, p. 492.
41. Earthly treasures. "Testimonies," Vol. V, p. 275; Volume II, p. 128.

#### IV. EXTERNAL PERILS:

1. Immortality of soul; Sunday sacredness. "The Great Controversy," p. 588.
2. Spiritualism. "The Great Controversy," p. 552; "Early Writings," p. 262.
3. Papacy; Religious persecution. "The Great Controversy," pp. 608, 615.
4. Mark of the beast. "The Great Controversy," p. 449.
5. Sunday laws. "Prophets and Kings," p. 186; "Testimonies," Vol. V, p. 525.
6. Legalization of liquor. "Prophets and Kings," p. 186.
7. Apostasy. "Prophets and Kings," p. 188.
8. Short time of trouble. "Early Writings," p. 85.
9. Judgments of God: floods, earthquakes, tornadoes, plagues, fire, bloodshed, calamity by sea and land. "Testimonies," Vol. IX, pp. 97, 11. Volume VIII, p. 252.
10. War. "Testimonies," Vol. IX, pp. 97, 11.
11. Deception by miracles. Matt. 24:24; Rev. 13:13, 14; "Testimonies," Vol. IX, p. 16; "The Great Controversy," p. 625.

### EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

**DEATH-DRAPED CHAIRS.**—A minister visiting a penitentiary on Saturday was invited by the Christian warden to speak to the inmates the next day. That evening the minister felt impressed to go to the penitentiary and learn the details regarding the service. Noting two chairs draped in black in the main assembly room, he inquired as to the reason. Said the warden, "These two chairs are draped for death. Your sermon will be the last these men will ever hear." You can realize that Browning and Emerson figured very little in the sermon that was delivered on that occasion. There are chairs in most audiences draped for death.—*Sunday School Times*.

**UNCONSCIOUS INFLUENCE.**—When traveling through southern Florida, one occasionally sees the tall, crumbling trunk of what was once a stately palm, now bereft of all its leaves, and, near the top, girdled many times with a snakelike rope of fibrous growth. It is a sad spectacle—a sad example of tragedy in the vegetable world—and proof that not far away is a fig tree. We are told that when a bird eats of the fruit of the fig tree, the seeds stick to its bill, and it seeks the hard surface of the palm

on which to rub its bill and dislodge the seeds. These seeds germinate and send up shoots which grow rapidly and twine tightly, round and round the tree, literally strangling it until it dies. Poor thoughtless birds, you who by your very nature love the trees, little did you think as you sought your own comfort, that your apparently innocent act would be the cause of such destruction. Poor thoughtless Christians, who by our very profession love our fellow men, how often do we, seeking our own pleasure and forgetting our responsibility to our brother Christians, unthinkingly lodge in the mind and heart of some weaker brother a word, an idea, an act, that, exerting at first only tiny influence, gradually gains a strangling hold and kills something beautiful in the life of one of God's creatures—made in his likeness.—*Watchman-Examiner*.

### RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

#### "Catholic Action" Implications

IT is imperative for us as workers to be conversant with Catholicism's terms and with its program in its struggle for the restoration of its former powers. One such term and provision is "Catholic Action." In Europe, the term (and its parallels, *Action Catholique*, in French, *Azione Cattolica*, in Italian, and *Accion Catolica*, in Spanish) has significant connotations.

The term was first used by Pope Pius X, who died in 1914. The present pontiff, Pius XI, under whose reign it has grown rapidly, defines it thus: "The participation of the laity in the apostolic mission of the hierarchy." The reactionary ideals and objectives of Catholic Action, with their bearings on politics and teachings on sociology, are comprehensively set forth by J. W. Poynter in *Zions Herald* (Jan. 20, 1937), from which we here quote. Its aim is to produce a rigid unity of action among Catholics to influence public life. This we need to sense and to watch.

"The church (meaning the Roman Catholic Church) and the state are independent powers, each supreme in its own sphere, 'but with this condition: that in matters of common concern the state shall agree with, or defer to, the church' (Leo XIII, encyclical 'Arcanum Divina'); the church is entirely a free and perfect society, dependent on no other power (Leo, 'Immortale Dei'); the church has the power of judging and punishing, and those who would restrict her to teaching and advising 'attenuate her whole power' ('Immortale'); the state should profess one religion, and that one should be Roman Catholicism, 'which alone is true' ('Immortale'); equal treatment, by the state, of various 'religions, as they call them,' is wrong ('Immortale'); complete liberty of thought, opinion, and publication is an evil ('Immortale'); 'lying opinions' (i.e., opinions opposed to Roman Catholicism) 'should be diligently repressed by public authority' ('Libertas,' also 'Immortale'); the criterion of what the state should regard as right is agreement with Roman Catholic doctrine ('Libertas'); the Church, looking on toleration as an evil, can wink at it only 'for some greater good,' and it should be as limited as possible ('Libertas'); state laws which conflict with Roman

Catholic teaching are not morally binding ('Sapientiae').

"These principles clearly express the full medieval ideals of Innocent III and Gregory VII; and Leo XIII said ('Immortale') that 'whatever the popes have taught formerly, or shall teach, must be held firmly: especially as to the so-called "liberties" which now are so greatly coveted.' He admitted that at present the Church cannot enforce her claims, but added that she hopes for 'better times' to enable her so to do ('Libertas'). It may be added that the Roman Church claims divine-right jurisdiction over marriage (Leo's 'Arcanum,' and the present Pope's 'Casti Connubii') and education (the present Pope's 'Rappresentanti'); and that, by the 'Motu Proprio "Quantavis Diligentia"' of Pius X (1911), it is an offense involving excommunication to cite a cleric before a civil court except by permission of the bishop."

