

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

IN these tense days, when ANXIETY and FEAR are written in capital letters upon the map of the world—Europe, Far East, and

Near East—when national feelings are at white heat, and racial animosities and political antagonisms are creating estrangements perhaps unparalleled in the annals of human history, we as spiritual watchmen and guardians of the flock in all troubled sections must watch and pray lest these worldly feelings find lodgment in our own hearts, and thus defeat, or at least cripple, our divinely commissioned task of reaching all of God's children in every land and language with His final invitation of mercy and reconciliation. We must never allow ourselves to become involved with political entanglements, or to imbibe political hatreds. We must remember that we live in the midst of propaganda, distortion, and exaggeration, and then evaluate accordingly. We must distinguish between militaristic agitators and the really peace-loving majorities. God's children are scattered everywhere. We must seek them out and prepare them for the better land. The world's nerves are taut, and the temper of nations is at the exploding point. One knows not what a day may bring forth. Ours must be a steady influence, a quieting force. The fundamental unity of this world movement must not be broken. God holds us accountable for laboring to this end.

¶ THE first college club order of THE MINISTRY was for sixteen theological students at Australasian Missionary College. Sample packets of THE MINISTRY have been sent out to all colleges and the larger academies, with an invitation to all mature ministerial students to subscribe. We anticipate representative returns.

¶ PERIODICALLY, in workers' meetings in the various local and union conferences or divisions, presentations of exceptional merit are given that would be of general interest and value to our full worker body. The leaders in our various fields are invited to pass on such exceptional papers to THE MINISTRY, in order that all may benefit.

¶ Is there a struggling young theological student from your church or district in whom you have a special interest? What finer gift for the New Year could you make to him than a year's subscription for THE MINISTRY? Twelve invaluable visits, with an index in December, and the gift becomes a permanent reference volume. Arrange through your Book and Bible House. Try it out.

¶ THE first two numbers of the *Evangelist*, printed in Chinese characters, have just reached the Association office from the China Division. President Griggs writes that it is composed largely of material from THE MINISTRY, and it is being placed, together with a binder, in the hands of each Chinese worker. Each number contains twelve pages, and is punched for insertion in the holder. On one page of this issue there is a sketch, with specifications, of a neat, attractive pulpit, which should be of practical worth to our less-experienced overseas evangelists. We bespeak success for this wholesome effort. Our non-English-reading workers need every aid possible, as their source of supply is usually very meager.

¶ MANY transfers and changes in address occur at the turn of the year. To avoid a lapse in the monthly visits of THE MINISTRY, notify the publishers (either directly or through your employing conference), giving both old and new addresses. Legibility and accuracy in writing will help to prevent mistakes and delay.

¶ TANGIBLE results are, of course, the deciding factor with advertisers as to continuance of space. And advertisements for this enlarged MINISTRY are essential to continuance of the full forty-eight pages. Therefore when you buy books, church equipment, or any other items advertised in these columns, *please mention seeing the item in THE MINISTRY*. This applies to institutions as well as to individuals. Your cooperation is sincerely solicited.

¶ EARLY returns from the 1939 Ministerial Reading Course announcement to the field reveal a goodly response. The enrollments are from every group of evangelistic workers, and from the educational and medical fraternities as well. Welcome, all! And may we especially bespeak for the medical group in this their initial participation, a gratifying return for their investment. If any Seventh-day Adventist worker has not yet enrolled, it is not yet too late. You will find an enrollment blank on page 35 of this issue. Just fill it out and send it to your division Association secretary.

¶ THE world's scholarship today is utterly secular and cynical along with its technical competence. In all my travels and contacts this past summer in quest for advent history sources, I found scarcely a scholar who was not agnostic in attitude. Some were nominal Catholics of the liberal school. Others were Jewish philosophers, and those who belonged to the Anglican and other communions were notoriously unevangelical.

¶ Now while the divine command, "Hold!" has been given to the force of war just about to be released in recent weeks, we should work as never before in human history—work under the conviction of a divine compulsion.

The Ministry

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AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

EXTRAORDINARY MEN—EXTRAORDINARY TIMES*

By F. D. NICHOL, *Associate
Editor, Review and Herald*

GOD wants men who think great thoughts, dream great dreams, and see great visions in relation to the kingdom of God and the finishing of His work. I have pondered much in recent years this problem of completing God's work. And I have come firmly to the conclusion that at the rate we are going we won't finish it in a century, much less a generation. If that be heresy, make the most of it. Am I therefore critical of men and methods? Not necessarily. Do I feel that the climax of God's plan is receding into the dim future? Most certainly I do not.

I believe literally that we are in the very closing days of earth's history. But I also believe that stimulating declaration of Mrs. E. G. White that "the Lord will work in this last work in a manner very much out of the common order of things." It is this declaration that brings courage to me. When I read it, I remember that God has quite uniformly used human beings to do His work, even in great crises when something quite out of the common order of things had to be done. Even in so extraordinary a time as that of the exodus to Canaan, God used a man. And in the altogether unprecedented experience of establishing the Christian church, God used men. And I believe it will be even so in the very last days. This is simply another way of saying that God wants extraordinary men today to do a work very much out of the ordinary.

I am an ardent believer in organization, and as to our denominational organization, I believe God gave us the pattern. But there are certain dangers that exist even in the best organization. A few of these dangers should be mentioned right in this connection when we are discussing extraordinary times and the need for extraordinary men.

First, we might mention the danger that precedent will dominate our thoughts and deeds to an unwarranted degree. We unconsciously place an increasing reliance on what has been done before and the way it has been done. Precedent often comes perilously close to inspiration, and a pronouncement on what we have done before frequently affects us like an ex-cathedra utterance. Precedent is proper in its place, but it should be kept in its place. It is one thing to learn from the past; it is another thing to be enslaved by it. By the rules of precedent I find little to justify the exploits of Moses or Nehemiah or the apostles, to cite only a few notable examples of extraordinary men. This advent movement was not started on precedent, nor do I believe it will be thus finished.

A second and closely related danger is the danger of standardization in organization. Certain kinds of standards are imperative. Of these I am not speaking. But what I am concerned about is the tendency to confuse our message with our methods. Not the methods but the *message* is inspired and hence unchanging. God has greatly blessed our methods through the years, faulty as they sometimes have been. But extraordinary times call for extraordinary methods—methods that enable us to do a work very much out of the common order of things. My plea is not to scuttle time-tried methods to advance the work, but to discover additional ways that will enable us to do a larger, more creative work for God.

The third danger is hard to describe in one word. I refer to the tendency to view oneself simply as a cog in a great piece of machinery. The result is a sort of fatal complacency, born of the feeling that one is not really accountable for how the wheels run or what the machine accomplishes. And that deadly complacency tends always to stifle initiative or the sense of personal responsibility, without which ex-

* Portion of Commencement Address, Washington Missionary College, May, 1938.

traordinary things can never be accomplished for God or man. The mechanistic idea of organization, of cogs and wheels, is distressingly inaccurate. It is valuable only in teaching the lesson of the unity and coordination there should be between all the parts. But we must always remember that in actuality we are discussing not insensate cogs, but animate beings with creative potentialities, and that it is possible to have unity in diversity. Organization was never intended as a substitute for personal initiative. Instead it is the conservator of the gains made by individual initiative, and the coordinator of the labors of those who are exercising initiative.

But there is another danger even more subtle. There is the feeling that if some great thought, or dream, or vision we have for God, can only be crystallized into a resolution and unanimously passed by the denomination, success will be assured, or at least our responsibility has thus been fully discharged. It is almost pathetic, this confidence in resolutions. Resolutions may be useful in clarifying our thinking, but thinking is sterile unless it leads to action. And action calls for courage, tenacity, vision, and faith, which can hardly be created by vote. We need more demonstrations and less resolutions. The very success of an idea in operation provides the necessary momentum to give life to a resolution if it is later voted. In other words, we need not more resolutions, but more resolute men. It is an interesting fact that the book of Acts contains the record of only one occasion when formal resolutions were passed. But that book is filled with the mighty exploits of tall, resolute figures that stand out of the pages, and cast long shadows athwart a hostile world.

Finally there is the danger of feeling that because our organization most definitely functions through a certain setup of paid laborers, therefore it is not possible to do any great or worth-while work for God unless one is a part of what has come to be described as "the organized work." I think we need to redefine our terms, which means that we need to acquire a new conception of what is involved in having a part in the work of God. One is definitely in the organized work when he is working for God along lines that are in harmony with the principles of this movement and promoting the truths for which this movement stands. The question of whether we receive a salary is beside the point. I cannot too strongly emphasize the truth that the source of our salary is not the measure of our accountability to God. Our opportunities and our privileges are the true measure. And who has had better privileges than we?

In looking over the statistical records of the denomination I was startled, a short time ago, as I noted that in my brief lifetime this

movement has grown to eight times the size it was when I was born. And that led me to examine the record of growth during your lifetime. Presuming that your average age is twenty-one, I find that during this short period the movement has grown to three times the size it was in 1917, when you were born. This, I believe, ought to give you pause.

There is need for great men to meet the greater problems that arise from growth. And the problems of organization always increase more rapidly than the growth in membership. The very fact that we are today an international organization in the most marked sense of the word means that the complexities and crises of the present international situation make an inescapable contact with this movement. And the problems will grow greater and still more complex as we approach the climax of a world-wide work in an increasingly distraught and militant world.

You may say that the denomination does not welcome new ideas. That is only a half-truth. Ideas are not welcome simply because they are new, of course. In fact, you will discover that the reason why some new ideas are not welcomed is that they are really very old and have many times been proved impracticable. But if you have a really new idea or plan or method, and are willing to nurture it patiently until it has proved its worth, you need not fear that your labors have been wasted. It is still true that a man's gift maketh room for him and he will stand before kings.

Do you ask me how you may do extraordinary things for God? I would say frankly that there is no blueprint for creative thinking, no compass that will lead you unflinchingly to original ideas and plans. Else they would become standardized. But I would remind you that when God is seeking men through whom to accomplish extraordinary things, He selects men whom, like Moses, He can lead away from ordinary things up into the mount, and there commune with them; men who like the disciples were on the mount with Christ and finally in an upper room. God works in a way quite out of the ordinary through men who are out of the ordinary—men whose ways of living, whose ideals, whose vision, whose faith, and whose courage are out of the ordinary.

If you are going to think great thoughts for God, you cannot allow your minds to be too fully devoted to shallow, trivial thinking. And if you are going to see great visions for God, you cannot allow your eyes to be too dazzled with glittering things of this world. Paul saw a great vision on the Damascus road, and it shut out forever the sight of anything else. Creative thinking, thinking great thoughts for God, calls for a certain attitude of mind that can be nurtured only in the proper atmosphere. The atmosphere of the lowlands has a blighting effect. You must live on the mountaintop.

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

❏ A discussion of the mighty issues that unquestionably constitute

THOSE FINAL "RAPID MOVEMENTS"

By F. G. YOUNG, Pastor,
Milton, Oregon

OBservers of social trends are recognizing that forces have appeared which are changing the course of history. These forces have arisen suddenly and without much warning. And strange to say, all this has occurred at a time when the world was persuaded that the old order of things had been secured as the permanent rule of life on earth. Some time ago Mrs. E. G. White penned the following words:

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world."—*Testimonies*, Vol. IX, p. 11.

That these things are evident to intelligent, as well as intuitive, minds is asserted by the same authority in this significant statement:

"Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. . . . They recognize that something great and decisive is about to take place."—*Prophets and Kings*, p. 537.

And as to the nature of what is to take place, the following is enlightening:

"Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life."—*Testimonies to Ministers*, p. 116.

These statements are no longer predictions of things to come, but a recognition of that which is now occurring. It has for a long time been a recognized principle with Seventh-day Adventists that the United States is, to a large extent, the spokesman and the director of Western civilization. And what is true in the thought realm in America is often true in the rest of the modern world. Recently Stanley High, well-known commentator and a close acquaintance of Mr. Roosevelt, said of him:

"He has created an atmosphere, released forces, and set a trend in the United States which are as much more significant than the New Deal as they threaten to be beyond its control."—*Harper's Magazine*, September, 1937.

The forces which have been released, no doubt, constitute some of those agencies which Mrs. White said she saw "combining and consolidating" years ago. What makes thinkers apprehensive is that these dangerous forces

should appear at a time when the world is in the midst of great and decisive changes, when doubt and uncertainty mark every phase of life. On the state of flux in America, Harold L. Varney, a keen observer of the time, has made the following statement:

"It may be in the phrase of Matthew Arnold, that Mr. Roosevelt is but the symbol of the transition between two worlds, one dead and the other powerless to be born. What gives tragedy to his role, however, is that he has come to power in one of those sensitive moments in history when the attitude of a single ruler may be the balance weight in the death of a world which could have been saved."—*American Mercury*, October, 1936.

The "great changes" Mrs. White saw in vision a number of years ago are probably what Fulton J. Sheen recently described in these words:

"Up until the World War one could not pick up a book or a magazine, or listen to a speech, without hearing something about 'Progress.' Everywhere there was hope, prosperity—a certain onward, upward march to the tune of evolution, to the Golden Age of material prosperity and earthly happiness. . . . Today instead of progress, evolution, prosperity, and world peace, we have decay, unrest, uncertainty, doubt, and above all else a feeling of not knowing where we are going."—*The Prodigal World*, pp. 18, 19.

Everywhere there are voices crying in the wilderness, warning the world against political medicine men and economic pressure groups. No one seems to know, however, what is to be done about the situation, or which is the way out. Seven years ago H. G. Wells, then describing the world of tomorrow, wrote the following:

"Some time ago I wrote that the salvaging of civilization was a race between education and catastrophe. Nowadays I am forced to add a qualification. . . . Catastrophe indeed travels briskly, . . . but education has not even started yet; . . . there is no race at all. It looks like a walkover for catastrophe."—*Reader's Digest*, December, 1931.

Mr. Wells is regarded by some as a prophet of gloom. However, he is by no means alone in his pessimistic interpretation of current trends. Not long ago Oswald Spengler, another modern prophet, whose "Decline of the West" is one of the most widely read works on the continent of Europe, wrote, in harmony with the revelator's assertion that "the nations were angry," as follows:

"We are living in a mighty age. It is the greatest that the Western civilization has ever known or will know. It corresponds to the classical age from Cannae to Actium. . . . The World War was but the first flash and crash from the fateful thunder-cloud which is passing over this century. As then, at the commencement of the Imperium Romanum, so today, the form of the world is being remolded from its foundation, regardless of the desires and intentions of the majorities or the number of victims demanded by every such decision."—*"The Hour of Decision,"* p. 18.

An international change from the spirit of peace and good will to that of war and oppression indicates a deeper change in the process of modern political thinking. Something has happened to the social philosophy of the age. While acknowledging the dreadful aspects of the present world, and granting that "something great and decisive is about to take place," this modern commentator also expresses awareness of a contemporary paralleling perspective history.

Before taking up the matter of historical parallels, it would perhaps be more logical to give consideration first to the question of the revival of old problems that society had for so long considered solved. Take for example the question of an adequate social order after the world had struggled through history's greatest conflict—the war to make the world safe for democracy. After the war was won, the question itself was more undecided than ever. On this point, Sherwood Eddy quotes Dr. Nicholas Murray Butler as follows:

"The world has come to one of those great turning points when humanity is once more being compelled to reconsider the question, which from the beginning of history constituted the very heart of the problem of political and social progress—the question of the rights of the one and of the many."—*"The Challenge of Russia,"* p. 253.

It does not, of course, require lengthy arguments to demonstrate the validity of the assertion of Mrs. White that old controversies would be revived, for today it is common knowledge and a matter of general interest that just that has occurred. In this connection Arthur E. Holt, chairman of the Federal Council of Churches of Christ in America, says:

"For the last three hundred years we have been emphasizing the rights and responsibilities of the individual. Men began to explore human society almost entirely from this angle. They developed great slogans—the right of private judgment, the right of free speech, freedom of the press, freedom in education, the right of every religious group to organize as it saw fit, private initiative in business, and the right of private property. These principles came to be considered as finally established; they had been won at great cost, and seemed to mark out the path of all future progress. But gradually society has taken another turn. Once more it is beginning to explore the interdependence of life. We are coming to see that the great values of life cannot be gained by us as individuals."—*Christendom, Summer Quarter, 1936.*

The individualist-collectivist controversy is in full swing again in nearly every part of the world. The issue is as yet not clearing up

very fast, and what is exceedingly disconcerting to conservative society is the fact that the most active minds and the most aggressive thinkers are swinging to the collectivist side of the controversy. Bernard Eugene Meland, one of the bright lights among interpreters of trends, makes this observation:

"What is the important insight that emerges from these converging lines of thought? It is the realization that things and people exist in relation, and that apart from these relationships they cannot be adequately known or evaluated. . . . The implication of this outlook for the ethical interests of modern society is sobering. On the one hand, it seems to judge inadequate, even obsolete, the whole philosophy of individual liberty that has shaped the American Commonwealth during the past three centuries, and endorses the integrative and communal emphasis manifest in the collectivist movement of the day. . . . There is little gained in denouncing these tendencies as un-American, undemocratic, a thrust at liberty, etc. Cuss words, however respectable, are just cuss words nevertheless."—*The Journal of Religion, Spring quarter, 1937.*

In these times when intellectuals are rethinking the theory of individualism, and the proletariat are rethinking the problem of food and shelter, freedom is definitely threatened with annihilation. Liberty, without the guaranty of the standard necessities of life, is rapidly losing its charm in this age of high-pressure living. To this question, St. John Ervine makes the following contribution:

"Just as culture was the first casualty in the war to save culture, and has been the last of the wounded to recover from its injuries, so freedom, for which we fought so hard, is in danger of being done to death, not by those who hate freedom, but by those who profess to love it. The greatest enemies of liberty now alive are not aristocrats or priests, but 'advanced' intellectuals and workingmen."—*American Mercury, March, 1938.*

It is thus evident that current opinion is relatively clear that forces have been released which are "combining and consolidating" for conflict, that "great changes" are taking place, and that "old controversies" are being revived to new life. Thinking men and women everywhere are seeing approaching events as they cast their shadows before them.

Among other things, "past history will be repeated" and is being repeated if observers may be trusted. Since the year 1844, the advent message is not again to be hung on time-setting calculations. The march of events is the only clue to the proximity of the coming of Christ. In concluding His great sermon on the second advent, the Master cautioned His hearers by saying: "Watch therefore, for ye know not what hour your Lord doth come." The history of nations speaks to us today as a reliable indication of where the church is.

"The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages, and what may be expected in the time to come."—*"Prophecy and Kings,"* p. 536.

All would do well to study history again, perspective as well as contemporary, for his-

tory is being repeated. History is teaching mankind some mighty lessons on divine revelation, and the wise will take them to heart. This is the surest way at the present time to orient oneself with reference to time and eternity. Nicholas Berdyaev, a profound religious philosopher, speaking on historical parallels, says:

"If we may judge from numerous symptoms, we are approaching a new historical epoch, one which will resemble the first Middle Age—those still obscure seventh, eighth, and ninth centuries that preceded the medieval renaissance."—*The End of Our Time*, p. 59.

In speaking of the latter day, the prophet Isaiah affirms that "darkness shall cover the earth, and gross darkness the people." Fulton Sheen, noted Catholic authority, speaks of our age as "what might be called the penumbra of Christianity—that line where light fades out and shadows begin."—*The Prodigal World*, p. 22. History and prophecy seem thus to agree on the thought that the immediate future will be marked with some kind of figurative darkness, if the shadows of twilight may now be said to be obscuring the close of a recognized period of light. This assertion is greatly strengthened by an authority already quoted, as follows:

"The means of research which are adequate to the sunlit day cannot be of any use for the examination and disentangling of events and phenomena in the eveningtide of history. Men of intuition perceive, and all the signs and proofs show, that we have passed from an era of light to an era of darkness. . . . Night is not less wonderful than day; it is equally the work of God, it is lit by the splendor of the stars, and it reveals to us things that the day does not know. Night is closer than day to the mystery of all being."—*The End of Our Time*, pp. 70, 71.

—Please turn to page 40

THE QUERY CORNER

Bible Questions and Worker Problems

As to Vested Choirs

What position does the denomination take in regard to the wearing of robes by members of the church choir?

OUR denomination has never, by General Conference action, taken a definite stand regarding the question of vested choirs, though the choir at the last General Conference session was robed. Many of our churches and institutions have vested choirs, and their course is believed to be consistent with the principles laid down in the Bible. God is a God of order, and anything which tends to increase order, reverence, and the spirit of devotion in the house of God is surely legitimate.

When David brought the ark from the home of Obed-edom to the city of Jerusalem, the

singers wore distinctive robes. In 1 Chronicles 15:27 it is recorded as follows: "David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen."

In the scriptures following this, many references are made to the policy laid down at that time; and often as one reads the records pertaining to the conduct of religious service, the expression, "as David instructed Israel," is found. It is apparent in many of these instances that David's policy of vested choirs as followed at the time of the removal of the ark from Obed-edom's home was followed. At the time of the dedication of Solomon's temple, the same plan was adopted. In 2 Chronicles 5:12, 13, we have this interesting account:

"Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them a hundred and twenty priests sounding with trumpets. It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good; for His mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord."

Singing is as much a part of the religious service as the sermon. It is just as proper to make careful selection of singers and their dress and the type of music, as it is for the minister to give careful consideration to the sermon or any other feature of the service.

The objection to the wearing of robes in the minds of some is, no doubt, due to their fear that the adoption of this uniform vestment would indicate a drift toward the world. However, this is scarcely sound reasoning, for if one's tendency were toward the world, it would doubtless be more clearly indicated by following the fashions in personal attire and spirit. The determining factor is, therefore, the consecration and devotion of the members of the choir. If their hearts are right, it will be manifested in their dress, words, and acts, whether or not choir robes are worn.

The wearing of robes by a choir has the advantage of uniformity, simplicity, and orderly appearance, all of which makes the plan desirable. In every case, however, robes worn by choirs in our churches should be simply made. They should not in any respect pattern after the elaborate gowns worn by choirs in some of the popular churches. In some of our churches where choirs are vested, neat black robes with white collars are provided for men and women alike. In others, black robes are worn by the men, and white by the women. More often, however, the women wear a neat black robe with a plain white collar, and the

men wear their civilian clothing of dark material.

It is not possible for all the members of the choir to have dark clothes. Some of them do not ordinarily choose that color for their wearing apparel, and they are not financially situated so that they can supply themselves with the necessary change. By providing robes for the members of the choir, the church can share in the purchase price. The material used may be inexpensive and yet attractive. The choir may thus be enabled to present a dignified appearance and thus contribute to the order and reverence of the church service.

When once a church becomes accustomed to a vested choir, the attention of the congregation is not then centered upon the dress and the various colors of clothing otherwise displayed by the choir. These variations in themselves may be perfectly proper individually, but when assembled they have a distracting effect upon members of the audience.

However, in spite of all that might be said in favor of a vested choir, if the wearing of robes were to bring an inharmonious spirit into the church, then surely the choir has destroyed the very thing for which it was instituted. Therefore, where there is serious question in the minds of church members with regard to the wearing of robes, it would be better for the choir members to wear their usual Sabbath clothes, selecting those garments which would in every way be in keeping with the spirit of reverence and modesty; thereby helping to bring in and maintain a spirit of harmony among all of the members of the church.

C. L. BOND.

[Associate Secretary, M. V. Department.]

BIBLE WORKERS' INTERCHANGE

Methods, Experiences, and Problems

Evangelistic Bible Class

By MRS. HOWARD A. CURRAN, *Bible Worker, Lodi, California*

THE Bible class in connection with a large evangelistic series has proved to be a most excellent method of getting personal contacts with interested people, as well as indoctrinating them in various phases of our message. And in the end, it greatly increases baptisms.

This class should not start until several weeks after the opening of the series. During those weeks the Bible worker should freely mingle with the people, making personal contacts, getting names and addresses, and becoming acquainted generally. Thus, when the class starts, these same people will want to be with their friend, the Bible worker, and will bring their family and friends.

The Bible class room should be located in a conspicuous, easily accessible place, preferably to the immediate right or left of the main entrance. It should be large enough to seat all who desire to attend, both our own people and others who are interested. A room 12 by 28 or 30 feet may be adequate for the average effort, although many times this is not large enough. The room should be well lighted, tidy in appearance, and well arranged. Charts on the walls enhance the attractiveness of a room. Earnest, consecrated, "live-wire" ushers are also an important help in securing a successful attendance of the class.

It is well to use stereopticon pictures, or some form of illustrated pictures, for this half-hour study. A five-minute review of the previous lesson is appreciated by those who attend. This helps to fix the lesson in the minds of those who were there before, creates a deeper interest on the part of those attending for the first time, and helps to dispel any stiffness that might exist. Flash cards, with a Bible text on one side and a suggestive phrase on the other, are very helpful. This five-minute review allows time for any who may be a little late, to be on time for the evening's study. At the close of the period, it is well to hand out mimeographed sheets containing the evening's lesson.

In order to gain an audience when the time comes to start this class, the evangelist will mention the class a few nights previously. He must be an enthusiastic believer in this feature, and a booster for it. The attendance will largely depend on how much he advertises it. The people generally do what the evangelist wants them to do. Once in a while, he will visit the class as an onlooker, to show his heartfelt interest in it.

When the testing truths are given, and the people are making their decision for the truth, this class is called "The Baptismal Class." Having the names and addresses of each one, it is easy to keep in close contact with all, to pray with them, to answer their questions, and to help solve their problems. Attending the baptismal class makes the people baptismal-minded, and when the time comes for baptism, you can count on the members of the former evangelistic Bible class being present almost a hundred per cent.

In the recent campaign conducted by Evangelist Richards, at Lodi, California, under the name "Voice of Prophecy," there were four baptisms in the first part of the series, in which 53, 29, 32, and 52, respectively, were baptized. The first baptism came in the eleventh week of meetings, and the others came at two-week intervals. With a short return engagement, a total of 254 were baptized. Through the entire period of the meetings the tent was packed with a thousand people or more, and the Bible class room was filled to capacity each evening.

THE CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

MISSIONARY MISCONCEPTIONS AND MISTAKES

By FREDERICK LEE, *Associate Editor,*
Review and Herald

THE trial-and-error method seems to be the most generally used system of human endeavor. Although experience is the most exacting teacher to be found, it is nevertheless the one most universally employed. It seems necessary for most people to blunder through life, making one mistake after another, before they can add to their knowledge some of the most precious lessons of life. Thus it is that so many older people say, "If only I could live my life over, how differently I would do on certain occasions."

It may not be too disastrous to live by the trial-and-error method, if we live among people who know and understand us. But if this method is used in a mission field by one who has crossed seas and continents as a representative of the best that life has to offer, we cannot compute the dire results for the religion of Christ.

Every missionary delights in recording the souls he knows he has won to Christ; but how many try to figure out the losses that have accrued to the church through their mistakes? That is something that we do not like to think of, but it is something that should be given very careful consideration by every Christian who lives among non-Christian peoples. The people in foreign lands have been very charitable, often overlooking the mistakes of the missionary. They have listened to his teaching and said it was good. They have looked upon his humanitarian acts and thanked him for them.

In the past the missionary has heard little criticism on the part of the non-Christian as to his life and work. This is because the nationals of non-Christian countries have taken the missionary in and accepted him at face value. With a simple and humble faith, millions have looked to Christian missionaries as the exemplification of the good life, even though they may not have been willing to follow in the Christian way.

But it is different in these days of disillusionment. The so-called Christian nations have not proved to be the centers of liberty and justice that the non-Christian world had hoped. They have seen that the professed followers of Christ have often assented to the unrighteous and unchristian deeds of their

countries. The World War, in which the nations of Christendom flew at one another's throats, even with the sanction of the Christian churches, and employed millions from non-Christian nations to help them in the bloody work, brought bewilderment and doubt to that part of the world which had hoped for much from Christianity.

The anti-Christian and the anti-God propaganda that has been circulated recently in many non-Christian lands has done much to break down the prestige of the missionary. Then, too, the teachers of higher education in so-called Christian lands, with their freely uttered ideas of doubt concerning Christian doctrines, have been an undermining influence in the work of the missionary.

Although the missionary may now have greater facilities for work, yet he has a definite resistance to meet that was little seen in the early pioneering days. How much better equipped the missionaries of these days should be, then, in experience, understanding, and Christian diplomacy! The missionary no longer works in a corner. That which is done today in a far-off village may be heralded to the world tomorrow. The inadvertent act of one who thinks he is not observed may have a far-reaching effect.

Most of the unforgivable mistakes of the missionary are the fruitage of some misconception. If the national of another land is confident that the missionary is endeavoring to understand the people for whom he is working and is trying to adapt himself to circumstances in a sympathetic way, he will overlook many mistakes. The peoples of mission lands have an understanding of the frailty of human nature. They do not expect the missionary to be a god. But they do expect him to come in the spirit of Christian helpfulness and with a kindly bearing.

Some of the misconceptions that cause greatest offense might well be mentioned. Just because they are oftentimes poor and uneducated, the nationals of other lands are not necessarily or inherently inferior to the missionary. They have merely been unfortunate and without opportunity. If one would look about him in almost any land which has known long periods of civilization, he could find those who

are just as cultured, intellectual, clean, and privileged, as any he finds in his own land. And, on the other hand, a missionary or any one else can find in his own land the very types he may see and despise in other lands.

Most peoples, except the very primitive, have a history and culture of which they are proud. They are inwardly unwilling to bow and scrape to any one, and when this is done it is only because of force of circumstances. But the missionary should never take an advantage of his position. If he does, his work is crippled. Consideration and courtesy should be manifest to the very lowly. One must feel "brother" in his heart when he utters that spiritual-bond word in any language. One should respect and praise the best that he sees in others, and be reluctant to criticize any national weakness. It is never fitting for a guest to find fault with the service that he receives.

Another misconception is that there is only one good way to perform an act, and only one right attitude to take on all occasions—the way one's own people have done it. The missionary does not go to other lands to change customs and ways of doing things; provided, of course, that they do not conflict with fundamental Christian principles.

He who has his eyes open will learn many good methods of doing things, and will be surprised at the different ways in which one can approach almost any problem. The positive and aggressive attitude toward life which has been developed by intensely modernized nations does not always bear the best fruit, nor even bring the quickest results.

One must not be too positive when dealing with people of another race. That is the best way to defeat most plans. The missionary must remember that there is a natural barrier between him and those to whom he goes. He must ever endeavor to break down that barrier as much as possible. But any opinionated attitude, and "high-pressure" method, any haughty manner, will raise the wall of separation. In fact, the tactless and inconsiderate missionary will by his very actions build a barrier so high that he will be unable to make close contact with the people.

Persons who are naturally contentious, who quibble over fine points, who love to argue and carry their point, to the discomfiture of another, might better stay in the country where they are best understood and where their actions may be overlooked. The words of Paul are most applicable to the missionary in these days, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Tim. 2:24, 25. Too many representatives of the Master are oblivious to their own bungling ways. Protesting their peaceful intentions everywhere they go, such persons unconsciously stir up strife. The

mission field is no place for the contentious man or woman.

One should have lips that speak truth in love, hands that are raised only to bless, and a heart that can take in the whole world, if one would be a successful missionary. The missionary will be tried and tempted on many occasions. His spirit will be provoked as was Moses', but he should beware lest he speak unadvisedly with his lips. He should remember that his words and actions may often provoke the people for whom he labors. He should keep in mind the words of Paul, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6.

Other Dos and Don'ts

Other points that often need to be reiterated may be listed as follows:

STRIVE TO BE IMPARTIAL. While you must put your trust in men who have won your confidence, remember that they may not be as worthy of your trust as some others. Never permit a group of men to absorb your whole attention, or be your only counselors. Widen your circle of advisers. Try to win the confidence of all your fellow workers.

BE FRIENDLY, BUT NOT FAMILIAR. A missionary may be able to speak out his thoughts to those who understand the background of his life without harm's being done. But uttering careless words and whimsical remarks, making unseemly comparisons, and criticizing fellow missionaries, nullifies his influence. The one who permits his tongue to run away with itself, who knows not when to speak or to whom to speak, will be a constant source of difficulty.

STRIVE TO UNDERSTAND AND BE UNDERSTOOD. In order to do this, it is imperative that the language of the people be thoroughly studied, and their customs closely observed. Any indifferent attitude toward learning the language and customs will be reflected in one's attitude toward the people.

BE PATIENT; BE TRUSTFUL. A hasty, impatient spirit spells disaster for the missionary. A suspicious, distrustful attitude repels those who are in need of help. It is better to lose a minute or an hour than to lose a soul. It is much better to lose a dollar now and then than to drive all men from you. Do not try to rein people up quickly to a standard which you think is right. Do not use disciplinary measures unless it is absolutely necessary and it is your prerogative to do so. Take the longer way by giving instruction, line upon line, here a little and there a little. Never accuse any one of a misdeed, unless you are absolutely sure of what you are saying. Always be afraid to be absolutely sure about your opinion of any one in a strange land. Never be abrupt

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JUST BETWEEN US MISSIONARY WIVES—No. 4

Adjusting Ourselves to Conditions

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

PIETY and simplicity go hand in hand. Missionaries' wives and ministers' wives should be examples and set the ball rolling toward more simplified living. Many wives fuss so much over their cooking and house-keeping that there is time for neither missionary work nor soul culture. When the General Conference president or the division committee members come to our homes, we stretch every nerve to have every detail perfect. This is good; but I believe we should not wear ourselves to a frazzle, so that we will be laid up for days afterward. This is neither religion nor sense.

I remember one good wife in India who always said: "What is good enough for my husband is good enough for any visitor I may have." One day she unexpectedly had some distinguished guests. She had been treating the sick in the mission dispensary all morning. The little schoolboy who helped her had made mashed potatoes and gravy for lunch, and she had baked bread in the morning before she went out. Without apology, she invited her guests to partake of the meal, and I know they appreciated being treated as members of the family.

Food is sometimes a great problem in the mission field. One dear missionary wife just could not get used to the food of the country; so most of the family's food came out of imported tin cans. Now, a missionary's salary does not suffice for such luxuries every day, and consequently the family could not live on their salary. If the food of a country keeps alive the people who live there, I am sure it can keep missionaries alive, too. And if there is no older missionary in the field to teach the newcomers, then I hope the young missionary wife will experiment with all the foods in the country until she can make palatable meals, supplementing only occasionally with imported foods. In India, there is a large variety of native greens that can be made very tasty, and also a variety of pulses and lentils. Then there are the tropical fruits—the papaya, the guava, and the custard apple.

Now a word about servants. Nearly every missionary can better afford to have a servant than not to have one. Such things as washing clothes and cleaning house can be taught quickly to the people of the country, and cooking, too—although I don't believe it is well to leave the entire food question in the hands of servants. Neither do I believe it is good to leave our children largely in the care of servants. Patience is a virtue that usually gets exercised every day in dealing with native

servants. Don't expect too much, but praise when praise is due. A well-trained servant is a great help to a missionary's wife, and the time spent in training him will be repaid a thousandfold. During my stay in India I have trained only three, but they are today a joy to others. And when the Master of the harvest comes, will He not also reward the faithful servants who have enabled us to have more time to spend in work for others?

When my children were babies I taught in the training school every day of the school year. My husband had no Adventist teachers to help him in those days, and I was glad to assist on the school staff, which consisted of two orthodox Brahmans and ourselves. I could not have taught one hour in that school had it not been for the faithful native sister who looked after the babies in my absence. Looking back, I wish I had been more loving, more appreciative, more thoughtful, more kind to this dear soul. We travel the way but once, and if we would let God have all there is of us, He would make our lives sublime and polish our characters after the similitude of a palace.