## Modernism's Changing Emphasis

ADDITIONAL evidence on Modernism's changing outlook and emphasis is revealed in an article on "Missions and the Changing Order," by Dr. Samuel McCrea Cavert, secretary of the Federal Council of Churches in America. The article appeared simultaneously in various denominational journals early in the year, and was the report of an address delivered at the recent Foreign Missions Conference of North America. We quote from the Methodist *Zions Herald* of February 16. Observe the italicized sentence, so emphasized in the original:

"Ten years ago—or even five—my approach to this question was very different from what it is today. Not different in basic convictions, but different in perspective and emphasis. If the changed outlook were something that had happened merely to myself, it would be of slight significance; it is worth bringing into this address only because, as I believe, it is characteristic of a general trend. *In the first place, our thinking about the social function of the church is less sociological and more theological and evangelistic.* The reason for this change in emphasis is not far to seek. It is because we live in a very different social environment from what we were living in a few years ago. No longer are we able to think in terms of a rosy social idealism which by easy evolutionary stages will usher in something like a Christian world."

The collapse of the social-gospel anticipation is here confessed, and the cause and process of the disillusionment set forth thus:

"The contrast is vividly illustrated by the difference in atmosphere between the Stockholm Conference on Christian Life and Work in 1925 and the Oxford Conference on the same subject in 1937. *At Stockholm the delegates, with the exception of a few continental Europeans, were sure that in a generation or so war could be abolished, social injustice eliminated, and a kingdom of love and peace established.* At Oxford that idealistic mood had yielded to one of tragic realism in the face of the catastrophic storms that were sweeping through the world. Oxford realized that the church has good news for men only if it can show them that behind their striving there is a sovereign God who wills a new world and who in Jesus Christ has mediated more than human insight and more than human power for its achievement. We begin to see now that the strength of the Christian social movement is ultimately to be found not in ethics but in doctrine. For during the years between Stockholm and Oxford, great rivals of the Christian conception of reality, of

man and his destiny, have claimed the allegiance of millions. Communism, fascism, and national socialism have announced new 'gospels' which repudiate cardinal truths of the Christian gospel."

The changed world situation has forced a rethinking of the gospel, and this in turn has caused a revising of the Modernistic emphasis of recent decades.

"In the face of such an irrepressible conflict the issue is not merely whether the church can effect certain needed social changes, but whether it has a world view capable of standing against the unchristian world views which are now being inculcated with all the ardor of a missionary crusade. Over great areas of the earth, the church is again in the situation it was in during the first three centuries. Its message is no longer regarded as the dominant influence in a Western society that takes Christianity for granted—the church is rather a minority in a civilization that does not accept the Christian faith. *We are driven back, therefore, to rethinking what the gospel was which triumphed over the Roman Empire. Christianity won its victory in a crumbling empire because it was a gospel about God, a God whose will is the final reality in the universe and who has entered into human life for man's redemption.* And the crucial question, now as then, is whether Christianity is true or false in what it affirms about God and man."

## New "Bible" Proposed

MAN'S daring contempt for divine revelation in these days, the lightness with which he esteems the inspired Book, and his presumptuous plans, appear in ever-changing form. For instance, in *World Digest* (March), John Rossel presents an "Outline for a New Bible." Contending that "truth is everywhere—not just in one place, or in one book" he urges that search be made in all places and the results be gathered into a new Bible. Asserting that Christianity in the Bible contains "much truth," he likewise denies that God's ancient people became the peculiar channel of inspired revelation. Therefore he would glean equally vital truth from all nations and sacred books. Thus:

"In this new Bible will be contained the knowledge and wisdom of the greatest minds of the entire world, from the beginning of time to the present. When completed, it will not be absolutely final, but rather will be subject to new enlightenment."

Denying the unique inspiration of our historic Bible, and not understanding God's latter-day provision for the guidance of His people, he cannot believe that "God in a moment of compassion gave the Bible to his chosen people, and since then has shut Himself off from succeeding generations. . . . Do they believe that the day of revelation is past?" So he presumptuously suggests a new and more adequate Bible. And who will write it? "The men who write the Bible must be the most learned men in the world, representing every field of human knowledge, and must go forward on the assumption that the writers are just as near to God as Moses and Saint Paul." As to authorship, content, sources of information, reliability, etc., this pitifully humanized

and secularized venture would be constructed thus:

"The first chapter in this new Bible will be written by the most learned astronomer that can be found to cooperate in the accomplishment of this great task. He will be furnished with a large corps of assistants and will be charged with only one command—he must discover and present to the world all the available information he can gain concerning the nature of the universe in which we live. He must always maintain the scientific attitude by checking and rechecking the results obtained, and admitting, where it is necessary, that there are some things not yet known. . . . He must synthesize his material and present it in such a clear and concise form, that all may have a clear knowledge and understanding of the universe in which they live. Above all, he must be free from the dogmatism which has been so characteristic of all early religious writers. . . .

"The second chapter in our new Bible will be written by the world's outstanding geologist, who will present in a clear and concise manner all the available material concerning the nature of the world in which we live. In considering the problem of the creation or formation of the world, he will seek to reconcile sacred and profane history, not at all an impossible task. In his quest, he will draw upon the Bible, the Koran, the Avesta, the telescope, the microscope, and any other source he deems necessary, just so long as he holds the discovery of truth as his goal. The geologist will reveal all that is known concerning the origin of the world, its age, and the nature of it today. . . .