THE thirty-first chapter of Proverbs (verse 10ff.) has often been my guide when I consider my duties as a wife. I read it often to myself and to my daughters. Yesterday I read it to one of the teachers here. "Yes," she said, "the sixteenth verse is my mother's verse, and she did exactly what the verse said—bought a field and planted a vineyard." Now, planting a vineyard is not usually a woman's work, but why not? In every place in India where our missionaries are located, gardens have sprung up. But who is to look after the planting when the missionary is away most of the time? My advice is, plant a garden, even if you know you are only to remain in the place a short time, not even long enough to enjoy the fruit of it. According to the laws of Manu, the great Indian law-giver, some one else will enjoy the fruit of the trees you plant, and will rise up and call you blessed.

Sometimes when you have planted a garden and worked over it until the fruit of your labor is just about ready to pick, you come out one fine morning and find it ravaged and gone. The bad boy of the village or a thoughtless, hungry coolie has helped himself to it. Can you smile and say, "Never mind, they needed it worse than I did," and go on and plant another? Missionaries often have such experiences.

"She openeth her mouth with wisdom; and

in her tongue is the law of kindness." This verse fits in well when the question of nationality arises. My belief is that a missionary should have no flag except the bloodstained banner of Prince Immanuel. Once we have answered the call of God to be His ambassadors, we must be content to be pilgrims and strangers in the earth, looking forward to a home whose builder and maker is God. We must take root in our adopted country by learning its language and customs, and then forget comparisons. Comparisons are odious. What if we do think our native country is the best under the sun? The people for whom we labor think theirs is also, and they have every right to think so.

Let us forget our native country as much as possible and look for all the good we can in our new country. At first we may think, "There is not much good here," but I have often wondered what Jesus thought of this old world when He laid off the glory of heaven itself and came here as a babe. I have often wondered if it did not look like a gruesome spectacle to Him—this old sin-cursed earth. I have often thought how tired He must have been of those noisy crowds who always thronged around Him. I have often wondered how He could touch those repulsive-looking lepers of which the East has so many. "Oh, 'twas love, wondrous love," we sing in the song. Love made Paul say, "God hath made of one flesh all nations," and it made John the beloved say, "And they overcame him by the blood of the Lamb and by the word of their testimony; and loved not their lives unto the death."

Here we are in India. Most of us are getting old. We need younger men and younger women who are not only willing to come, but willing to keep on learning even while they themselves are teaching others the way of life. I am sure there are many young men in the ranks who will step forward with Isaiah of old and say: "Lord, here am I; send me," and likewise many an Esther who will bravely arise and say: "I will go in unto my lord the king, and if I perish, I perish."

Illuminating Statistical Facts

No. 8—Countries Entered

THE organization of the General Conference occurred in 1863. It was eleven years later that the first missionary, J. N. Andrews, was sent outside this country. Thus it was thirty years from the time that this distinctive movement began until workers were sent to other lands. It was at first thought that the message could be carried to the people of other countries by those who came to the United States and then returned to their native lands. The vision of this cause's having workers in every land, with institutions of all kinds, and a

work carried on as in America, was not at first seen.

Prior to 1874, A. Vuilleumier came to this country from Switzerland, and reported four churches and seventy-four members in that country, and also companies in other parts of Europe. He attended the General Conference session held August 10, 1874, at which time it was voted to send J. N. Andrews to Switzerland at once. Elder Andrews and family sailed from New York, September 14, going first to Neuchatel, and later to Basel. Early in 1875, he and J. Erzenberger made a trip to Prussia, where they found a company of forty-six keeping the Sabbath.

On December 25, 1875, D. T. Bourdeau and family left New York for Europe, to labor first in Switzerland, and later among the French-speaking people of Southern France. J. G. Matteson and wife sailed from New York, May 24, 1877, to open up work in Scandinavia. At Vejle, Denmark, they found three families keeping the Sabbath.

William Ings went to Switzerland in 1877, to labor for a time in that country, and later joined J. N. Loughborough in England. On December 17, 1878, Elder Loughborough sailed for England to open up work there. J. P. Rosqvist began to preach the message to his countrymen in Sweden in 1880. Now to summarize the beginning of our work in the world-wide field:

In 1863, this work was conducted in two countries,—the United States and Canada.

In 1874, work was begun in one additional country—Switzerland.

By 1876, we had reached two additional countries,—France and Germany, or a total of five countries.

In 1877, Denmark was added.

In 1878, Norway was added to the list, making a total of seven countries.

In 1879, England was added.

In 1880, Sweden was added, making a total of nine.

The first conference organized outside this country was Denmark, on May 30, 1880.

From this point let us sketch briefly the steps taken in establishing our work in some of the larger countries throughout the world.

RUSSIA.—German Sabbathkeepers in America sent literature to German colonists in Russia, and in 1882 some believers in Crimea began to observe the Sabbath. In 1883 an aged member of the Milltown, South Dakota, church spent a year in Crimea instructing them, and in 1886 L. R. Conradi visited there, organized the first church, and reported, in all, fifty Sabbathkeepers. Conrad Laubhan followed, then A. A. Neufeld in 1888, going to the Caucasus. On a second visit in 1890, L. R. Conradi reported over 500 Sabbathkeepers.

AUSTRALIA AND NEW ZEALAND.—The first group to work in these countries consisted of S. N. Haskell, J. O. Corliss and family, M. C. Israel and family, William Arnold, and Henry Scott. They began work there in 1885.

PITCAIRN ISLAND.—On October 18, 1886, John Tay reached Pitcairn Island. He at once presented the claims of the Sabbath commandment, and kindred truths. Miss McCoy, a native of Pitcairn, records that the islanders “unanimously kept the seventh-day Sabbath” on October 30. The missionary ship, “Pitcairn,” sailed from San Francisco, October 20, 1890, making in all five cruises, carrying many missionaries to various island fields. This ship was sold in 1900.

AFRICA.—In 1886 the Wessels family began the observance of the Bible Sabbath in South Africa, at that time knowing of no others of like belief. They finally got in touch with our work in the United States, and in response to their request, D. A. Robinson and C. L. Boyd, with their wives, and two canvassers, George Burleigh and R. S. Anthony, reached Cape Town in July, 1887. Matabeleland (now Southern Rhodesia) was entered early in 1894 by a party consisting of P. J. D. Wessels, F. Sparrow, E. J. Harvey, L. Guoff, and A. Druillard, reaching Bulawayo, July 4. This was the first heathen land to be entered by the Seventh-day Adventist movement. R. G. Rudolph and E. L. Sanford were sent to the Gold Coast in 1894, reaching Appam, February 22, where they found some Sabbathkeepers. Owing to sickness and death among the first workers sent there, this mission service was not continuous.

CHINA.—In 1887 A. La Rue began work in Hong Kong as a self-supporting missionary, earning his livelihood by selling literature on ships. In 1902 J. N. Anderson, his wife, and her sister, Ida Thompson, arrived in Hong Kong to begin work, followed soon after by E. W. Wilbur and wife. E. Pilquist was released from service with the British and Foreign Bible Society, joined our forces, and began working in the province of Honan. Four physicians, H. W. Miller and A. C. Selmon and their wives, and Misses Erickson and Simpson were sent out in the autumn of 1903.

SOUTH AMERICA.—In 1889 a French-Swiss colonist, hearing of our people in Switzerland, sent for literature, and he with others in Argentina soon accepted the Sabbath. A little later some Seventh-day Adventist German families moved from Kansas to Argentina. In 1891 three canvassers,—Brethren Snyder, Stauffer, and Nowlin,—pioneered in that country by selling English and German books. In 1894 F. H. Westphal went to Argentina to work among the Germans. W. H. Thurston entered Rio de Janeiro, Brazil, in 1894. In the same year, T. H. Davis and F. W. Bishop entered Chile as canvassers, and in 1895 G. H. Baber entered the field, locating in Valparaiso.

INDIA.—From 1893 to 1904, A. T. Stroup and William Lenker engaged in canvassing

work in the leading cities of India, and in 1894 Miss Georgia Burrus reached Calcutta. Regular mission work was begun in 1895 by D. A. Robinson, his wife, and May Taylor. Ellery Robinson and wife followed in 1896, Elder and Mrs. W. A. Spicer in 1898.

MEXICO.—Work was begun in Guadalajara, Mexico, in 1893, by D. T. Jones and wife, Dr. Lillis Wood Starr, Ida Crawford, Ora Osborne, and A. Cooper. In 1897 Professor G. W. Caviness went to Mexico, and Dr. A. A. John established medical practice there.

JAPAN.—W. C. Grainger and T. H. Okohira, a native of Japan, went to Tokyo in 1896. They organized the first church of thirteen members in June, 1897, established a Bible school, and started a monthly Japanese paper. Elder Grainger died in 1899, and Professor F. W. Field and family were sent to take charge of the work.

It would not be within the limits of the present study to give in detail the particulars regarding the opening of work in all the fields that have been entered. Furthermore, the number of countries entered was not recorded, or a list made up until the year 1907. The following table gives the number of countries entered since 1907, reporting the number annually from 1922 on. Beginning in 1932, the list includes islands and island groups.

Year	Countries Entered	Year	Countries Entered
1907	78	1927	127
1911	85	1928	135
1914	90	1929	139
1915	92	1930	141
1917	94	1931	141
1919	96	1932	275
1920	108	1933	295
1922	115	1934	325
1923	119	1935	353
1924	119	1936	378
1925	124	1937	385
1926	126		

Thus we see the work of God spreading throughout the world, reaching out to great nations, entering countries held in heathen darkness for centuries, and there establishing witnesses for God and His truth. By the close of 1937 this message had reached 385 countries, islands, and island groups, and still it swings onward in its mighty course. It knows no barriers; it stops for no restraining hand; its movement is ever onward, and where it goes it knows no retreat.

H. E. ROGERS.
[Statistical Secretary.]

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W. H. ANDERSON, Ministerial Association secretary of the Southern African Division, writes: “One person out of every six of the total population of Northern Rhodesia is now keeping the Sabbath.”

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

¶ An important Sabbath argument often overlooked

THE SABBATH IN REVELATION 11:19

By W. M. R. SCRAGG, *Evangelist,
West Australian Conference*

THE apostle Peter lamented the fact that many wrested the writings of the apostle Paul to their own destruction. And as for Paul's writings, has there ever been a careful Bible student who has not been more or less puzzled over his letters on the law? His presentation of the great doctrine of justification by faith struck tellingly against justification by works, by keeping the law—moral, ceremonial, and civil. To the lay mind, such texts as Romans 3:31; 7:12, 13, 22; 8:6, 7; 1 Corinthians 7:19, are neutralized by Romans 6:14; 10:4; 14:1-5; Colossians 2:14-17, etc. And with the easy path of Sunday observance in contrast with the difficulty encountered in keeping God's holy Sabbath, the choice is too often made for Sunday.

This choice is also confirmed, some say, by the fact that Paul gives no instruction, rebuke, or command concerning the Sabbath, only as it is included in the law of God. Many a discussion with antinomians leaves even honest seekers bewildered. Therefore, we as Seventh-day Adventist workers should leave no doubt in the minds of people as to their obligation to keep the ten commandments. To do this, we must leave the writings of Paul and turn to other New Testament writers for greater clarity on the subject. The foundation of our message is outlined in the reform messages of the books of Daniel and the Revelation; and these two books give a clear understanding of the exalted nature of the commandments of God.

It is left to the seer of Patmos to emphasize the perpetuity of the Sabbath. He wrote that he was "in the Spirit on the Lord's Day," and wrote this about thirty years after Paul's martyrdom. Therefore, since John, the beloved disciple, was preserved for some thirty years after Paul's day, it is evident that his writings are of greater value in point of time. He sets out, under the guidance of the Spirit, to correct current error. There can be no question that John strikes heavily against antinomianism.

It was while John was in the Spirit on the "Lord's day," that he saw the ark of God's testament in heaven. (See Revelation 11:19; 15:5.) Thus the commandments of God are

exalted before the apostle's vision. These Scriptures refute the teaching that the decalogue was abolished at the cross sixty years before. They do more than this, they show which day is the Lord's day—it is the *seventh* day, commanded in the law deposited in the ark. After the vision of the ark of the testament, John was shown that God's remnant people would keep the commandments of God. (See Revelation 12:17; 14:12; 22:14.) But this is not all, for in his epistles he writes much more on commandment keeping. One old Christian, who accepted the Sabbath after fifty years of Sunday observance in nominal Protestant churches, once remarked, "The epistles of John are full of love and commandment keeping."

It was Mrs. E. G. White's vision of the law of God exalted in heaven, which attracted her attention to the Sabbath and dispelled her doubts on Sabbathkeeping. I have read practically everything ever written by our writers on the law and the Sabbath, and I have scarcely seen a word on Sabbathkeeping taken from this great text, Revelation 11:19, in which John says he saw the ark of God's testament in heaven. But it appears to be, from the following standpoints, a strong argument for Sabbath observance.

1. It proves that the cross did not abolish the ten commandments.
2. It proves that the "Lord's Day" is the day defined in the fourth commandment as the "Sabbath of the Lord."
3. It proves that the commandments observed by the remnant are the ten commandments.
4. It proves that sin, which is the transgression of the law, is the transgression of the law John saw in heaven. (See 1 John 3:4.)
5. It supplements and enhances the Sabbath arguments of Daniel 7:25.

The many references to commandment keeping in John's writings indicate that there were in his day controversies regarding the necessity for obedience to God's law. Then, as now, Paul's writings were wrested (2 Peter 3:16) to justify violation of God's law. It is evident that John was directed by the Spirit to bear a firm testimony on commandment keeping.

By the rule of arrangement of strong arguments, the conclusion should set forth in emphasis the things most important. Hence it is manifest that the great object of the gospel is to empower men to keep and to obey God's commandments—His unchangeable law.

I have witnessed good results produced by emphasizing Revelation 11:19. There is no doubt that this text greatly influenced Mrs. E. G. White and helped her to see the importance of Sabbath observance.

Emphasize the Fundamentals

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

WHEN sailing through darkness and fog, it is very important for the navigator to have his bearings. Navigators tell us that the only true way of knowing one's whereabouts upon the ocean, is by the observation of heavenly bodies. Every day, if possible, the commander of a vessel, or one of his assistants, takes the position of the ship by the sun, using a nautical instrument known as the sextant. Other observations are made at various intervals. Sometimes observations as to the relative position of the ship are made by the log or by the number of revolutions of the engine.

In spiritual things, it is just as important that we know our bearings. In the darkness and fog, and in the apparent hopelessness into which the world has come through sin, it is imperative that we know of a certainty just where we are on the great sea of life. God has given us light from heaven. We can know where we are only as we take observation through the great Sun of Righteousness and through the chart He has given us—the sure word of prophecy, which shines as a light in a dark place.

And what do we have that is more assuring in the darkness of modern doubt, infidelity, evolution, fables, tottering creeds, changing faiths, and general apostasy than the great guiding sanctuary truth, with its twenty-three hundred years as a measuring rod? The presentation of the old-time message in the setting of the sanctuary and the twenty-three hundred days always brings confidence and assurance to our people. In these days when every wind of doctrine is blowing, nothing is more essential to present to our congregations. These years mark off with precision the time when this great movement began, and give to every Bible student an assurance that is most heartening. The importance of these subjects is set forth thus by the servant of the Lord:

"I have seen the danger of the messengers' running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause. But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God, and

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

"We are to be established in the faith in the light of the truth given us in our early experience. . . . I know that the sanctuary question stands in righteousness and truth just as we have held it for so many years. It is the enemy that leads minds off on sidetracks."—*Gospel Workers*, pp. 302, 303.

The world has lost its way. Leaders of all classes, including many of God's professed watchmen who should stand as guides to bewildered and storm-tossed souls, have no certain word to give as to our whereabouts on the great ocean of life. There is not enough assurance of the nearness of the harbor before us, no warning of the dangers from rock, reef, or shoal that lies in the way. When people call with anxiety to the watchmen, asking "What of the night?" in many cases no definite, assuring answer is forthcoming. How different is the situation with those who know the sure word of prophecy. It is indeed "a light that shineth in a dark place, until the day dawn, and the Daystar arise in your hearts."

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

The Message Is the Thing

By CHARLES E. WENIGER, *Professor,
Pacific Union College*

A LITTLE girl had risen with the rise of the preacher's voice and was sitting upright in her mother's lap. "Whee-ee-ee!" sounded her shrill voice, as she responded to the roar that came from the rostrum, where the preacher's volume had already exceeded the lawful bounds of climax. It was only the inhibitions of modern society and reverence for the house of God that kept us older worshipers from saying "Whee-ee-ee!" too, because for the time being the preacher's method had eclipsed his message. His manner had become so obtrusive that our attention was concentrated on delivery rather than on the spiritual thought that he was trying to place in the hearts of his hearers.

The message is the supreme thing in the sermon. All else is subordinate to it. Gesture, grooming, grammar, and other elements of delivery and means of expression are of value only as they help the preacher to implant his message in the hearts of his hearers. If the hearers go away remembering the minister's movements on the platform, his slovenly or pedantic pronunciation, his artistic or careless rhetoric, rather than his message—for them that preacher has failed.

The congregation should not say, "How well he preached!" or "How odd his gesture was!" or "What perfect diction he uses!" or "What poor pronunciation!" or "How he murders his mother tongue!" But rather, "Never before have I seen that message in so clear a light!" or "I must follow the path of conduct suggested by today's sermon," or "Did not our hearts burn within us as we listened to the discourse?"

What are some of the queer mannerisms seen and heard in the pulpit of today—mannerisms that keep the congregation from grasping the preacher's message?

DEPORTMENT.—There are *manners of deportment*. I once saw an experienced conference worker shift his gaze to the left foreground of the pulpit seven times in a single minute. For a while I fell to wondering why he could not look straight into our faces, and consequently my attention was diverted from his thought. This was perhaps just his way, but his manner had taken precedence of his message.