"The third chapter will be written by the world's greatest biologist, who will seek to discover what can be known concerning the origin of man. He will search through all that religion and science has to offer, and try to arrive at some definite conclusions. He will, of course, recognize that there is much that is not known and probably never will be known, but that will not deter him from his task. . . .

"The next chapter will be written by a historian, who will have the enormous task of presenting to an intellectually awakened people the story of civilization from the beginning of time to the present. Unless the people know the history of the world in which they live, the story of its inhabitants and their long struggle for existence, they will not be able to understand and solve the problems of the present and the future. Statesmanship and good government are just as vital to religion as the church. No longer can they be separated into separate compartments each seeking to minister to special spheres. Good government is religion, and violated responsibility is just as much an immoral act as breaking one of the ten commandments. . . . It will be the duty of this writer to compile the best thoughts of men throughout the ages. In this chapter will be found quotations from Abraham, Zoroaster, Buddha, Confucius, Christ, Socrates, St. Augustine, Charlemagne, Machiavelli, Abelard, Shakespeare, Luther, Dante, Voltaire, Spinoza, Lincoln, Einstein, George Bernard Shaw, and Woodrow Wilson. If we would know the truth we must seek it everywhere."

Other chapters would be written respectively by a lawyer, a sociologist, an economist, an educator, a statesman, a philosopher, etc. When this is done—with provision for revision every ten years—this dreamer contends that the groundwork will be laid for "revitalized religion." This he would incorporate "as an integral part of our entire educational system from the kindergarten to the university. If a child is then reared in the spirit in which the Bible was written, he cannot but be challenged by the opportunities which will be his to help the onward march of civilization."

Such is the consummate folly and presump-

tion of a man when he denies God's declared revelation and seeks to solve, in his own puny wisdom, the riddle of God, the universe, and man.

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## THE FIELD SAYS

Echoes From Our Letter Bag

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### Unique Newspaper Publicity

EDITOR, THE MINISTRY:

In conducting his evangelistic meetings, Evangelist A. A. Leiske arranges for a special edition of the local newspaper called the Evangelistic Number. This goes to thousands of subscribers. As inquiries have come in asking just how the plan is carried out, I will give this brief outline. The plan followed in Boulder, Colorado, was that of buying the paper outright for that issue for the lowest possible amount. Elder Leiske arranged for a weekly paper instead of a daily, which is much cheaper and yet accomplishes a great deal. After settling on a definite price, the work of soliciting advertising must then be done. The regular newspaper advertising rates are used, and because of the circulation's being enlarged for that special issue, it has been easy to get advertising. One of the evangelist's company goes out and sells the advertising to the businessmen, while the evangelist prepares the material for the special issue. The advertising covers the entire expense of the paper.

As to material which goes into this paper, it is selected from our various uncopyrighted publications, such as our missionary periodicals. Some of the sermons and articles used were written by request for the occasion. This plan of getting out a special evangelistic edition of a newspaper gives wonderful publicity to the effort, and without any additional expense.

The two special meetings that were featured in the headlines of this evangelistic issue were well attended. The lecture on the "Mark of the Beast" was preached to two separate congregations the same evening. After the building was crowded full, the doors were closed and no one was allowed to enter until the second service. Long before the second service, a large crowd was waiting outside, which was in itself good advertising. That night the offering amounted to \$104.

The other service was a religious liberty mass meeting at which the governor of the State and a number of city officials were present. Of course this meeting attracted the attention of the entire city and community. Newspaper editors from near-by cities attended, and their papers carried articles on the meeting, including the governor's talk. In

some newspapers, a picture of the governor and the evangelist shaking hands was shown, as well as other pictures.

A definite friendship must be sought with an editor of a newspaper if a plan like this is to succeed. Also the evangelist should be acquainted with, and have a wide knowledge of, newspaper writing. We have been pleased with the results of this plan in the Boulder campaign.

V. G. ANDERSON.

[President, Colorado Conference.]

## NOTES AND NOTICES

### Information and Sundry Items

(Continued from page 2)

day." Part of the text in *Christian Century* (August 17) follows:

America is preparing for war today. This we see and know, all too well. Among our ranks are thousands of workers, with families to feed and clothe, who are now being absorbed into the armament industries. While innumerable manufacturing centers or plants are idle and their workers starve, there is great activity in airplane factories, shipyards, and other munition works. Indeed, we hear this preparedness justified as a means of providing employment. God knows how desperately millions need jobs; but has our civilization become so bankrupt spiritually and socially, that we must feed our workers by having them create the tools of their own ultimate destruction? We say, No! We believe the churches of America can follow no other course but to join us in saying, No!

❶ ROGER BABSON, noted statistician and observer, recently listed ten items in an address titled, "The Revolt Against Religion," in *Christian Century* (July 6):

1. A revolt against the present method of recording church membership by the theory "once a member, always a member." There is a demand for an annual reaffirmation.

2. A revolt against hypocrisy among church members. There is a demand that the standards for church membership shall be raised in order that it may mean more to be a church member.

3. A revolt against present inefficient Sunday schools. There is a demand that the teaching be more serious and more applicable to the daily needs of the scholars.

4. A revolt against ministers "hogging" the middle of the week end by saying: "Go to church between 11 and 12 on Sunday morning or not at all." There is a demand for multiple services—more services and shorter services.

5. A revolt against "intellectual religion." There is a growing belief that one cannot save his soul without being "born again." There is demand for more sane return of evangelist revivals.

6. A revolt against the prevalent custom of church committees calling on their neighbors only when the church is raising money. There is a demand for the spirit of real stewardship within the church.

7. A revolt against a few socialistic or capitalistic delegates, at national church conclaves, passing resolutions pretending to bind the entire membership.

8. A revolt against the church being in business—through operating investment trusts, publishing concerns, and other financial activities.

9. A revolt against the present wasteful competition between different Protestant denominations.

Youth is demanding more rational creeds and church consolidations. Youth is against denominationalism which is the support of paid officials and secretaries.

10. A revolt against the church's apparent lack of interest in the people's welfare. There is a demand that the church at least do more to see that their own church families obtain employment.

❷ THE September *Religious Digest* carries an instructive article by Leonard De Moor in which he tells "Why I Am Not a Barthian." In substance his reasons are as follows:

For me Barthianism means an untenable view of the Scriptures, an inadequate doctrine of Christ, an impossible doctrine of salvation, and an invalid ethics. This is the same as saying that I find its doctrine of revelation unacceptable. . . . It is a fundamental tenet of Barthianism that the Bible contains the word of God, but that it is not the word of God. Bible and word of God are, for them, not synonymous. . . . It will be unnecessary, here, to discuss the inadequacies of the Barthian doctrine of Christ. . . . Suffice it to say that any view of Christ which conceives of His value for the Christian only in suprahistorical terms, as the Barthians do, falls lamentably short of the Biblical conception of the "Immanuel." This is tantamount to a denial of the historical reality of the incarnation and the entire plan of redemption, and therefore of revelation in the concrete sense of the term. The Barthian view of salvation and its ethics are of one piece. Redemption is never something we come to possess as an empirical reality. Instead, it is something, which, coming as it does from God, comes only as a promise. And so, along every line—in its view of the Scriptures, in its doctrine of Christ, in its doctrine of salvation, and in its ethics—Barthianism is characterized by an untenable view of revelation. For, if revelation has actually taken place, the divine and the human elements will not thus be left dangling in the air like two unjoined ends of a power line. Rather, the divine lineman, if we may be permitted to speak of Him thus, will so energize the human that there will be an actual, historical, realizable experience thereof. But because it is of the very essence of the "Crisis Theology" to deny this, I cannot be a Barthian in theology.

❸ THERE is pronounced leaning in certain liberalistic circles toward communism—as witness this paragraph in the "Correspondence Column" of the *Christian Century* (February 16):

The Russian Revolution of 1917 may mark the greatest event in the history of mankind since the advent of the Christian religion. The last two decades have witnessed the birth of a new civilization. The marvelous accomplishments of the Soviet Union would seem to indicate that the Marxian approach to our economic and social problems, as applied by Lenin and Stalin, offers a valid, realistic, practical, and scientific method of class action for the abolition of capitalism and the establishment of a classless society. Over one sixth of the earth's surface, the conscious control of man's destiny has begun.

❹ In his thirtieth anniversary sermon at the Broadway Tabernacle (New York City), the late Charles E. Jefferson gave testimony to the fact that "stunt" preaching is unnecessary, as recorded in the *Presbyterian* of July 21:

I am happy to think that I have never cheapened or vulgarized the Broadway Tabernacle pulpit. Broadway loves stunts, but I have never performed one. Broadway yearns for sensation, but the Broadway Tabernacle pulpit has declined to be sensational. There are enough cabarets and vaudeville shows on Broadway without a church adding to their number.

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## THE RELIGIOUS PRESS

### Valuable Current Excerpts

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**FOUR EXPLANATIONS.**—Our world is a maelstrom. Its foundations are quicksand. Its currents of belief and action form a maze of contradiction. The consequences of its passions and purposes are a welter of horror and absurdity. Some one has said he finds four characteristics in these perplexing times, which largely account for such conditions. First, there is a skepticism which doubts or rejects all ideas or convictions old enough to have survived the test of time and experience. Its accepted philosophy stamps what is old as necessarily outworn. "Whatever is, is wrong." Only the new is worth while. Stability is a challenge to overthrow it. The second characteristic is a cynicism which discredits virtue, denies the reality of honor and sincerity, and imputes evil whether it exists or not. Another characteristic is an arrogant self-will, all but universal, which disputes authority, denies all righteousness, and sets its own greeds and passions above all laws of God or man. The last of the four is a great wistfulness, a sense of futility and need, a desire for something or some one to trust, to lean upon, to follow. The same thing was present when our Lord was on earth as a man. The people then were as sheep without a shepherd. They ran this way and that, following this or that impulse, seeking satisfaction and safety. So they do today. What a chance for men of God to lead the world to rest in God through Christ Jesus.—*The Presbyterian*, July 28.

**SPIRITUAL SUICIDE.**—If man's extremity is God's opportunity, then we say with the psalmist, "It is time for Thee, Lord, to work: for they have made void Thy law." Ps. 119:126. With the world today in a veritable seething caldron of grasping greed, clutching covetousness, heartless hate, and licensed lust, the imperative need of the hour is a sweeping revival of genuine, heart-transforming, Holy Spirit-given religion—a spiritual awakening such as the present generation has never witnessed. On the national and international horizons the clouds are looking darker and darker. Vast multitudes of people everywhere have forgotten and forsaken God, "the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13. In many places rigmarole ritual and dead forms have taken the place of vital faith in God, and the world is committing spiritual suicide!—*Walter B. Knight, in Moody Monthly*, August.