I have observed some queer physical mannerisms on the rostrum: Holding the arm across the stomach as if to defend the speakers' body; holding the fingers of both hands together above the stomach and flapping the elbows as if manipulating a bellows; continually touching one hand to the chin; lifting oneself up behind the desk by bracing both hands on top; intermittently rising and falling on the toes; stroking the chin; looking at the clock; playing with a watch chain; and a variety of similarly incongruous antics.

Bodily activity should assist in expressing thought; it should not detract from this expression. Gesture, movement, and posture should be so consistent with the thought as to melt into the totality of the preacher's message. They should never be used for their own sake,—they are but means to an end, which is the transfer of the speaker's thought into the hearers' minds and hearts.

The speaker should remember that appearance usually precedes sound, and that visual impressions are almost always stronger than auditory images. According to a Chinese proverb, a picture is "worth ten thousand words." But too frequently the visual impression made by the speaker ruins the auditory impression, and the mental picture of the preacher formed by his congregation becomes his undoing. The means defeats the end.

LANGUAGE.—Then there are *manners of language*. I was once found guilty of using the expression, "and on and on," to such an extent that it had become meaningless in my mouth and thoroughly tiring to my classes. Apparently I used it to close a sentence whenever my mind ran out of factual material sufficiently definite to be expressed. The phrase became mere filler, and betrayed the

tendency of the tongue to keep on wagging when the brain has momentarily stopped functioning. I value the day when a student friend told me of my bad habit. With painstaking care, I overcame the tendency.

Another one of my students checked the diction of a ministerial friend. He had found him using the expression "you see" more than one hundred times in forty consecutive minutes. The phrase—perfectly acceptable in itself when used meaningfully—had become mere expletive. The same speaker frequently punctuates his remarks with the trite phrase, "Now then." What are your pet verbal fillers? They will never take the place of thoughts.

VOICE.—And there are *manners of voice*. I began this chat with an illustration of the use of too much volume. Many men mistake volume for intensity, and fail to realize that sincere emphasis frequently shows itself in a quietly modulated voice. Conversational ease, with clear articulation, often secures and holds attention better than does increased volume. I fear that too many preachers are like the one who said of his pulpit efforts, "I always roar when I have nothing to say." They fail to sense that the best way to get and hold attention is not by regularly and frequently shouting, but by gradually lowering the volume, while maintaining intensity and clear articulation, until the voice reposes on an almost intimate, confidential level, and the emphatic lesson of the sermon is revealed to the waiting listeners in the hush of a reverent awe. Restlessness may frequently be changed to rapt attention by this method, whereas the lifting of the voice would only produce inattention and nervousness among the worshipers.

Does method really play so vital a part in preaching? In one sense, a preacher's method of delivery may be compared to a window between the light of his thought and the hearer. If the window is absolutely clean and transparent, the light flows through it without hindrance, and the thought is freely implanted in the listener's mind. Of course, the window may be blue or rose or yellow, as different speakers see truth in different ways and express their thoughts through the medium of their individual style. But the point is that the window must be clean. If it is besmirched by poor grammar or grotesque gestures, or excessively adorned with extreme niceties of rhetoric or pedantically careful pronunciations, the thought is hindered in its free passage through the window to the mind of the hearer. The window has become a barrier instead of a transmitter of light. The speaker may even be so faulty in manner that this window has become a high board fence through the cracks of which little, if any, light can penetrate.

Surely it behooves the man of God to study to show himself approved unto God.

THEOLOGICAL SEMINARY LECTURES

Reproduced by MINISTRY Arrangement to Aid All Workers

Daybreak in Islam—No. 2

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

IN the preceding article, we stated that there were three great facts concerning the challenge of Islam: The Mohammedan eclipse of Christianity, the dawn of a new day in Islam, and the wavering hope for final victory. We now come to the third and concluding part of our topic.

The old Islam is dying, and its adherents are responding to the gospel. Shall we give them the living hope of Jesus Christ? The door is no longer shut in Mohammedan lands. Doors once barred and bolted are now open. Nejed and Karbala and Meshed Ali and Al Azhar are examples of sections of the world that once were closed to the missionary, but that now welcome his coming. In Arabia, for instance, doctors of the Dutch Reformed Church and the Scottish Church can travel in the automobiles of Ibn Saud—at his expense, and carry on clinics in great centers like Medina, and even at Taif, close to Mecca. So the medical missionary finds a welcome everywhere, and the circulation of the Scriptures is increasing. The desire for Christian education increases, and people crowd public meetings to hear the gospel as they never did before. Better than that, God's Spirit is working in those lands in a marvelous fashion. I would like to read you something to corroborate that, from a Persian missionary, Yahya Armajani, who wrote me recently:

"For one hundred years the Christian missionaries in Iran prayed for a time when there would be freedom of worship, opportunities for direct evangelism, the breaking down of the barriers, and a great spiritual awakening among the people of the country. All of this and much more have come to pass in the last five years. The National Christian Church of Iran has been recognized by the government, Christian meetings are held openly in all parts of the country, and people come without molestation to hear the message of the love of God. Our Christian schools are overcrowded, so that we have to turn the students away. For the last six years the membership of the church in Teheran increased to such a degree that we had to change our place of worship three times to accommodate the people. God's hand is certainly at work among the Moslems, and we are now beginning to reap what was sown during the past century."

Once when I was in Afghanistan I went into a bookstore and saw a book in English—"Lights of Asia," by Sirdar Ikbāl Ali Shāh. I would not have bought the book because I have so many, but it was by a young Mohammedan graduate of London University who

wrote on Buddhism, Hinduism, Islamism, and Christianity. So I thought I would see what this young Mohammedan had to say about Christianity. I was so surprised at his statements that I wrote him a letter, and had a reply. He maintained that he was sincere, and said:

"I am an Afghan Mohammedan nominally, but when I read about Christianity I really felt just what I wrote. The cross is the center of all revelation. Have you ever thought what the Bible would be like without the cross? Take the cross out of this Book and you won't be able to recognize it. If there be no promise of the cross in the Old Testament, then its laws distress me: it is a book of fatalism. If there is no cross in the New Testament, then it blazes with pitiless splendor. But put the cross back, and at once the Book becomes a Gospel."

Now, who said that? Spurgeon? Moody? No; an Afghan student. Christ is working behind closed doors. If Christ can work like that on the heart of a young Oriental, what could He not do with a few earnest disciples who would preach the message in Afghanistan?

And if you look back to the history of Holland, or Germany, or America, or any other country, you will see that the experiences of the nations were alike. First, darkness, and then God's Spirit began to brood, and the early missionaries came. The light came—a gleam here and a gleam there—and by and by we had revivals in England and revivals here in America. And that is the reason I believe that promise, even though it may seem almost incredible, that Jesus Christ shall reign from sea to sea and from the river to the ends of the earth. Let us believe in Arabia, pray for Arabia, evangelize Arabia, and along with Arabia the whole Mohammedan world, until the hardest task shall be the greatest glory, and the crescent shall bow before the cross.



Ten Marks of an Educated Man

1. He keeps his mind open on every question until the evidence is all in.
2. He always listens to the man who knows.
3. He never laughs at new ideas.
4. He cross-examines his day dreams.
5. He knows his strong point and plays it.
6. He knows the value of good habits and how to form them.
7. He knows when to think and when to call in the expert to think for him.
8. You cannot sell him magic.
9. He lives the forward-looking, outward-looking life.
10. He cultivates a love of the beautiful.

—The Cathedral Chimes.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

CONFERENCE PRESIDENTS AND EVANGELISM *

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

EVANGELISTS are subject to peculiar maladies and troubles, among which we might list the following:

1. Discouragement due to difficulties inherent in the problem of getting converts in this unspiritual age.
2. Disappointment due to inability of the conference to provide adequate funds to meet the actual needs.
3. Development of a defeatist outlook when meeting with but little success or with temporary failure—a malady very likely to attack the young evangelist.
4. Tendency to exaltation under publicity and flattery which come with success.
5. Inclination to settle down to an easier work in preference to the constant strain and stress that public evangelism demands.

Aids to Successful Evangelism

It becomes imperative, therefore, for the president not only to keep in personal touch with his evangelists, but, where possible, to devise means for their inspiration. Such aids keep all the men well informed of the progress their brethren are making and introduce the impetus of holy ambition to be a successful soul winner. They also provide ideas as to good advertising titles, which will be especially helpful for the younger men. Furthermore, this enables the president to keep his finger constantly on the evangelistic pulse of his field. We may well consider the following proved methods:

PERSONAL LETTERS.—Frequent letters from the president to each evangelist, passing on items from workers' experiences which would likely be of general encouragement. Nothing can quite take the place of inspiring, personal communications between a leader and his men.

MIMEOGRAPHED INFORMATION.—The regular issue of a mimeographed sheet giving the following information from month to month, or perhaps each three months: Names of evangelists; dates of each effort; location of workers; subjects and titles used at principal meetings; number of people present, especially the non-Adventist attendance; also the subjects and titles at subsidiary meetings, and the number of people present.

* Presentation at Northern European Presidents' Council, Watford, England.

EVANGELISTS' COUNCILS.—Holding evangelists' councils from time to time.

LOCAL EVANGELISTIC INSTITUTES.—Where funds permit, the most valuable aid to our evangelists is undoubtedly an institute at which none but evangelists are present. Here it is very profitable to go through a complete agenda of problems relating specifically to evangelistic work. It is well for the men to come face to face and discuss their problems with the utmost frankness, and to pray together about their problems. The old encourage the young; and quite often the young will give new vision to the old!

There is an ever-present tendency for pastors to lose sight of the fact that they must not only shepherd the flock of God, but add to it constantly. Evangelism is hard, trying work, but it is the outworking of divine energy in the church. Every worker must be an evangelist in the broad sense that he must be a soul winner. "Save souls or die" is the inexorable law governing the life of the church of God. A man no longer able to stand the strain of public evangelism, or one not especially gifted in that line, can, nevertheless, win many souls if he has a passion to do so and is willing to adopt some of the many methods by which souls are won to this truth. We might mention the following:

Sundry Soulsaving Methods

1. An evangelistic type of preaching in all church services. Too often we develop a dry, legalistic type of doctrinal preaching that is too forbidding to draw souls to Christ. This must be guarded against. True doctrinal preaching exalts Jesus, and should be inspiring and spiritual.

2. Literature work from door to door—either distributing tracts freely or selling our literature in search of interested people. This method is dying out, but its day is not ended.

3. Assiduously following up Harvest In-gathering work, which can thus be made to produce results in soul winning as well as money for the cause of God.

4. Keeping alive in the church a love for souls, so that interested people can be brought into contact with the pastor through the lay members.

In many conferences it is possible for the

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conference president to conduct a public campaign in connection with his other duties. But where this is not possible, he should certainly plan to hold short evangelistic campaigns in certain churches. He could stay for a few weeks with a church, conducting meetings almost every night; and this type of evangelism would revive the listless and indifferent. It would also lead to conversions among the young people growing up in the church, and it quite frequently brings interested non-Adventists to a definite decision. In this way the conference president may save himself from dying spiritually—a fate that awaits any man who allows himself to be fully occupied with only the administrative and the business side of the work. And at the same time it brings the living breath of God into churches that might otherwise languish.

I make no pretensions of knowing how to make a fifty-pound budget go as far as a two-hundred-pound budget. I notice, however, that small budgets have not, in many fields, slowed down the ratio of soul winning. This does not prove that small budgets bring more souls, but it rather teaches me that our men have been driven to a more complete dependence upon the divine blessing. Lack of means often leads us to seek other methods than those we used to follow when budgets were larger.

The evangelism of Jesus took the form of open-air preaching, temple teaching, synagogue reading, and home visiting. And back of these methods lay a constant, intensive life of prayer.

"The evangelization of the world in this generation depends first of all upon a revival of prayer. Deeper than the need of men; deeper far than the need of money; aye, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing . . . prayer."—*Effective Evangelism*, R. E. Speer, p. 65.

Luring the Listeners

By C. G. BELLAH,
Fredericktown, Missouri

MEN have never discovered anything that equals prayer for securing an audience. It is the master method, and the Master's method. When Jesus prayed all night, throngs eagerly sought Him the next day. And when Ezra "had prayed, . . . weeping, . . . there assembled . . . a very great congregation of men and women and children." Ezra 10:1. Prayer and tears! Two of the most powerful and yet most simple instrumentalities ever known or employed by men. By these, humble ministers down through the ages have lured the lost from every walk of life.

Of course this is an expensive way of enticing the crowds. However, its cost is not in dollars and cents, but in brawn and brain and blood. God needs men today who are

willing to be consumed, that His work may prosper. No minister can vitalize others without devitalizing himself. Merely saying prayers, or even praying in the ordinary sense, will not do. It is too cheap. The plea of "Give me or I die" is always expensive. But it will melt frozen glaciers of human wickedness, and turn men's steps toward God.

Conference officials have never sought to limit this sort of expense. Luring the multitude in this costly way may eventually mean martyrdom to the man who is willing to pay the price. But what if it does? The blood of martyrs is the seed of the church. And seed is becoming scarce these days. The world stones the man it cannot answer. But killing God's workmen never stops God's work.

We are saying nothing against appropriate advertising. Cards, handbills, folders, posters, press publicity, slides, and other devices, all have a legitimate place in securing an audience. In our limited experience, we have tried them all, and have found them more or less successful, but not the most successful.

An evangelist of the Lord should never advertise himself too highly. This is deadly to real power. He should not tell the people what a wonderful man he is, but rather tell them what a wonderful God he serves. Neither should he be concerned over his popularity. He ought not to advertise anything he cannot deliver. His preaching must be better than his proclamation. To disappoint an audience is nothing less than a tragedy.

Some evangelists are like small stores, which put about all the goods they have in the show window. Remember that little sermons get little audiences.

The class of people drawn by the evangelist may depend somewhat upon the nature of the advertising used. Notoriety is not always publicity. The brass-band-and-flaring-trumpet kind of publicity may bring those who mostly want the "sounding brass-and-tinkling-cymbal" kind of preaching. On the other hand, modest, dignified, spiritual announcements, coupled with fervent prayer, will draw the class of people that will make good, loyal Seventh-day Adventists. Think this over.

Let us illustrate this matter. Observe the class of people who flock to hear the "tongues" preacher who is nimble of talk, but narrow in teaching; and whose services are mainly noise and nonsense. Then, on the other hand, think of our own noble pioneer ministers, with old tents, no song leaders, no choir, no advertisements. God's promise was fulfilled to them when He said, "I will make My words in thy mouth fire, . . . and it shall devour them." Jer. 5:14. In a few weeks stanch companies of rugged Seventh-day Adventists were organized, monuments of God's power to save.

From a human standpoint John the Baptist chose a very poor location for an evangelistic

effort. But with the power of God upon him, and a voice like a silver trumpet, his words were compelling. He laid the ax at the root of the tree. All classes, all trades, on foot and mounted, came from every direction and literally thronged the banks of faraway Jordan. Men of the crowds went to hear the man of the desert. And what John *was*, was as effective in assembling the people as what he *said*.

John's preaching was with such power that "tidings of the wilderness prophet . . . was told in the carpenter shop that had been Joseph's, and One recognized the call."—"The Desire of Ages," p. 109. However, when interviewed by the priests and Levites as to who he was, the disciple humbly replied, "I am the voice of one crying in the wilderness." In preaching Jesus up, John preached himself down. And we can do no better. An old saintly soul winner always styled himself "the shepherd dog of the Lord."

Years ago a certain minister was pastor of a large city church. He had served there for several years, and had given the people the very best he had. The Lord had blessed his efforts, but he longed to lead the flock on to still higher ground, and to a still deeper consecration. He attended a General Conference at this juncture. He received some special help, but he was not satisfied. Still seeking and praying, he boarded the train for home. Opening his Bible, he read 1 Corinthians 13. Then he read it again and again, finally committing the whole chapter to memory. Here was what he had been longing for, and just the help needed for the flock back home. Having to stop overnight on business in a certain city, and arriving there in early evening, he went immediately to a hotel. For devotion he began reading the book of Matthew. Finishing this Gospel, he then knelt in prayer. He read Mark, then prayed again. This was followed by a reading of Luke, and another prayer. Then the Gospel of John was perused in the same manner.

The happy hours slipped quickly away. Midnight came and went, as the reading and praying continued. Man was talking to God, and God was speaking to the man. Acts and Romans were read, with prayer after each book. Then, beginning First Corinthians once more, he read to the thirteenth chapter, closed the old Book, and prayed again. He looked out the window. Light was just breaking in the eastern sky; and great light and power had just broken in upon the soul of that preacher, too. What a glorious night it had been!

He has often wondered what the hotel maid thought as she came that morning to room No. 150 and found the bedcovers not even turned down. All business was forgotten as he joyfully journeyed homeward. At last he had

found the help he most needed. This experience was so sacred to him, that it was never told to the church members. But some way they well knew that God had done great things for their pastor, and they were deeply stirred. Heaven seemed to come down to earth. The attendance at every service grew rapidly. Funds increased. Strangers were drawn into the services, and backsliders returned home. Never before had the old church had such an experience. Men were fed with manna, gathered on the knees during those luminous night hours in Room 150. The attendance problem was solved, preaching became a pleasure, and wonderful results followed. This is a method well worth trying by every preacher of the gospel.

The Preparation of Sermons*

By H. J. CAPMAN, *Pastor-Evangelist,
Chicago, Illinois*

THERE cannot be a strong ministry or church without effective preaching. The spiritual prosperity of any church is mainly determined by the preaching gift of its ministry. Poor preaching, however, will empty a church quicker than good preaching will fill it. Preaching is set forth prominently in Holy Scripture. Christ's final words emphasized the great commission to preach the gospel.

The apostle Paul, preeminently a preacher, cried out, "Woe unto me if I preach not the gospel." Some one has said, "Preaching is truth through personality;" and I like that definition, because it puts the emphasis on the importance of the individual as the channel of truth.

We must employ system and method in order to be successful soul winners. Let us seek to give our freshness and strength to matters of primary concern, putting first things first. To be successful, we must go into our workshops regularly for systematic study. He who trusts to facility of speech or the inspiration of the moment as a substitute for preparation will find that his indolence will eventually reap its bitter reward. One must be prepared for his audience's sake.

We must see Hosea's homeland if we would appreciate him; and how can we preach about Amos "among the herdmen of Tekoa," unless we live with him, and know his environment? It is imperative that the preacher do thorough work in his laboratory—the study room in which he works out his sermons.

IMPORTANCE OF STUDY.—No preacher so speedily betrays himself as the one who does not study. Extemporaneous talk does not win; neither does fluency of speech which is ignorant of where it is going.

* A companion article will follow, entitled "The Delivery of Sermons."—EDITOR.

An old Quaker who found his clergyman out in a fox chase said, "Parson, were I a fox, I could hide where thee would never find me."

"And where?" queried the preacher.

The old Quaker astutely replied, "In thy study room."

It would seem that some sermons are produced like Aaron's idol from the people's gold: "There came out this calf." The best sermons are seldom produced by chance, but by prayer and careful, painstaking work in the laboratory. I cannot too strongly emphasize the need of filling oneself with information upon one's subject. One man asked another, "Why do you go to church? Isn't it old-fashioned and out of style these days?"

In turn he was asked, "Why do you go to a gasoline station every week?"

He replied, "To fill my car with gas and oil in order to keep it running."

"And I go to church every week for the same reason," he was told. "I need to keep my spiritual tank filled with oil and gasoline to keep me going on the road of righteousness."

Some of the best sermons come out of the enrichment of one's experience through the years. The great preacher, Henry Ward Beecher, was once asked, "How long did it take you to prepare that sermon of this morning?"

"Forty years," was the reply.

METHODS OF PREPARATION.—Our thoughts should be jotted down as they come to mind. Then, too, we may read and search for added material from books, periodicals, and other sources. Writing down our thoughts should not be for the purpose of committing them to memory. Very few can memorize their sermons and deliver them with directness and power. We must, however, think our thoughts through. If we ponder and read, and read and ponder, then when the time comes for us to deliver what we have prepared, mind and memory will serve us well. Ideas become clear when they are transmitted through the medium of telling them to others. It is good to cultivate the gift of conversation, for it is in conversation that one learns to express himself convincingly. Unless a minister prepares, he may be like the pastor who was invisible six days of the week and incomprehensible on the seventh.

Of course our work should be steeped in prayer. The truehearted minister will desire and seek to know God's will for His people. He will lift up his heart in prayer, and wait upon God for His message. Then when the preparation is over, he must commit himself to God in order that his delivery may be vital, spiritual, and powerful.

SERMON OUTLINE.—It is essential that we have an outline for the arrangement of the

discourse. There are various methods, but I like and use this one: (1) introduction; (2) explanation; (3) exposition or proof; (4) conclusion; (5) summary; (6) appeal.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Ministerial League at A.M.C.

THE opening address of the 1938 school year at Australasian Missionary College was given by Pastor C. H. Watson. Among other things he said: "There are places where the work of God is weak at present because of lack of preparedness on the part of those who stand there. The work of God has neither time nor place for 'half-baked' creatures!" These words, tersely spoken and searching in their import, are the essence of a deep conviction that has laid hold upon the students of our college. We are threatened with the possible tragedy of a confused or distorted vision.

For this reason we have felt that it would be of mutual aid to our students to have a society especially designed to promote a more godly, cultured, and practical spirit among our ministerial students. This conviction gave birth to the Ministerial League. The league commenced with a background of earnest prayer and planning toward the close of the school year for 1937, and we are happy to report that the first term of 1938 finds our work advancing strongly, with a membership of almost sixty prospective ministerial workers.

Our motto, "Saved to Serve," is compelling and full of hope. Our aim is inspirational—"A More Consecrated, Efficient, and Faithful Ministry." It can readily be seen that the motto anticipates the sentiments of the aim; and similarly, the aim is the fundamental from which the two basic objectives of our constitution issue. These objectives are:

1. The primary objective of the formation of the Ministerial League is to train for greater efficiency in God's service, through
 - a. Deeper spirituality.
 - b. Increased mental development.
 - c. Better methods.
2. The secondary objective is to stimulate an interest among the students, in the ministerial and Bible workers' courses, and to foster the evangelical spirit in our midst.

Our program allows for a league meeting to convene on alternate Saturday evenings. These meetings usually take the form of an address on some chosen topic bearing vitally upon a more intelligent preparation for gospel work. In order to ensure the richest returns, we have enlisted the experience and mature counsel of senior workers from the surrounding conferences and from our own faculty. Some of the topics we discuss are as follows:

1. Methods of personal evangelism.
 2. Ministerial manners and decorum.
 3. The practical approach to island mission work.
 4. The rudiments of public speaking.
 5. Pointers to success in evangelical mission efforts.
 6. High lights of significant current events.
 7. Newspaper writing and advertising.
 8. The preparation and presentation of Bible addresses.
 9. The preparation and presentation of Bible readings.
 10. "Hard Nuts"—and how to crack them.
- FRANK BREADEN. [Leader.]

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

The Bible's Companion

By H. A. MILLER, *Instructor,
Southern Junior College*

THERE they lay, side by side, the Bible and its companion, the hymnbook. They graced the table in the humble home which I visited. I also noticed the two being carried to church by many worshipers. When I entered the chapel, I saw them again on the pulpit. Man leans heavily upon both. His crippled soul needs the support which these two aids can give; for we find him making the most progress when he puts them to constant use. The Bible contains the words of God to men. The hymnbook contains "the holiest thoughts of holiest men in their holiest moments."

Man thoughtlessly accepts his daily blessings without investigating the value of the things he enjoys. Little does he realize the struggles of heart and soul, yes, and of body, that were borne before the Bible's companion could be placed in his hands. He fails to hear a dying girl, falling before the blade of the grim reaper, breathe her last words of eternal hope into a hymn that has now become common property. He lifts his voice to sing, little noticing the deeper meaning of the song's message. To him it is merely "Number 145" as he sings it lustily, but without understanding. Could the history of its birth suddenly be transferred to the page of the book he holds in his hand, and be reenacted in miniature, living pictures, his voice would thereafter be filled with greater richness and pathos. How his eye would become luminous and his voice take on added vigor if he only knew the struggles which led Martin Luther to pen "A Mighty Fortress Is Our God!"

The origin of the hymns that compose the hymnal of today is as varied as the number in the collection. The mountain hut, hugging a sheltered spot far away from the tramp of city feet, yields a poem of trust that reinforces a million souls. The hospital cot in a crowded ward, amid the hush and fear of death,

breathes lines that are as lasting as the shining sun. The palace where luxury serves every human desire, finds it cannot shut out all the cares of humanity, and it, too, draws a soul picture that stirs other hearts the world over. The prison—dark, cold, forbidding, and lonely—quakes under the footsteps of a heaven-born poem as verily as did the dungeon that held Peter when the angel came and bade him rise and go.

Here are the echoes of the greatest battles ever fought, with their triumphant note of victory; here are the brightest hopes that have pierced the inky clouds of sin; here the arm of determination is laid bare; here is the candle of peace with its steady flame amid the whirling tempests of anxiety; here is the unblinking eye of hope while the dust of doubt fills the air; here are the footprints of faith on the sands of skepticism; here is the arsenal of heaven with its thunderbolts hanging within reach of every trusting, trembling soul who turns his face toward God.

The gospel is a simple story told in a simple way. Its power lies in its simplicity and truth—two characteristics found in hymns. It is this that places the hymnal next to the Bible as its earthly helper. Heavenly ministration is performed through simple songs which go like arrows of light straight to the heart.

Wedded to the gospel's advancement all through the ages have been the church hymns. Hand in hand they have walked down through the years. Side by side they have fought the organized evil that would have overthrown them. A hymn fired the German nation; a hymn resounded throughout England; a hymn was smothered at the martyr's stake. What power in a hymn! The Bible's companion is the hymnbook. These two will lie side by side on the Christian's table; they will be carried together through the church door. The message of song will continue to travel the same thorny path with the Word. Thus will it ever be. The gospel in song will move jointly with the gospel in word, and together they will supply the every need of longing hearts.

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This Is No Hour for Weaklings

By JESSIE WILMORE MURTON

THIS is no hour for weaklings! Underneath
Presaging hush, the storm! The dragon teeth
By Cadmus sown, upspringing in the land!
The breath of menace, unseen, close at hand!
While hard upon the heels of men there ride
The prophet's four grim horsemen, side by side!
O God, give us enduring nerve and brawn
To pace the grueling watch before the dawn;
The agile mind, to sense the coming wrack
And raise defense against the foe's attack;
The swift decision; strength, to wield the blade
Of right and truth, undaunted, unafraid!

This is no hour for weaklings! Lift the pen,
The voice, and cry aloud—for men! for MEN!

Battle Creek, Mich.



"THE MINISTRY'S" EDITORIAL POLICY THIS journal is edited primarily for the man on the firing line, not for him who is advantageously placed, who is gorged with information, has ready access to fine libraries, travels widely, frequently attends Autumn Councils, institutes, boards, or committees, and thus is surfeited with information, ideas, and inspiration. **THE MINISTRY** is particularly for the man who stays at home, toiling endlessly for his church, district, or mission station, or on some other immediate responsibility and problem, week in and week out, year in and year out. It is especially for those who are climbing, not for those who have arrived; for those who are inexperienced, not for those of influence and position who are the instructors of their brethren. Many of our workers are isolated, and the majority lack the frequent contact with fellow workers that brings enlargement of vision, and modification of weakness or eccentricity.

The magazine is for such workers because we believe that here is the place of greatest need and service, as well as of keenest appreciation for the effort put forth. It is so edited because we ardently believe in the rank and file of our workers. They are the mainstay of this movement. They are the ones who make effective the plans of our appointed leaders, "putting over" the campaigns, winning and baptizing the new members that swell our accession list, and thus producing the records that our leaders report. We believe in this great group, believe that with the load they carry they deserve every possible help from those more advantageously placed.

THE MINISTRY is not edited for any single group of workers, but for all groups—field and institutional. It is for pastors, evangelists, Bible and history teachers, Bible workers, theological students, gospel missionaries, and medical missionary workers, as well as for administrative and departmental groups. Therefore its content is diversified. It is not expected that all, especially experienced, busy men, will read **THE MINISTRY** entirely through. Rather, they will choose that which applies and appeals to them, and that which reveals what other groups are interested in. Not all tastes are alike. A family or a group may choose to eat the same dietary. But in a restaurant or cafeteria supplying food for persons of all ages, appetites, and inclinations, there must be a varied menu. Most of us have vivid memories of boarding-house or dormitory sameness,

or monotonous lack of variety. The parallel and the figure are not farfetched.

THE MINISTRY is not edited for those of just one nationality or race, but for English-reading workers of all nations and sections, in Old World and New, Occident and Orient, established home base and mission land, for our workers in every country, be it predominately Protestant, Catholic, or pagan. Half of our readers are now overseas. Increasingly, we are seeking to deal with their very real and diversified problems. And their gratitude and support are most heartening.

We repeat, we are particularly interested in those who carry the local load, in the isolated—those who have few contacts with associate workers, and meager library facilities, and who can afford but few magazines to watch the pulse of the world situation and to note how it is fulfilling the prophetic forecast. Such are constantly before us as we write, and as we gather materials. We seek to make this journal eminently practical, avoiding the sensational and the unworthy, the questionable and the speculative. While it is devoted to the ordinary problems of worker life and activity, **THE MINISTRY** senses its solemn obligation to lift the intellectual standard among us, and to extend the mental horizon line. To this end the finest talent in the movement is employed.

WE believe that wisdom resides not with a few. From many experienced workers in various lines of endeavor and responsibility, scattered all over the world field, we seek to gather that which will enlarge our vision, spur our effort, strengthen our faith, correct our weakness, deepen our spiritual experience, provide us with an arsenal of facts, and through discussion of various methods of labor, make us all better workmen. **THE MINISTRY** could be edited much less laboriously, but it would serve the field less efficiently and acceptably. We seek to make it a truly unifying, stimulative, informative, spiritualizing counselor, and a cautionary medium. Therefore we find joy in the toil involved. We keep in close touch with a large cross section of our worker group, so as to study their special and varied interests and needs and the changing conditions throughout the world field. Our leaders speak through the pages of **THE MINISTRY**, and our workers everywhere exchange methods, experiences, and convictions therein. It is truly the worker's own

paper. Even our incoming theological student-preachers are embraced in its scope and interests.

Pressure is put upon us periodically to open this unique medium of direct access to all workers for propaganda. We could very easily—and fatally—fill its pages with plans and urges for this campaign and that, various worthy enterprises and programs. But from the outset the editor has steadfastly maintained that this worker's journal is not to be made a propaganda vehicle. It aids all campaigns and projects indirectly, and thereby more effectively. There are local organs, departmental and institutional mediums, that give all the specific plans and direct urges necessary. This stand of *THE MINISTRY* has had the overwhelming support of our workers.

We welcome your letters, suggestions, requests, and counsel. We desire that this journal, under God, shall grow in strength, usefulness, and effectiveness in its allotted field.

L. E. F.

TEACHING PRINCIPLES AND LIMITATIONS RECENT request was made for an editorial answer to the following question of general concern:

Should a minister teach what he believes personally, or should he teach what is generally taught by the majority of our Bible exponents, when some point of exposition conflicts with his own personal findings and convictions?

In approaching this very real and practical question, we should first draw a clear line between basic or fundamental truths upon which, in the very nature of the case, there is and must be essential unity (such as the inspiration of the Word, the virgin birth and deity of Christ, His vicarious atoning death, the law, the seventh-day Sabbath, the heavenly sanctuary and priesthood, righteousness only in Christ, the imminent second advent, conditional immortality, tithing, the Spirit of prophecy, the key outline prophecies, and the like), and secondary or supplemental matters not of key importance (such as details in interpretation of outline prophecies, or the exposition of some verse, phrase, or word).

All thoughtful men will agree that unity of utterance must characterize the presentations of our full worker body on the key truths of our message, else disruption and chaos would ensue. Surely no minister with a high sense of honor and loyalty could continue to accept credential papers and financial support from an organization from whose fundamental principles he dissents. Where there is lack of consent to and support of this unity and the basic, unified positions of the movement, one should surely cease his labors as a public representative thereof, and possibly as a private member as well, for it is self-

¶ The shortness of time calls for a reconstruction of our program

LEADERSHIP IN

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

WE as ministers of God today should contemplate anew the amazing worth of

a day of time. Realizing the importance of our heavenly work and the shortness of time in which to do it, would we not do well to consider seriously whether hundreds of books and papers should not now remain untouched by us; whether many visits and conversations, heretofore engaged in thoughtlessly, would better henceforth be omitted; whether the interests of this world should not attract much less of our attention; whether the blessed Book should not become, more than ever, the one Book of our hearts; whether the conversion and salvation of souls, to the fullest extent possible, should not become our longing desire and strenuous effort; whether it should matter to us where or in what capacity our brief ministry is to be spent; and whether, in fact, all our arrangements should not now be made to contribute as much as possible to the greatest possible usefulness?

"Give thyself wholly," is the divine admonition. Has the time not fully come for the ministers of God to heed this? There is deplorable loss to the cause of God and to us when we give ourselves but *partly*. If a portion of our time is given to other interests, other delights, other enterprises outside our holy calling; if we dabble in business with a view to earthly gains; or if we spend many hours listlessly, in mental dissipation or in mere trifling; if, in a word, our minds, hearts, and hands are otherwise occupied than with the great things of salvation—then all our deficiencies and weaknesses will be felt among

evident that a "house divided against itself cannot stand."

But on details of exposition and interpretation, our principles and practice through the years give to the individual the privilege and imply the obligation of teaching in accordance with his own personal conviction. Take, for example, the precise periods characterized by the seven churches, including the exact scope of Laodicea, or the identity of the seven heads of the leopard beast of Revelation 13 or of the beast of chapter 17. Throughout our years there has been difference of opinion on the second beast of Revelation 13. The

SUCH AN HOUR

our people throughout the local field and far beyond. That is just as certain as that there is shadow when the sun is obscured, or parched earth and blighted verdure when the rains of heaven fail.

The law of cause and effect, of means and end, operates just as inevitably and exactly in the world of Christian activity and service as elsewhere. A man's ordinary secular affairs are bound to suffer loss in the absence of careful attention and strong devotion. So also in our churches and conferences and institutions, if the minister, pastor, evangelist, or teacher be listless, lazy, or dull; his movements slow, indefinite, or objectless; his sermons dry, tame, indifferent, feeble, or tiresome; his influence for the right slender, sickly, or doubtful; then it is certain that the precious gospel enterprise will suffer great loss so far as his voice is heard and his name is known.

The truth of God is not going to advance under such ministrations. True, there may be a person here and there who, in spite of the minister's unfaithfulness, will hold fast his integrity and go forward with his own devoted activities; but the great majority in the churches will be as weak in faith and effort, as indifferent in their devotion, and as dull in their Christian activities, as their minister. And among those outside the church, there will be little awakening and inquiry after the way of truth, and few will receive the message.

But all of this need not be. The ministry of today can be true leaders of the people of God, completely successful in their great work. It is to this standard that God is now calling us. With the entire dedication of the gospel worker to his one work, his success is certain. That is made sure in the word of God.

majority confine the symbol to the United States. Others, particularly abroad, extend it to include Protestantism of the Old and New Worlds, though probably centering and climaxing in the New. Other matters upon which there is difference of opinion are, the meaning and time of duration of "this generation," the personnel of the one hundred forty-four thousand, whether the Huns were among the three horns plucked up to make way for the papal "little horn," the meaning of "the daily," the identity of the power symbolized in Daniel 11:36 onward. Upon these and other points of Biblical interpretation there has

been difference of opinion, both oral and written.