**RADIO CENSORSHIP.**—The radio industry does not want government censorship. This came out in the recent address of Neville Miller, speaking of National Association of Broadcasters. Speaking on the relation of radio to education, Mr. Miller made a strong plea for freedom of speech on the air, and warned against any agency of the government which seeks to dictate what shall and what shall not be broadcast. This question of freedom of speech on the air, in the press, and elsewhere is a vital one. All recognize that a certain amount of regulation must be exercised by somebody. At present the Federal Radio Commission is moving to increase its control of broadcasting, and there is a growing demand on the part of the public for cleaner and better programs. The broadcasters, alert to the danger of further regulation, are looking for a "dictator" to help them "clean house." Objection to government censorship can likewise be applied to censorship by the heads of the industry. Our problem is, who shall regulate the radio, and how much regulation shall it have?—*Christian Advocate (M. E. South)*, September 2.

**ETHIOPIAN MISSIONS.**—Vatican City sees a great missionary opportunity in the advances of the Roman eagles [in Ethiopia]. Swedish and American

missionary stations are now used as headquarters for Italian officers. The decree is that all work of a welfare and missionary nature must be done by Italians. Unless these non-Italian hospitals, clinics, and schools can be taken over by Waldensians, Wesleyans, Methodists, or other Italian Protestant organizations, the Roman Catholic Church will fall heir to all such buildings and equipment. It will also have a monopoly of that vast field—a territory three times the area of Germany with a population of ten million.—*The Presbyterian*, June 30.

**BIZARRE BAZAARS.**—The iron lung frequently used to reclaim churches from financial paralysis is the bazaar or sale, usually under the direct sponsorship of the church's ladies' society. Much money has been gathered by this means. *To maintain that an organization within the church may do what would be unethical for a congregation to do, is wrong.* Every organization within the church is a part of the church, for independent of the church it could not exist. Hence also whatever an organization within the church does is a direct reflection on the congregation as such. One cannot divorce a church organization from the congregation in whose confines it lives and thrives. Conducting bazaars and sales is not in itself a sinful act, and hence cannot be subject to general censure. Where exorbitant prices are asked, or inferior goods are offered, they stand condemned on other grounds, clearly stated in the seventh [eighth] commandment. Since, however, the danger of abuse is great and since the correct interpretation of a possible good use is almost entirely on the defensive side, therefore they ought not to be conducted, neither should these mediums be condoned, but their use rather should be condemned.—*American Lutheran*, September.

**METHODIST UNION.**—Now that the process of uniting the Methodist Episcopal Church, South, the Methodist Protestant Church, and the Methodist Episcopal Church is well under way and the session of the Uniting Conference is only about eight months distant, good Methodists everywhere are looking forward expectantly to the church that is to be when the major adjustments and coordinations shall have been finally consummated. What kind of organization shall we have in "The Methodist Church"? We know that it will be large—some 26,500 ministers and 7,750,000 members. We feel sure that upon the whole there will be doctrinal harmony in the organization and that the ardent spirit of John Wesley will dominate its missionary, educational, and benevolent activities. It will be evangelistic, too, and will be profoundly interested in man and the multitude of human problems that today clamor for attention and demand Christian solutions. There will be a place in the Methodist Church for persons of every nation, race, and color, for youth and old age, for men, women, and children. The new church ought in a very literal sense of the word to be God's church.—*Zions Herald (Meth.)*, August 10.

**JEWISH IRRELIGION.**—Many doubtless suppose that all Jews hold a definite religion; but the testimony of a Jewish settler in Palestine disposes of such an idea. As reported in *Christianity Today*, this man says of the colonists among whom his lot is cast: "We are all freethinkers with the exception of two. Our religion is work. We have no synagogue. We do not pray. We are atheists. We do not believe the Bible is the word of God. Religion does not interest us. We observe the Black Fast and the Day of Atonement. However, we do not observe it religiously, but nationally."—*The Presbyterian*, August 4.

**INDEPENDENT COLLEGES.**—From certain points of view the value of a Christian college does not change from year to year. Nevertheless, a changing world and a changing program of higher education introduce new purposes and values, and as we reflect on the significance of a Christian college in our day, the first value we discern is one that had virtually no meaning a generation or two ago.

Today in almost every State there are junior colleges, agricultural colleges, teachers' colleges, and immense universities maintained at public expense. Taxes to support these soak the rich so severely that they neither have funds nor the disposition to finance colleges independent of state aid. The field of higher education is controlled more and more by those who manipulate our political machinery. There is a need for both publicly supported and privately endowed colleges. Education should be available to every one. But if higher education should become exclusively a function of the state, it would be the most serious catastrophe that could happen to America. In a day when the state is becoming more and more important and the individual less and less, independent colleges are our strongest citadels of freedom. Because of the vitality and strength of our independent colleges, the pulpit, the press, and political forums are still free. The future of democracy depends upon the colleges and universities that are independent of political control.—*W. P. Tolley, in Religious Digest, September.*

**MOVIE ANALYSIS.**—The Committee of Child Welfare of the League of Nations analyzed 250 American films and found in them 97 murders, 51 cases of adultery, 19 seductions, 22 abductions, 45 suicides. Of the characters in these 250 films, there were 176 thieves, 25 prostitutes, 35 drunkards.—*The Presbyterian, July 7.*

**SECTARIAN ENTERPRISES.**—No matter what arguments may be advanced to justify appropriating tax money for sectarian enterprises, the fact remains that such a procedure invades the supreme principle of the separation of church and state. Even though such public funds should only be used to purchase free textbooks for parochial schools or provide the salaries of teachers in such schools, or even furnish the means of transportation of pupils to attend church school, or provide social service in the name of such schools, it is the use of state funds to foster sectarian enterprises. Granted that the use of such state funds has a humanitarian side to it, this cannot alter the circumstance that public taxation is being employed to develop religious sects. And by no logical means can it be disproved that when public funds are employed for the purpose of aiding sectarian development, you have union of church and state.—*The Watchman-Examiner (Bapt.), August 18.*