Unity even on these points is highly desirable, but it should come by conviction and not by compulsion. It should result from indisputable, factual evidence and irrefutable reasoning. To assent to and teach a position in this *secondary field* merely on the basis of *conformity to arbitrary authority* or the pressure of majority opinion, contrary to sincere personal conviction, is to foster a species of hypocrisy; it constitutes a travesty on the very nature and spirit of truth utterly contrary to the genius of the Christian faith in general and of our message in particular.

If a man cannot speak in harmony with conviction here, he had better be silent. In fact, in certain of these difficult or obscure points "silence is golden," and any and all expressions should be qualified with recognition of human limitations. If a minister begins to question any point of doctrine which we recognize as fundamental, he should cease to preach on that subject and hasten to study the question thoroughly and prayerfully from the Bible and the Spirit of prophecy, perhaps joining in such study and prayer with some outstanding Bible student. Surely at no time should a minister preach what he does not believe. This would stultify the mind and foster dishonesty, which God hates. But again, this should not be a forced silence. And on the other hand, personal dogmatism on such points, in cases in which fully qualified and experienced brethren, often in the majority, hold a different view, evinces a species of egotism or intolerance that is likewise totally foreign to the spirit of this message.

There is this very real distinction and difficulty, however, between the problem which confronts the minister in the church and that which confronts the Bible teacher in the schoolroom. The pastor can properly avoid moot points, for example, in details of prophetic interpretation, where it is manifestly both unwise and unnecessary to inject them. In response to inquiry, a satisfactory answer can usually be given that will not provoke controversy or arouse unwholesome curiosity. But the Bible teacher with verse-by-verse, expositional study of the books of Daniel and Revelation, cannot escape definite discussion and expression of conviction on integral parts of the allotted study field. Here the principles just enunciated surely apply. But in the presentation of such points, fairness would demand *an impartial statement of the different positions held*, and modesty would dictate a tentative, rather than an arbitrary, presentation.

We as ministers are not set to defend a position, but to find and teach truth. We are to credit one another with honesty and intelligence, and we should press together most earnestly and sincerely. Thus there will be unity on essentials, liberty on nonessentials, and love and respect in all.

L. E. F.



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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.

THE FULL GOSPEL TO ALL THE WORLD

By D. H. KRESS, M.D., *Washington Sanitarium, Takoma Park, D.C.*

NEVER in the history of the world have there existed facilities such as we now have to make possible the carrying out of the great gospel commission, "Go ye into all the world, and preach the gospel to every creature." Faith has become sight. It does not require a great stretch of faith to recognize the possibility that this work will actually be accomplished and that it will be "cut short in righteousness."

The progress made in our work during the past half century is indeed marvelous. This message came to me when we had not more than 35,000 communicants in all the world. Up to that time there had been no missionaries sent to what are now known to us as foreign fields. We then had not more than a dozen doctors and graduate nurses, and we could not have been designated as a medical missionary people.

But today in most of the countries where the gospel message is being preached, we have doctors, nurses, and large or small medical centers where the sick can be treated and taught the better way of living. In Africa, until recently befittingly known as the Dark Continent, we now have more believers than there were in all the world when I first accepted the third angel's message. And people in the islands of the Pacific are receiving the last message of mercy by the thousands.

We look with gratitude, and possibly with a measure of pride, upon what has been and is being accomplished in all the world. There is no religious organization the people of which are more active or more self-sacrificing than are the members of the remnant church. Our achievements are frequently referred to by the leaders of other denominations as an incentive to their communicants to do likewise. The tithing system and the mission offerings bring into the storehouse a continual stream of funds to support missionaries abroad, and make possible the opening up of new fields by establishing educational and medical centers.

Through the voice that has directed this movement from its beginning comes this word: "God's people are not to cease their labors

until they shall encircle the world."—*"Testimonies," Vol. VI, p. 24.* Again: "Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*Id., p. 29.* At this time, "while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the latter rain, or refreshing from the presence of the Lord, will come to give power to the loud cry of the third angel."—*"Early Writings," pp. 85, 86.*

A power from beneath will take possession of "the kings of the earth and of the whole world," and a power from above will take possession of God's people to enable them to speedily finish the work. But the latter rain comes only as workers feel their great need and plead with God for the outpouring of His Spirit. We are commanded, "Ask ye of the Lord rain in the time of the latter rain."

We must not forget that the One who gave the commission, "Go ye," also gave the commission, "Come ye yourselves apart into a desert place, and rest a while." Secret devotion and prayer must not be neglected, for prayer is the key in the hand of faith that opens to us the treasures of heaven and brings the latter rain.

Activity Will Not Save Us

There is danger of our becoming engrossed too much in our activity, and neglecting secret communion with God. We are told: "As activity increases and men become successful in doing any work for God, there is danger of trusting to human plans and efforts."—*"The Desire of Ages," p. 362.* All these plans and efforts are essential in carrying forward the gospel commission, but notice the admonition:

"There is a tendency to pray less and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God and seeking to make a savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the word of God. Only the work accomplished with much

prayer and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*Ibid.*

Christ is our example. Of Him we read:

"No other life was ever so crowded with labor and responsibility as was that of Jesus. Yet how often He was found in prayer. How constant was His communion with God. Again and again in the history of His earthly life are found records such as these: 'Rising up a great while before day, He went out, and departed into a solitary place, and there prayed.' 'Great multitudes came together to hear, and to be healed by Him of their infirmities. And He withdrew Himself into the wilderness, and prayed.' 'And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God.'

"In a life wholly devoted to the good of others, the Saviour found it necessary to withdraw from the thoroughfares of travel, from the throng that followed Him day after day. He must turn aside from the life of ceaseless activity and contact with human needs to seek retirement and unbroken communion with His Father. As one with us, a sharer in our needs and weaknesses, He was wholly dependent upon God, and in the secret place of prayer He sought divine strength that He might go forth braced for duty and trial. In a world of sin Jesus endured struggles and torture of soul. In communion with God He could unburden the sorrows that were crushing Him. Here He found comfort and joy. . . .

"Through continual communion He received life from God, that He might impart life to the world. His experience is to be ours. 'Come ye yourselves apart,' He bids us. If we would give heed to His words, we should be stronger and more useful. The disciples sought Jesus and told Him all things; and He encouraged and instructed them. If today we would take time to go to Jesus and tell Him our needs, we should not be disappointed. He would be at our right hand to help us. . . .

"In all who are under the training of God is to be revealed a life that is not in harmony with the world,

its customs, or its practices, and every one needs to have a personal experience in obtaining a knowledge of the word of God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Here alone can true rest be found, and this is the effectual preparation for all labor for God. Amid the hurrying throng and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts."—*Id.*, pp. 362, 363.

As Jesus' associates recognized their inability to complete the task placed before them, and observed the secret of the success of their Master as a teacher and healer, they realized the need of depending upon secret prayer as did He, and so they requested Him, "Teach us to pray." This petition was granted, and these prayerless men later became men of prayer and men of power, so that in a comparatively short time Paul, in addressing his converts, could say, "The truth of the gospel . . . is come to you, as it is in all the world." Col. 1:5, 6.

Increased devotion and secret prayer will today bring increased power to make possible the completion of the tremendous task before us. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. In these words Christ expressed confidence that the remnant church would complete the task. Yes, the gospel shall be preached in all the world.

MEDICAL MISSIONARY SERMON OUTLINE

No. 2—The Medical Worker's New Covenant

By W. G. WIRTH, Head of Bible Department,
College of Medical Evangelists

TEXT: "Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3:6. A.R.V.

I. Admiral Byrd's tests for his Antarctic-expedition personnel.

1. Must have ability to do required work.
2. Must possess the spirit of the enterprise, seeking to make the expedition a real success. "Christ's Object Lessons," pp. 328 ff.

II. These same qualifications vitally necessary in case of medical worker.

1. Is he qualified to do professional service, and does he enter into the "spirit of the thing" rather than carry on a perfunctory performance? "Testimonies," Vol. VI, pp. 411, 412.
2. To have ability only, makes a practitioner with the "letter" of medicine. It is also necessary to have the "spirit" that "giveth life." John 6:63; 2 Cor. 3:6.

III. Much of the medical service today lacks the spirit.

1. All admit wonderful advance in medical science, with adequate facilities, etc.
2. All likewise confess lack of spirit of deep consecration, which explains the rise of cults, critical writings against orthodox medical profession, etc.
3. Danger of "the letter" of commercialism, regarding medicine as merely opportunity of making a living, rather than as sacred trust of saving life. "Testimonies," Vol. IX, p. 62.
4. Danger of "the letter" of excessive professionalism.
 - a. A doctor should know the patient who has the disease as well as the disease which has the patient.
 - b. Reason why old-time medical practitioner was so beloved was that he had

the spirit of the thing, through *knowing* his patients.

c. Modern practitioner too often content merely to look at the card index and know the findings; lacks personal interest. Sympathology often more vital than pathology.

d. Danger of advancing medical science is that it may advance us farther and farther from the patient himself. "Counsels on Health," pp. 324, 342, 363.

IV. Sure way of preserving the spirit of medical consecration is to enter into the *inner* mission, not stopping with the physical frame, but penetrating to the soul and human spirit, being interested in the man himself as was the Great Galilean in His practice.

1. The very words *heal* and *healthiness* are etymologically related to *holy* and *holiness*.

2. Complete healing does not stop with body, but comprehends soul as well, as illustrated in profound medical service of Jesus Christ. "The Desire of Ages," pp. 270, 823; "Ministry of Healing," p. 73 ff.; "Counsels on Health," p. 30.

3. Hence, when we are sent to give "release to the captives" of disease and "to set at liberty them that are bound" healthwise, we must do it because the "Spirit of the Lord" is upon us. Isa. 61:1-3.

4. Because illness is essentially the product of sin, Jesus' attack upon it was that of a holy crusade. He was Crusader against the Saracens of sickness and the Arabs of ailments that have taken the holy land of man's physical, moral, and spiritual being. "Ministry of Healing," p. 17.

V. The Galilean met disease with material means, showing that He approved of human skill and procedures. But He was not content with these. There still remained for Him the soul and the spirit of the patient.

1. He was interested in giving His patients health—but what health?

a. Not health to continue a physical life that ultimately in itself is not worth having. "Ministry of Healing," pp. 243, 244; "Counsels on Health," pp. 34, 340, 346, and 351 ff.

b. But that true health which endeavored to restore in the patient the image of God in its fullness.

2. To grasp Jesus' healing method is to be in the new covenant of the Spirit of true medical consecration. "Counsels on Health," pp. 633, 634.

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OF all the ills that suffering man endures,
The largest fraction liberal nature cures.

—Oliver Wendell Holmes.

Healthful-Living Motives

IN the previous eleven numbers of *THE MINISTRY* for 1938, we have endeavored to present various principles relative to healthful living and health education. In summary and retrospect, we wish to direct attention to the real purpose and the true motive in this whole health program.

God in His beneficence caused advanced light on the subject of healthful living to be brought prominently to the attention of this people. These principles of hygiene were given in order that we might intelligently observe the physiological laws that the Creator established in our body. Obedience to these laws promotes physical strength, happiness, and longevity, and minimizes sickness. Right physical habits also promote mental superiority; it is well recognized that there is a close relationship existing between the physical and the mental life.

These laws relating to physiology and hygiene—Nature's laws—are inexorable. They are established by nature's God, and He will not interfere to save men from the natural consequences of violation. God, being the author of laws operating in the human body, has due regard for them; and the individual who is careless and reckless in relation to habits and practices that affect the well-being of the body, fails to show proper respect for his Creator.

Furthermore, it is obvious that the attitude toward the counsels and requirements of God in respect to healthful living, influences and affects character and our attitude toward the Creator. In other words, as we have shown previously, this matter of the gospel of health and the proper care of the body—the temple of God—not only involves the daily habits of life and their relation to physical well-being, but is inseparably related to spiritual and moral experience. Note the following comments:

"Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature."—"Counsels on Health," p. 67. "Many who profess to love Jesus Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not revered, or respected, or recognized. This is shown by the injury done to their own bodies in violation of the laws of their being."—"Counsels on Diet and Foods," p. 43.

Much might be presented in proof of the view that, to the one who has accepted Christ, the conscientious care of the body and the observance of the principles of healthful living are more than "biologic living." That is to say that healthful living for health's sake may be virtuous, but healthful living in order to "glorify God" in our bodies, and present them as a living sacrifice wholly acceptable unto

Him, is a higher and holier concept which the Christian is to realize.

AN abstract, strict observance of the letter of the laws of hygiene will be rewarded, but physical restraint and a remaining in the path of obedience for fear of physical consequences often proves a cold, hard way. Such a course of restraint frequently becomes a heavy, distasteful yoke, and lacks the spark and spontaneous enthusiasm of obedience because of an inward urge.

Practical Christianity enters into the affairs of everyday life, including physical habits, and is concerned not alone with life in the hereafter, but with successful, healthful, victorious living today. The more abundant life by the grace of God is not without self-denial and discipline, but in such a life obedience and restraint are prompted by a positive affection that is the natural outgrowth of an inward experience. In other words, it is a part of the new-birth experience. In all our efforts at health education, this motive in obedience must be kept prominent. The inseparable union of the spiritual and the physical needs recognition and balanced emphasis; otherwise our efforts become mere health propaganda and a conveying of information that can be found in any standard text on hygiene. We quote again from the Spirit of prophecy:

"A great lesson is learned when we understand our relation to God, and His relation to us. The words, 'Ye are not your own, ye are bought with a price,' should be hung in memory's hall, that we may ever recognize God's rights to our talents, our property, our influence, our individual selves. We are to learn how to treat this gift of God, in mind, in soul, in body, that as Christ's purchased possession, we may do Him healthful, savory service."—*Counsels on Diet and Foods*, p. 56.

"This is true sanctification. It is not merely a theory, an emotion, or a form of words, but a living, active principle, entering into the everyday life. It requires that our habits of eating, drinking, and dressing be such as to secure the preservation of physical, mental, and moral health, that we may present to the Lord our bodies,—not an offering corrupted by wrong habits, but 'a living sacrifice, holy, acceptable unto God.'—*Id.*, pp. 57, 58.

It has been clearly revealed that the gospel of health is a part of the third angel's message. Any feature of this glorious message which has so much to do with true sanctification, and which contributes to our happiness in this life and is an important aid in preparing for the life to come, demands our sincerest interest and effort.

There is a combined work of the physical and the spiritual to be done in every church and school and in every Seventh-day Adventist home. How important, therefore, that every member of the medical group, every minister, and every Christian worker unite in zealously forwarding this "pioneer work of the gospel." God grant that the importance and value of medical missionary work shall be appreciated and that new activity in our ranks may be seen in each field. H. M. W.

Tibetan Mission Hospital

By H. E. JAMES, M.D., *Superintendent,
Tatsienlu Dispensary, Sikang, China*

IT is almost twenty years since Dr. J. N. Andrews arrived in Tatsienlu with the purpose of establishing a medical unit on the Tibetan border. In its infant state that unit could not boast the name of hospital; for it consisted of only a small room or two in connection with the doctor's temporary home. In these rude quarters and under such handicap began the slow growth that was to produce our mission hospital.

The process was not without its growing pains. Building and furnishing a hospital on the Chinese border is a slow and painful process. Loss of supplies and equipment in wrecked boats and at the hands of robbers contributed to the difficulties. The years have passed, but maturity has not yet been reached. The manifestations of discomfort associated with growth are still with us.

Nevertheless, we are exceedingly thankful for the progress made in the past year. The addition, a year ago, of two nurses to our meager staff has contributed largely to this progress. We are also greatly indebted to Pastor Johnson for his help in our building program. Without his supervision we would not now have the well-constructed additions to our buildings that we have so badly needed. A second-floor addition to the dispensary building has been completed, which gives us a suitable operating room and women's quarters. The old operating room, much too small for that purpose, is now used for an examining and consulting room.

Heretofore we have been compelled to receive our patients, examine them, change dressings, and give some treatments, all in the same room. Needless to say, such conditions were far from satisfactory, and prevented many patients from coming to the clinic. Since the change, the percentage of better-class patients attending has increased remarkably. The addition has also given us room for a separate hydrotherapy department and a small laboratory, neither of which we had before.

The year 1937 started unpropitiously for hospital work. Because of various misfortunes we were unable to make much headway before the middle of May. But from that time until the present the hospital has enjoyed a steadily increasing patronage. The last few months have been very busy ones, taxing our capacity and the strength of our small working staff. Our two nurses must be on call day and night, with the result that they are often seriously overworked. We are looking forward to the time when Miss Gao can join us, and are hoping that others may come with her.

Last year we were open for business only 247 days, and our hospital was not organized on an efficient basis to care for inpatients. We were able, however, to take care of a large number of cases. Following is a report of the laboratory work done in the last eight months: total laboratory procedures, 326; Kahn tests, 126; blood examinations, 31; G.C., 60. The remaining 109 tests included sputum examinations, smears for leprosy and malaria, and other examinations.

This is far too little laboratory work, but at present we do not have staff enough to do more. Mr. Kung has cared for this department in addition to his hospital work, both of which are full-time jobs.

The outpatient department registered 2,297 new patients. There were 5,892 return visits, or a total of 8,189 patient visits. This makes an average of 31.1 clinic patients daily. If attendance continues this year as it has these first few months, we shall far outstrip the work done last year. At the time of writing, the hospital is full and the dispensary attendance is averaging better than it did last year.

We are also greatly cheered by the number of Tibetans who come to us. Almost one half of the patients in the hospital are Tibetans, and they are coming to us in ever-increasing numbers. The outpatient list is over half Tibetan. These people arrive from all over Sikang, most of them coming expressly for medical attention.

Every medical itinerating trip into the grasslands results in a very decided increase in Tibetan patients. This was also the case in the experience of Doctor Andrews, who at one time expressed the opinion that the itinerating work was more important than the work at Tatsienlu. In the light of these observations, we are shaping our plans for the future toward providing medical care for these people in the interior of Sikang.

The following basic plan seems to promise success: 1. The opening of a number of small dispensaries at various strategic points through the province, these units to be in charge of the evangelistic nurses qualified to treat minor ailments and to meet emergencies; all serious cases and those requiring surgical measures to be referred to the base hospital at Tatsienlu. 2. Regular visits made two or three times a year to these dispensaries by the medical man from the base hospital, to assure close liaison between outstations and the base. Minor surgical cases and the like could be taken care of at the time of these visits.

Numerous requests have come to us asking that we open medical work in various districts. I am firmly convinced that in widespread medical evangelism lies the solution to the problem of finishing the work among the Tibetan peoples.—*China Division Reporter*, July, 1938.



Association Notes

THIS volume marks the close of the first year of the Medical Missionary Association section in *THE MINISTRY*. It is our sincere hope that there has been much of interest and value to you in this journal during the year 1938. We are resolving to put forth every possible effort to enhance the value of the Medical Missionary section of the publication for the new year.

A NUMBER of new members have recently been added to our Association. These are largely from among the medical students. We are particularly glad for their enrollment, and assure them of a hearty welcome.

We trust that all Medical Missionary Association members will renew their subscription to *THE MINISTRY*, for 1939. Without *THE MINISTRY*, members will be quite out of touch with the Association and its activities, and will also lose the value of reading the many strong articles printed each month. Do not let your file of this journal be broken.

It is gratifying to note that among the early enrollment cards returned for the 1939 Ministerial Reading Course, an encouraging number are from physicians and other M. M. A. members. May the good work go on. These Reading Course books have been thoughtfully selected. To purchase and read them will prove to be an interesting and profitable investment of time and money.

ARE there not members who know of a medical student, a nurse, or a dietitian who is struggling financially whom you might favor by paying for his subscription for *THE MINISTRY* for 1939? Many messages of vital importance just now will appear in the next twelve numbers. Sound principles of Christian living, and outlines, suggestions, and reports of medical missionary endeavors will be presented by a wide variety of leading contributors.

WE wish to call attention to a special feature for the year 1939. The new book, "Counsels on Diet and Foods," has been selected as one of the Ministerial Reading Course books for 1939. In connection with the reading of this book, we have planned to publish in these columns parallel discussions and comments from scientific medical literature. In this way, the principles and counsels given the church by Mrs. E. G. White may be viewed in their relation to current scientific views. We believe such a plan will do much to inspire confidence in the sound, balanced, health reform message presented to this people by the servant of the Lord. Some of the most prominent

medical workers in our ranks have been requested to prepare manuscript covering the topics in the various chapters in the book. Be sure to read these articles in each number of THE MINISTRY next year.

We call attention to the index of articles appearing in THE MINISTRY during 1938. This is to be found on pages 43-47, and includes all contributors to the medical section as well as departmental features.

Demonstration Health Talk—No. 9

By MARIAN H. BOWERS, R.N., *Educational Director, Loma Linda Sanitarium.*

SUBJECT: "Exercise."

AIM: To encourage sufficient daily exercise to meet the current demands of the body, and to build up a physical reserve against a time of need. To develop an appreciation of the value of useful exercise in the great life-giving outdoors. To encourage the establishment of systematic exercise, preferably through a normal, natural life, or through carefully selected setting-up exercises at home or in a well-conducted gymnasium.

Health-Talk Outline

INTRODUCTION: With the newer concept of biologic living and the introduction of leisure time afforded by the shortening of working hours, we find ourselves planning a more extensive and better-balanced program—mentally, at least. In reality, though, the tide of civilization and city life still induces us to blissfully follow physical activity via automobiles, elevators, escalators, and labor-saving devices. (See "Fundamentals of Personal Hygiene," p. 74.)

"Whether you spend your life in a swivel chair, or in a ditch, in a limousine, or in a kitchen, the shape and usefulness of your body depend on the way you run it twenty-four hours a day."—*Your Carriage, Madam,* p. 3.

BODY OF TALK:

A. Purposeful and pleasant labor a divine plan.

1. Work assigned to Adam and Eve. Gen. 2:15.
2. Threefold blessing pronounced on physical activity.
 - a. The body will be strengthened.
 - b. The mind will expand.
 - c. The character will be developed.
3. Curse of inactivity.

B. Results of neglecting exercise.

1. Imbalance.

Nature demands a balance of brain and brawn. "Mind and . . . muscle are required to be equally exercised in order to become properly developed and to retain healthful vigor."—*"Testimonies," Vol. III, p. 310.*

2. Weakens power to resist disease. ("Testimonies," Vol. I, p. 556.)

3. Fruitful cause of disease.

4. Nervous system unbalanced. ("Counsels on Health," p. 41.)

"Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise."—*"Ministry of Healing," p. 238.*

"More people die for want of exercise than through overfatigue; very many more rust out than wear out."—*"Counsels on Health," p. 173.*

C. Choice of exercise.

1. A safe initial procedure is a physical examination.
2. Choose a program well within the safe limits of one's powers.
3. Adapt program to age, sex, occupation, and climate.
4. Should be systematic, purposeful, and enjoyable.
5. Include balanced activities of the whole body.
6. Youth would well profit by including in their educational program a muscular-activity, out-of-door sense that will carry through life.
7. Choose activities requiring minimum of expense and equipment, suitable to the various seasons.

D. Amount of exercise required.

1. Should be suited to individual needs.
2. After the exercise, one should feel vitalized, not exhausted or shaky.
3. Some form of exercise should be taken daily, both winter and summer.
4. A brisk walk daily—covering two miles in thirty minutes, with the head and chest up—is a suitable amount. Walking and running may be alternated. Rhythmical breathing may be practiced. For sedentary workers, an hour's walk daily is desirable.

E. The spasmodic program.

1. Two weeks of overexercise in the summertime, with hibernation in the winter, is dangerous.
2. Spasmodic vigorous exercise may result in much harm, even though it may not be immediately evident.
3. Sedentary weekday work and vigorous week-end activities are depleting many an innocent person. Since when have week-end meals, seven days in one, fully and completely satisfied the seven-day week intake?

F. Contraindications and cautions.

1. Do not exercise within two hours after eating a hearty meal.
2. Do not exercise when greatly fatigued. (Rest would be indicated.)
3. Avoid fatigue, exhaustion, soreness, lameness.
4. Commence moderately. Activities within

normal limits will not leave one "definitely out of breath."

5. Strengthen the muscles gradually by carefully graded activities.
6. Certain persons should not undertake an exercise program without the counsel of a physician.
 - a. Those recovering from an illness.
 - b. Those with heart disease or tuberculosis.
 - c. Those forty or over who are not accustomed to exercise, or whose hearts do not recover within three to five minutes following moderately strenuous exercise.

CONCLUSIONS: How do you rate?

Results of Inadequate Exercise Benefits of Balanced Exercise

Below par.	Increases vitality. ¹
Easily fatigued.	Increases resistance.
Can't study.	Increases mental strength. ²
Out-of-plumb physique.	Develops good body mechanics.
Muscles flabby.	Develops tone in muscles.
Feet cold.	Equalizes the circulation. ¹
Breathing shallow.	Aids in flexibility of chest.
Restless.	Furnishes a blessed outlet for energy. ³
Exhausted.	Refreshes worn and weary minds.
Nervous.	Soothes the nerves. ⁴
Spirits low.	Brings vitality, hope, optimism.
Personality drab.	Develops poise, grace, enthusiasm.
Introspective.	Takes mind from self. ⁵
Sluggish.	Aids in more completely expelling impurities.
An invalid.	Is an effective remedial agent. ⁶
Need a tonic.	Provides elixir of life. ⁷
Spiritual decline.	Uplifts the soul. ⁸

¹ "Ministry of Healing," p. 238.

² "Education," p. 208.

³ "Education," p. 213.

⁴ "Counsels on Health," p. 171.

⁵ "Counsels on Health," p. 147.

⁶ "Ministry of Healing," p. 239.

⁷ "Counsels on Health," p. 170.

⁸ "Counsels on Health," p. 268.

ILLUSTRATIVE MATERIAL

1. Attractive posters showing suitable exercise. Suggestive list:
 - a. The best exercise—animated walking, useful work, outdoor gardening, indoor housework.
 - b. Substitutes—setting-up exercises at home, exercises in a gymnasium.
 - c. Summer exercises—swimming, hiking, climbing, games, etc.
 - d. Winter exercises—skiing, skating, snowshoeing, etc.
2. Charts showing postures, dynamic physiques, comparison of laborers (outdoor and sedentary).
3. Demonstration.
 - a. Effect on pulse, respiration, and blood pressure of lying, sitting, standing, walking, moderate

exercise, vigorous exercise; and length of time of recovery.

- b. Simple exercises. (Stress correct posture first and last.)
4. Graphs showing comparison during activity and inactivity.
 - a. Amount of blood in circulation.
 - b. Amount of air in the lungs.
 - c. Amount of blood in muscles.

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MEDICAL MISSIONARY EXPERIENCE NO. 9

CONDITIONS TODAY OPEN DOORS FOR DISCUSSION OF BIBLE TRUTHS.—A middle-aged, well-educated woman came to our institution for rest and treatment. She kept herself informed relative to the political and economic topics of the day, and like many others,

was looking and hoping for better days following the depression and so-called recession. One day when I was giving her the daily morning treatment, she asked me, "What do you Adventists think of world conditions now, and how soon do you think they will improve?" I was glad for this question, as I had felt she was interested in our beliefs. But opportunity had not yet presented itself to enter into such a discussion, and I had not wished to close the doors by making the wrong approach.

There was not much time in the forty-five-minute treatment period for discussion, but I briefly explained to her that from the Bible we believed all these things to be signs or omens of the soon coming of our Saviour. I mentioned that these perilous times are prophesied in Matthew 24, where the Bible says there will be wars and rumors of wars, nations rising against nation, and that there will be famines, pestilences, and earthquakes. I also explained that the darkening of the sun and the moon and the falling of the stars had been foretold in the Bible.

I reminded her of the increase of knowledge in these days and of how the Bible had prophesied this in Daniel 12:4. I quoted the following: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is." Ps. 146:3-6.

The interest of the patient grew, and she was eager to learn of the saving grace of the Lord Jesus. Bible studies were continued until she left the institution to return home. In the little town to which she returned, we have a church. She began attending the services there and is now a devout follower of the Master. [A SENIOR STUDENT NURSE.]

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

Unwise Literature Distribution

EDITOR, THE MINISTRY:

IN my work in large Eastern cities of America where Seventh-day Adventists are neither well known nor favorably known, I do not follow the practice of preceding my evangelistic meetings by a wide distribution of literature. Many fine people in these Eastern cities are prejudiced against the doctrines of our church, and will not knowingly attend meetings sponsored by Adventists. We must not at first reveal our identity if we expect to draw such persons to our services. This is not hiding our light in any way, but is simply following the command to be wise as serpents.

When our literature is distributed in a territory in which we are soon to hold a series of meetings, the work of distribution is usually done by our church members. These good people are earnest and zealous, but will frequently anticipate, rather than follow, the counsel of the evangelist in many of the most important requirements he makes. Others are so desirous of an opportunity to warn the people whom they meet, that they hail the opportunity of assisting the evangelist as a heaven-sent time to give the message.

As they meet the people and engage in conversation, some unintentionally make known that they are Seventh-day Adventists. Or they may reveal the fact by arguing with the people on some point of the truth we hold. The member may win the argument, but the chances are very remote that the person visited will ever attend our meetings to hear the evangelist discuss the same subject. Even though our people have been instructed that they are not to discuss doctrine with those they meet, we know that some *do* undertake it.

We find that it is quite difficult, as a rule, for our people to conceal their identity. The weekly distribution of our literature before an evangelistic effort brings our members in frequent contact with various families, which in the sequence of events leads to personal acquaintance and conversation. It is but natural that the persons thus visited would say, "Who is this evangelist? What church is backing him? To what church do you belong?" In meeting these questions, our people often reveal facts we do not wish revealed.

When I begin meetings in a city, I want to drop in as an evangelist from some other place

who will deliver a series of lectures on the Bible, without giving the idea that the series will be of any long duration. For these reasons, I do not wish the people to know at the outset that I am an Adventist. From the evangelistic meetings held in a recent effort we garnered a hundred souls. More than half of this number told us that they would never have attended our meetings if they had known we were Seventh-day Adventists.

M. R. COON. [Evangelist, Toledo, Ohio.]

Remote Control in Radio

EDITOR, THE MINISTRY:

WE conducted several efforts in which four of the evening sermons each week went out over a remote-control wire to a radio station and were thus broadcast to the general public. These lectures stirred up a great deal of interest, but I personally am not in favor of broadcasting every night's lecture in this way, for two reasons:

First, the speaker must continually visualize two audiences—the one before him and the one in radioland—and it is difficult to do his best by the audience which is actually present in the tabernacle. In the background, he must continually remember that others are listening in. He must not say certain things, especially on the prophecies of Daniel and the Revelation. He must be very careful how he approaches certain subjects with which he could deal more freely were the radio not involved.

The second reason is that the microphone confines the speaker quite closely to the desk. If he is successful in his radio broadcasts, he must continually keep his face toward the microphone even if he does walk back and forth behind the pulpit. For the average speaker it is rather difficult to do this and at the same time be absolutely free and enthusiastic with his audience.

It seems to me that if there is any remote-control broadcasting in a regular series of meetings, it would be better to broadcast the Sunday-night meeting only, and thus have the other evenings during the week for regular tabernacle work. Others may be impressed differently, but after having tried both, this seems preferable to me.

H. M. S. RICHARDS.

[Radio Evangelist, Pacific Union.]

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

BOOK REVIEWS

IF WAR COMES,* by R. E. Dupuy and G. F. Eliot. Macmillan, New York, 1938. 368 pages. Price, \$3.

This book is not a sensational treatise on war, but a sound and careful description of the processes of warfare. The authors write as officers of the United States Army, so their description of the making of war is somewhat technical, though written in terms that all may well understand. We have here a revelation of facts that should be understood by all our workers.

In the first part of the book the basic rules of warfare are presented. Then follows a discussion of war in the air, on land, and on the sea. The use of gas in warfare is shown to be not as dreadful as some have pictured. The authors declare that once the fear of gas has been overcome, and a nation is properly organized to combat it, this method of warfare need not be disastrous.

The last part of the book discusses the moves that will very evidently be made on the part of the various armies of the world in case another world war is precipitated. The general paths of war throughout history are first given, then the prospective moves of such nations as Germany, Italy, France, England, Russia, and Japan in the coming world conflict. The appendix gives some interesting and important facts concerning the armies of the world and mobilization. It is a book full of valuable and authentic information.

FREDERICK LEE.

[Associate Editor, *Review and Herald*.]

THE ART OF ILLUSTRATING SERMONS,* by Dawson C. Bryan. Cokesbury Press, Nashville, 1938. 272 pages. Price, \$2.

Bishop Paul B. Kern writes in the foreword of this volume:

"It is not sufficient to say words that are true; they must be said so that those who hear will rise up and become doers of the word. Jesus, the flawless teacher, talked to His followers in parables. These were pictures, 'illustrations' as we say. Wise is the preacher who has mastered that art, and knows how to open windows into truth and throw on the canvas of the mind unforgettable images that hold within their phrases the truths of eternal life."

Again he likens illustrations in sermons to windows of light. Note his own picturesque illustration:

"The window shades are drawn and the room is dark. One shade is lifted and light streams in.

* Elective, 1939 Ministerial Reading Course.

Another shade is raised and through that window more light comes in. The third shade is lifted and the room is completely flooded with sunshine. This is what illustrations will do to your sermons. But there is one consideration you must bear in mind: after the room is well lighted, the added effect of one or two more windows means little or nothing, except glare."

Not much has been written concerning illustrating sermons. A prominent clergyman once made this observation:

"Often has it been to me a matter of surprise that, in the textbooks on homiletics, rhetoric, or eloquence, hundreds of pages are sometimes occupied with instructions relative to voice and manner and action; or to argument and method and style—while the subject of illustration, if alluded to at all, is frequently dismissed with barely a passing remark."

Most books on preaching contain from one or two pages to a single chapter on the subject of illustration. Of course there are scores of books filled with collections of stories and anecdotes for sermonic use, but nowhere a discussion of the art and method of illustrating a sermon or a speech. Every preacher knows how much added point and purpose are given to a pulpit ministry by really good illustrations. Every preacher needs to know where illustrations are to be found, how they are made, and how they should be used. The study of the principles which underlie effective sermon illustration will help any preacher who wishes to improve his preaching.

John Wesley's advice to preachers of his day was full of sound sense as he quoted to them these words from Aristotle: "Though you think with the learned, you must speak with the common people." Jesus found it necessary to use parable and incident in order that common people might understand and remember what He said, and act upon the truths He uttered. And the people heard Him gladly because He made His message plain by using a picture language which they could understand. Any preacher who similarly illustrates his sermons and discourses is but employing the effective technique of the Master Preacher.

In this new book the author holds that no preacher need be uninteresting—no sermon need be dull. He describes the methods by which the most successful preachers work—where they find their illustrations, how they collect them, the methods they use to keep them available for ready use, the places where illustrations are most effective in the sermon, and the art of building them into the sermon structure.

This study is not a collection of illustrations, though some of the choicest and most carefully selected ones from contemporary preaching are included in it. It is a well-planned book that discovers to preachers a wealth and variety of helpful materials by which their sermons may be enriched and the effectiveness of their preaching heightened.

J. D. SNIDER.

[Manager, *Review and Herald* Book Dept.]