**CHRISTIAN LABOR ASSOCIATION.**—The Christian Labor Association of the United States is an independent labor union of Christian working men and women which seeks to establish and maintain just working conditions and wages in the field of labor and industry. It seeks these conditions through the promotion of friendly relationships between employer and employees and mutual under-

standings of each other's problems. As a Christian organization, its actions are based upon social principles as revealed in the word of God. Hence its membership is limited to those who confess the sovereignty of God and the kingship of Christ over every domain of life. It is an organization not affiliated with any particular church or denomination, but accepts as members all who believe in the basic principles given above.—*The Presbyterian, August 18.*

**NATIONAL DEFICIT.**—Speaking in terms of billions and thousands of millions may be an academic headache when Englishmen and Americans are conversing together, but when we are brought face to face with a governmental [U.S.A.] expenditure for the current year of \$8,985,157,600, not including debt retirement, the reality of the staggering figure should cause us to call for an aspirin to alleviate the physical pain in our head. And the reason is that our total receipts for the current year amounted to a mere \$5,000,270,000. Thus the deficit for the fiscal year amounts to four billion dollars. It is easy to understand that no man, nor company, nor country can habitually afford to spend eight dollars when the income is but five. The inevitable result of such finance is bankruptcy or jail for the individual; for a government, since it cannot be jailed, it is bankruptcy.—*America (R.C.), July 23.*

**WORLD LANGUAGES.**—Speaking of language, do you know that men today use almost 3,500 languages and dialects? There are 800 separate modes of speech in Africa, 130 in India, 87 in the Philippine Islands, 46 in Europe, and "42 languages are heard on the streets of Jerusalem." The growth of the English language is remarkable. A hundred years ago we were told that it was spoken by 20,000,000 people. Today it is the language of 250,000,000, and with 60,000,000 who are able to use it sufficiently for business purposes, some believe that English "bids fair to become the universal speech."—*Waltham League Messenger (Luth.), July.*

**PALESTINE'S SABBATH.**—How do the Jews of Palestine keep the Sabbath day? There are some 400,000 Jews in the Holy Land, and some 800,000 Arabs and other races. As such, Palestine is a land of three Sundays—Friday being the Moslem holy day, Saturday the Jewish Sabbath, and Sunday the Christian day of rest. Nearly a million tourists now visit Palestine annually. In the Jewish city of Tel Aviv, and in the Jewish quarters of Jerusalem, Tiberias, Haifa, and in all the Jewish agricultural settlements, everything closes down from sunset on Friday on the blowing of the shophar to sunset on Saturday. . . . It has been said that in our modern civilization it would be practically impossible to close down our transport and distribution services for a whole day. But the Jews in Palestine are doing it.

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Tel Aviv is a city of 150,000, an important commercial and distributing center for trade in the Middle East as well as a busy port. It is the home of over five hundred flourishing industries, and has now its own port and custom offices. All places of business and public transport cease entirely on the Jewish Sabbath. Even the port closes down, being thus the only port in the whole world that is closed for a whole day once a week. Often the authorities of the city place barriers to prevent noisy tourists passing through the city on their holy day. The synagogues are crowded, the Rothschild Synagogue in Tel Aviv accommodating as many as 3,000 worshippers.—*H. J. Shepstone, in Religious Digest, September.*

**CATHOLIC INFLUENCE.**—The influence of the Roman church in politics, education, current literature, and other matters, has often been pointed out. In the *Presbyterian of the South*, Dr. Ernest Trice Thompson has this to say of Catholic plans to influence the American press: "The movement originated with the Jesuits, and has been promoted by the able and energetic Jesuit weekly, *America*, chiefly under advocacy and direction of the Reverend John A. Toomey, S.J. The first complete organization has been achieved in New York City, where press committees of eighteen Catholic societies have, to quote Father Toomey, 'effected a united Catholic front in the press field.' The procedure of this consolidated 'press relations committee,' in so far as it has yet been developed, is to have a subcommittee for each important newspaper and magazine to 'keep a sharp lookout for anything in the nature of propaganda injurious to Catholicism,' to interview editors and secure retractions or apologies when anything is published that seems sufficiently injurious to warrant action, and to spread the word among all Catholics as to which papers and magazines are favorably disposed and which do not respond to the committee's representations."—*The Presbyterian*, August 18.

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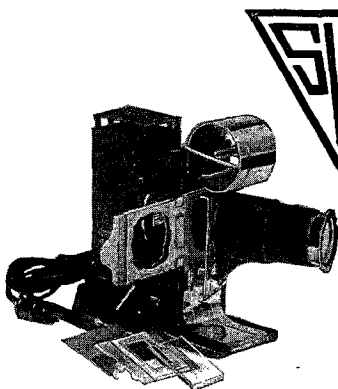
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**MARS' HILL.**—Mrs. Josephine Demas, daughter of one of the most famous architects of Athens, has urged upon the municipality the enshrining of the apostle Paul's speech in the rock on Mars' Hill. The press and a number of eminent Athenians have backed the proposal, and the director of the Archaeological Bureau has given his consent.—*Lutheran Bulletin*.

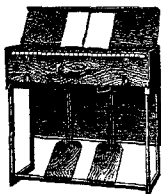
**PEACE MONEY.**—Small in comparison with the \$75,000,000 bids made by shipbuilders on each of two new battleships authorized by Congress, Frank B. Kellogg's gift of \$500,000 was nevertheless the largest donation for peace making that has been made since the World War.—*New York Christian Advocate*, reprinted in *January Religious Digest*.

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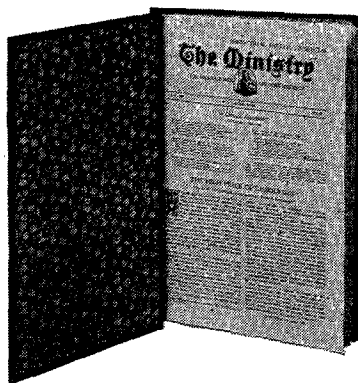
**HECTIC LIFE.**—The modern congregation as it assembles in an average city church is tense and nervous and high strung, attuned individually and collectively to the high-gear pace of our day, preoccupied with a multiplicity of diversified interests, nervous with the strain of living. Life has become increasingly hectic in this rapidly moving world. By sheer force of the countless interests and activities that bid for their attention, people are living overcrowded lives with little time for the weighing of spiritual values and little inclination for the quiet meditation and contemplation so necessary for the establishment of a balanced existence. Agitated by the disrupted social conditions and economic problems of the day, influenced strongly by the powerful appeal of modern commercialized amusement, absorbed in the manifold diversions and interests and comforts that advancing science has opened up, infected by the general restlessness which has come with the increase of leisure and the development of the automobile, the congregation as it assembles today is taut with the strain of a complicated life and harassed by countless vexing problems.—*American Lutheran*, December, 1937.

**PRESENT-DAY RELIGIONS.**—There are seven great religions of our present world. The youngest, Islam, is over thirteen centuries old. Perhaps Hinduism, at least three thousand years of age, may be called the oldest. There are also Judaism, Confucianism, Buddhism, Christianity, and Shinto. An eighth, "Primitivism," might justifiably be added, did it not already persist within these seven—it will never develop further in its own right. Four others, the religions of the Parsi, the Jain, the Taoist, and the Sikh, may be expected to vanish ultimately.—*J. C. Archer*, in *Religious Digest*, August.

**NATIONAL DEBT.**—If you had 38 billion one-dollar bills, you could paper the surface of a road over 32 feet wide all the way around the world with them. To lay them down, edge to edge, a dollar every second, would take 360 men a hundred years, working eight hours a day—and, if you're still interested in comparisons, end to end they would reach to the moon and back almost eight times. That's how much money our national [U.S.A.] debt runs to.—*F. P. Stockbridge*, in the *Commentator*, July.

The graduating class of Princeton University [U. S.A.] was asked, at its last session, "Have you attended the university chapel this year?" Three hundred and one answered, "No," and 137 answered "Yes." The Princeton chapel cost \$2,000,000.—*Religious Digest*, March.

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## Twentieth-Century Facilities

(Continued from page 14)

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Brethren, use the newspapers. It is well worth the effort in souls won and souls warned. People from miles around read the message in the papers and come to the meetings. Others in neighboring centers accept more readily when you move there, because they have read the reports in the larger central newspaper. And those who do not attend, but who read the message, have great respect for the mission, or evangelistic effort, and for the people of the mission. God is looking to you to use the newspapers, and thus hasten on the work of warning the world and winning souls for the kingdom soon to be set up.



## Practical Talents in Mission Service

(Continued from page 25)

way of the fowls of the air, the fish of the sea, the clouds, the weather, farming, sheep-herding, and healing, and had a perfect knowledge of the Scriptures and history as well.

Many times we find that matters which seem of no importance in the homeland become of much importance in the mission field. For instance, here in Alaska we have believers and various interests that can be reached by mail but three times a year. Shortwave amateur radio has therefore become a necessity between the mission office and these Eskimo churches. Last evening I received a message by amateur radio, telling of the death of one of our Eskimo believers at Pilot Point. Orders for Sabbath school and church supplies are

given by radio, and many communications are carried on by this means. This is doubly important when strikes on steamship lines interrupt communications.

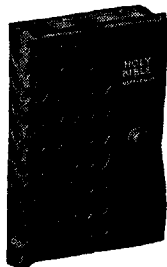
I trust that nothing I have written will cause any to place one whit less emphasis on the de-

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velopment of learning along accepted lines. But I also trust that many will be encouraged to develop the practical talents so useful on mission frontiers.

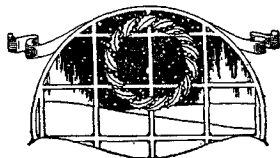
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## Essentials for Success in God's Work

(Continued from page 8)

success. These of course are desirable and are contributing factors to success, but true and lasting success, as taught in the Spirit of prophecy, will attend the worker who has the qualifications enumerated herewith.

I thought it would be very helpful to me to make out a little questionnaire for myself. I wouldn't show it to you; in fact, I wouldn't show it to anybody. But on this questionnaire I have listed these seventeen qualities, with a little square after each one. I check up on myself to see if I possess these qualities. I lay away this questionnaire, but do not forget the points wherein I am weak and unable to give myself the kind of mark I should have. Then during the next few months I endeavor to remedy these weak points and try to come up to God's standard. Then I get the questionnaire out and give myself another checkup. May God help us all to measure up to this highest standard, and be crowned with lasting success.



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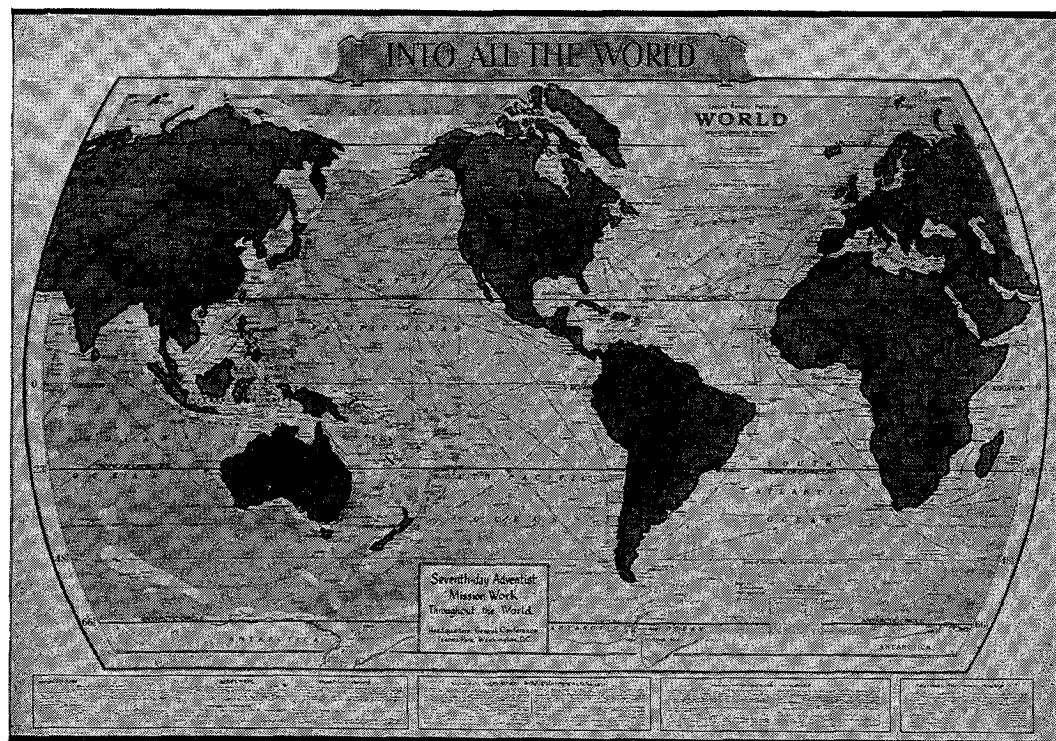
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**CHALLENGED!**—Each passing year confronts the gospel worker of this movement with increasingly difficult problems. Conditions of labor grow more exacting. The world's attention cannot be arrested with ordinary efforts, nor its challenges answered with ordinary information. The well-nigh universal religious apostasy on every hand; the secularized, godless education that is rampant everywhere; the rising tide of national, racial, and class tension that is sweeping over the earth; the steadily mounting encroachments upon human life and liberty, together with the ever-lifting level of general education, all conspire to make extraordinary demands upon our ministers and Bible workers today. The training and equipment of yesterday will not suffice for this new hour when feverish intensity has taken possession of mankind. The situation is serious. Apostasy seeks subtly to bore from within, and assaults come with increasing force from without. These conditions constitute a challenge and a call, not only to consecration, but to a specific training and a fitness commensurate with the need.

**MUSIC!**—It should never be forgotten that the advanced musical education in the world's great schools of music can sometimes be just as distorting and as detrimental to distinctive Adventism, as advanced teacher training in history, psychology, or education gained in the world's universities. The musical ideals gained under the tutelage of popular Protestantism are not necessarily more sound than her theological positions. Nor are the historic hymns of the Reformation necessarily sufficient for us now, any more than the theology of the Reformation will wholly suffice for the advent movement today. We must, without fail, keep our bearings on this point, which is of vital importance to our denominational welfare.

**DISHONESTY!**—Beware of the man who is always ready to quote the Spirit of prophecy when it supports his personal views, but who is strangely silent when its counsels would neutralize or controvert his position,—and who tries to evade or explain away their force when they are called to his attention. Such a man is not seeking to know and follow the truth, but is merely seeking support for predetermined positions. This sort of juggling with the Spirit of prophecy is a species of mental and moral dishonesty that

should deceive no one, and should be eschewed by all who see through its trick. Either the gift is from God, and its counsels are to be accepted in their entirety, or it is of human inception alone and should, therefore, be rejected *in toto* because of its claims. We should be consistent in one of these two alternatives. This journal, believing the gift to be of divine origin, accepts and seeks the full instruction of the Testimonies in order rightly to understand and follow the gracious light they shed upon our problems and privileges. They ever lead us to the Word, and conform to the Word.

**FALLACY!**—Never fall into the error of assuming that every sect or group that has opposed Catholicism through the centuries—and particularly the early centuries of her development—is thereby to be automatically placed in the category of the true church spanning the Christian Era. The grossest and wildest perversions have marked some of these dissenting groups—far worse perversions than those of Catholicism. Allegiance to truth, therefore, and not merely antagonism to Rome, must be the criterion by which to judge and classify. Each teaching must be adjudged on its own merits.

**SUPERIORITY!**—There are workers who contend that an erroneous detail in some article or book will not injure *their own* thinking or conceptions. Yet they protest against their fellow ministers' reading those same statements lest they be injured or confused thereby. They thus imply that others do not have the discernment *they* possess, and must be arbitrarily protected for their own good. What insufferable egotism, and what depreciation of one's brethren!

**REPREHENSIBLE!**—The army has a very opprobrious term for the soldier who agitates against his appointed superiors and rebels against his instructions, or who snipes at his comrades, hampering their work by weakening their hands and adding to their burdens. And it has a very summary and effective way of dealing with such actions and influences. In the church, we use softer terms and often fail to deal with the offender. But his conduct is the more reprehensible because of the exalted moral, spiritual, and ethical character of his work and his high profession. Grave is the responsibility of those who are disloyal in the army of the Lord. L. E. F.