IS THE HIGHER CRITICISM SCHOLARLY?* by Robert Dick Wilson. Sunday School Times Publishing Co, Philadelphia, 1922. 62 pages. Price, 25 cents.

It was more than twenty-five years ago that I first met the author of this booklet, Doctor Wilson, who came to see me after attending a meeting in which I had spoken on Daniel 2. I found him not only a Christian gentleman, but a scholar; and ever after I was anxious to read anything he wrote. His discussion of the question of higher criticism cannot fail to bring help to the Christian Fundamentalist.

His booklet is divided into two parts. In the foreword, by Philip E. Howard, publisher of the *Sunday School Times*, Professor Wilson's equipment for entering upon a discussion of higher criticism is given. Then there is Professor Wilson's own answer to the question shown in the title of the booklet. How well he answers is described in these words from the foreword:

"When a scholar challenges him, then the professor is a roused lion,—no, an aroused attorney for the defense, massing his facts so overwhelmingly, proving them, driving them home, and disclosing the weakness of his opponent's case so convincingly, that I should think the attorney for the plaintiff in the attack on the Old Testament would wish, for the sake of his reputation, that he had not ventured on ground where his own ignorance would be so manifest to the court. For it is made very evident by a study of any of Professor Wilson's keen critiques of the destructive critics' work, that much of the material so often called by the critics 'the assured results of modern scholarship' is nothing more than the quicksand footsteps of a really inexcusable, downright ignorance."—Page 11.

The scholarly data of this volume has proved to be unanswerable. Having spent years in the study of the languages of the Near East, he was equipped with firsthand information de-

rived through his study on the ground, which enabled him to evaluate correctly the superficial claims of the so-called higher critics. In this booklet, Professor Wilson has set forth in language simple, nontechnical, terse, lucid, and beautiful, a clear answer to the attacks of higher critics, using scientific evidence from archeology and philology. His entire argument glows with abounding faith, and that which he offers feeds both heart and mind.

This little book is one that the reader will want to reread many times, for it will bring genuine confidence and spiritual enthusiasm. After reading it, you will agree that "the true religion of Israel came down from God arrayed in the beautiful garments of righteousness and life. We cannot substitute for this Heaven-made apparel a robe of human manufacture, however fine it be."—Page 62.

J. E. SHULTZ. [Editor, *Watchman Magazine*.]



PROFESSIONAL SLUMP.—The average preacher's son who is a high-school senior can tie his father in a knot on the subject of general history, civics, science, literature, philosophy, economics—or even history of religion. Some of us preaching in college-town churches have wondered why students did not flock to our services. The reason is plain: We are seldom able to challenge their thinking. . . . We are lazy—too lazy to maintain a steady pace of digging up new material for fresh sermons. When our barrel of sermons—worked up while we were still young and energetic—runs low in one parish, we look for a "larger field" where we can shake up the barrel and start over again. Yet we like to create the impression that we are terribly busy. We arrive in the nick of time at public functions, and leave as soon as we have pronounced the invocation or made our speech. It pleases our ego to hear people say that we are very busy—men of ability, energy, and power; that we remain in the ministry at great personal sacrifice; that if we had followed business pursuits, we should have achieved worldly success. As a matter of fact, all but the few exceptions among us would be colossal flops in business or in other professions.—Paul Ezra Piper, in the *Commentator*.

* Elective, 1939 Ministerial Reading Course.

In NORTH AMERICA,
mail to Association head-
quarters address.

In OVERSEAS DIVI-
SIONS, send to division
address.

Enrollment Blank

FOR THE NEW 1939 M.R.C.

ASSOCIATION SECRETARY:

You may enroll my name for membership in the 1939 M.R.C.,—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of *designated books* in accordance with instructions, and upon completion report to the Association secretary in the division in which I reside. I have

chosen as my *elective*, the following:

Name

Address

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

World Council Plans

MAY 9-12, 1938, a provisional conference of churchmen of various denominations and from various parts of the world met in Utrecht, Holland. The eighty persons there assembled, under "the gracious and skillful chairmanship of the Archbishop of York," unanimously adopted a constitution for the much-discussed World Council of Churches which they hope will soon be founded. According to this proposed constitution, the functions of the World Council of Churches would be:

- "1. To carry on the work of the two world movements, for Faith and Order and for Life and Work.
- "2. To facilitate common action by the churches.
- "3. To promote cooperation in study.
- "4. To promote the growth of ecumenical consciousness in the members of all churches.
- "5. To establish relations with denominational federations of world-wide scope and with other ecumenical movements.
- "6. To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings."

How successful will the Utrecht Conference actually be in persuading various religious groups—Protestant, Eastern Orthodox, Anglican, and Old Catholic—to unite in the proposed World Council? On this topic we can only quote opinions.

In an interview with a staff correspondent of the *Christian Science Monitor*, John R. Mott said:

"Returning from the organization meeting of the world convention of churches at Utrecht, I had more hope of religious growth than at any time I have ever known. The Christian churches undoubtedly have a clearer sense of mission. They have come to see they must move together, for they are necessary to one another. Persecution always has stimulated and purified the living church. I have no fear of failure of Christianity, for ultimately the truth will prevail and the movement will spring forth, as in the past, stronger than ever before."

Said Robert A. Ashworth, in an article appearing in the *Christian Advocate*:

"The possibilities of such a project for the advancement of the kingdom of God are limited only by the good judgment and devotion and unselfishness, in a word, by the Christian temper of the churches that enter it. Cooperative thinking and association in common tasks is the shortest road to understanding, and there could not be conceived a more potent instrument than the proposed World Council of Churches to draw the churches together and lower the barriers that have separated them."
—June 17, 1938.

In general, the Protestant churches sent up a chorus of approval and assent to the proposed constitution. A wise voice of dissent, however, appeared in the editorial columns of the *American Lutheran*:

"We find it difficult to visualize what kind of program the World Council of Churches will fashion for itself. The record of the federation of churches in our own country, called the Federal Council of Churches of Christ in America, is not of a character to dispel the misgivings of conservative Christians. The officious meddling of this body in all sorts of questions, that only by the widest stretch of imagination can be supplied with a moral issue and which usually lacked all religious significance, has not done the church any good. If the World Council of Churches is to be merely a glorified extension of the American effort, we cannot regard it with any degree of enthusiasm."—June, 1938.

As for our own comment, we merely point out that the provisional conference at Utrecht took no time for and paid no attention to the concept of a mighty message which God is sending to all the world at this time. That is to say, the conference approached its problems from an angle entirely different from that which we believe God has revealed to His remnant people. There was no concept of God at this time calling upon His people to finish His designated work in all the earth; no concept of the nearness of our Lord's appearing and the church's one duty in view of that nearness. We can be but spectators of its self-devised and therefore futile plans.

GWYNNE DALRYMPLE.

[School of Theology, Walla Walla College.]

Commission's Repercussions

SERIOUS repercussions have resulted in British Anglo-Catholic ranks from the recently published report of the widely publicized Doctrinal Commission of the Church of England, resulting from sixteen years of preliminary study. Drawn up as a statement of faith upon which Anglicans of all persuasions might unite, it has become the object of bitter attack by the Catholic Advisory Council, that claims to speak for two thousand Anglo-Catholic clergy and fifty thousand laymen. (*Christian Century*, May 4.)

Exception is taken to the "doctrinal laxity" of the report, and denunciation made of other "serious errors prevalent." The chief protest is against admission of dissenting bodies to holy communion, and tacit acknowledgment of the validity of non-Episcopal orders. Especial exception was taken against admission to the communion service at the Oxford Conference of all members of the conference by the Archbishop of Canterbury. The manifesto contains this threat:

"If the doctrinal standards of the Church of England and its established order in regard to the ministry continue to be set aside, the bishops will eventually force upon many loyal and devoted churchmen a most painful conflict between their attachment to the Church of England and the allegiance they owe to that one holy catholic and apostolic church in which they daily profess their belief."

A similar protest, though milder, has also been made to the House of Bishops in behalf of 1,406 Protestant Episcopal clergymen of

America, likewise over the admission of non-Episcopalians to communion. The *Christian Century* makes the following significant remarks:

"The Episcopal Church 'cannot with integrity enter upon or encourage efforts toward Christian reunion, except such as are based upon the terms of the Lambeth Quadrilateral, namely, the Apostles' and Nicene creeds, the sacraments of holy baptism and holy communion, the Bible as rule of faith, and the historic episcopate.' Intercommunion among Christians, before unity in faith and order is achieved, is not only condemned as unlawful, but is deplored as a hindrance to genuine and permanent reunion, an end to which the signers of the statement profess themselves as devoted as any others."

Modernism's Fundamentalist Garb

THE Christian world is under distinct obligation to the *Sunday School Times* for faithfully exposing the subtly deceptive character of the public teachings of prominent liberalist Christian leaders who, clothing their messages in the phraseology of orthodoxy, teach a Christianity stripped of all its vital elements and thereby fascinate not a few Fundamentalists. One such article by Dr. Louis B. Bauman (April 16 issue), discusses the teachings of two prominent men—Kagawa of Japan, and E. Stanley Jones of America and India. Citing first from Kagawa's book, "The Religion of Jesus," Doctor Bauman shows that the former plainly contends that instead of atoning for sin, Jesus "apologized to God for all the sins and failures of mankind." Further, Kagawa denies the literal resurrection of Jesus by contending: "Anyway, Jesus was truly revived in the hearts of His disciples. Here is the beginning of Christianity." And he scouts the second advent thus:

"Even though there are folk who talk continually about Christ's second coming, it will not do to believe them; their emphasis is a mistaken one."

But a Modernist, used to the phrasings of this school of religious thought, quickly detects and declares the intent. Thus Dr. Paul Hutchinson, managing editor of the *Christian Century*, writing in *Atlantic Monthly* on the "present Kagawa fad," says:

"He often couches his most radical social ideas in a mystical phraseology which still employs the familiar terms of orthodox piety. Exactly so! This is the method whereby Satan's emissaries would fool the saints! Thus the Baptist Fundamentalist of the deep South hears Kagawa talking about 'the cross,' 'the saving blood,' or 'the atonement,' and goes away 'edified,' while all the time the Japanese evangelist has been trying to drive home a conception of human solidarity, of the necessity of sacrificing the privilege of the few to gain the welfare of many, which even a Marxist would recognize as proletarian gospel."

E. Stanley Jones is the other figure discussed. Leaving his mission field in India, he recently toured America under the auspices of the National Preaching Mission. As presented before in these columns, his hope for mankind rests on a huge, unified church. He has been

urging "the establishment of a single church, created by all denominations' becoming but branches and retaining their individual names only as identification of groups within the one great church." His ecclesiastical Utopia, "simple, but profound," would accept any branch that confesses Christ as the Son of the living God. We are reminded that even unclean spirits did that; but they would not make very acceptable branches. This mirage of a world church is thus phrased in an excerpt used by Doctor Jones:

"The Protestant churches must first unite. Then a Catholic Protestant Church could meet the Greek Catholic Church and the Roman Catholic Church and work out a plan for a *World Christian Church*. That ought to come someday; and we have conferences and groups at work on plans which are influential."

The forces for the last great fray are forming. Let us be on the alert to detect and declare them.

THE RELIGIOUS PRESS

Valuable Current Excerpts

ORDERLY SERVICES.—The services in our churches are not as free from disorder as they might be. Some of them give no impression of wise and careful planning. The "order of service" is far from being anything of the kind; it is more nearly a string of incoherent events. We can improve a service greatly by building the parts around the sermon theme. It is incongruous for the hymns to be on many different subjects, the solo or anthem on another, and a sermon on the subject of "Rewards in Heaven" to be followed by the hymn "No, Not One." At the time of the offering, a song leader asked his audience to call a number from the hymn-book, so they could sing it while the collection was being taken, and when he and the audience turned to it they found the chorus went, "Never give up!" On the other hand, wise premeditation can arrange reverent and helpful services always.—*Watchman-Examiner (Bapt.)*, September 1.

THE LACHISH LETTERS.—Three years ago more than a dozen letters written on pieces of broken pottery, which economically served as writing paper, were discovered in the ruins of Lachish, Palestine. These letters, written with ink which, though faded, is still largely legible, have recently been published in translation by Dr. Harry Torczyner, of the Hebrew University in Jerusalem. Written in classical Hebrew, these communications seem to record the feelings of the writers who were locked in the city of Lachish when the troops of Nebuchadnezzar pounded against the walls of that city, in 589 B.C., a few years before the Babylonian monarch took Jerusalem and ended the independent existence of Judah. Many passages in these missives, which were contemporaneous with Jeremiah, remain in dispute, and it will doubtless be several years before some of these difficulties will be definitely cleared. But we have every reason to hope that these letters will ultimately shed new and welcome light on the last days of Israel's political existence.—*Walter League Messenger (Luth.)*, October.

PALESTINE ARCHEOLOGY.—A magnificent museum of archeology has been erected in Jerusalem by the Rockefeller interests. It has been the policy of the Palestine administration for several years past not to allow all the findings of archeologists

to be exported abroad. That which is unearthed must be reported, and selections are made for a Palestine collection. The result is that there is a growing collection of antiquities available for museums.—*Watchman-Examiner (Bapt.)*, September 29.

RADIO NEWSPAPERS.—The radio newspaper is thought to be just around the corner. The possibility of transmission of visual news by radio is believed to be as practical as that of audible news. This will require a receiving device which will reproduce the printed paper, even as the radio now reproduces the sounds. Radio stations, including several controlled by newspaper publishers, are experimenting with the transmission of the radio newspaper. The success of this experiment would eliminate a whole army of workers, including the faithful boys who in all kinds of weather deliver their papers to the homes along their routes. The effect on the newspapers of such an invention would be to compel a complete revision of their plans. One wonders what effect this might have on the church press and on the vast advertising which few people read.—*Christian Advocate*, September 30.

CHURCH SLOGANS.—Many local churches have adopted slogans in imitation of the commercial-advertising world. A slogan is to be expressive of a distinctive characteristic of a particular church. Where such a slogan is merely physically or geographically descriptive, there can be no objection to it. New York's "Little Church Around the Corner" is famous. A church may be known as "The Church on the Hill," or "The Church in the Valley," or "The Church at the Crossroads." But when a church calls itself, for instance, "The Church With a Welcome," or "The Church With a Warm Heart," or "The Friendly Church," or "The Home-like Church," one cannot avoid the conclusion that it claims certain virtues which other local churches lack, and that in its midst alone can the stranger

expect the warm welcome which his lonely heart is supposed to crave. Aside from their oftentimes unwarranted claims and implications, such slogans have always appeared to us somewhat cheap and tawdry, and we seriously doubt their publicity value. The honest stranger who is looking for a church home will usually not be won by effusive glad-handing on the part of the pastor and the ushers, but by the spiritual atmosphere of the church and by the message that resounds from its pulpit.—*American Lutheran*, August.

PAUL'S RELIGION.—The religion of St. Paul is not other than the religion of the synoptists. The attempt to prove from the first three Gospels that St. Paul perverted the Christian message has definitely broken down. Those who accuse St. Paul of perverting Christianity must lay the same charge against the evangelists also. This rejection of St. Paul does not in fact come from those who accept the testimony of the Gospels. A few years ago, when scholars were still wrestling with the problem, it was possible to make a case for St. Paul versus the Gospels. Except in matters of theological expression, that is no longer possible. We are driven back to the ultimate decision of belief or unbelief. We can prove that between St. Paul and the Gospels there is no wide gulf; what we cannot prove against unbelief is that there is such a Saviour as is declared in Scripture.—*Religious Digest*, October.

WHAT NEXT?—It is incredible, but nevertheless an inventor has created a new type of flying machine. It is capable of a speed of 650 to 700 miles an hour at average heights, and of 900 to 1,000 miles an hour in the stratosphere. This speed is that of a bullet. The uses of such a machine are purely military. It mounts two small cannons and is something like an aerial torpedo. It could be sent to attack an enemy 1,000 miles away, inflict great damage, and return to its base safely in two hours. This approaches the likeness of Biblical "scorpions."—*Watchman-Examiner (Bapt.)*, September 29.

SAFEGUARDS OF DEMOCRACY.—Dr. F. W. Boatwright, whose forty-three years as president of the University of Richmond makes him the dean of American college presidents, has been expressing apprehension over the pronounced trend toward the Federal support of higher education. He is of the opinion that such constitutes a real threat to freedom of thought and expression. He is persuaded that institutions on private foundations are safeguards of democracy, and that they are essential to the survival of freedom of speech, freedom of the press, and freedom of religion.—*Christian Century (Mod.)*, August 31.

TITHING ADVANTAGES.—Contrast the sad financial state of the average man in America, forty of every 100 of whom are broke at age 65, with the average honest-with-God tithe-paying Adventist who brings nearly twenty per cent of his income to his church—and less than six of every 100 are broke. "Not that tithers get rich, thank heaven, but they do have all that they need. Not that they do not have sorrows, but they do come up out of them with smiles on their faces." Yet I am afraid not to tithe for bigger reasons. Tithing doubles church-member attendance for the Adventists, over ours, because "Where a man's treasure is, there will his heart be also." In the United States they get \$43 per capita annually. The Disciples get a paltry \$7.43 for everything! Their average church of 300 members gives \$10,162 for others, every year. God's only plan, and the only plan that works, would give to us of the more inspiring task, \$40,000,000 more money every year than the paltry pittance which we now give!—*World Call (Disciples)*, October.

GAMBLING AND CRIME.—State's Attorney Courtney's smashing (literally; he does it with axes) attack on syndicated gambling has called public at-

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tention to the estimate made by Professor Arthur J. Todd, noted sociologist of Northwestern University, of the cost of vice, drink, and gambling to Chicago. Writing in the *American Journal of Jurisprudence* Doctor Todd estimates the spending as follows: \$30,000,000 on commercialized vice; \$50,000,000 on 9,000 taverns; \$37,000,000 on racetrack gambling; \$63,000,000 on "bookies;" \$20,000,000 on policy games. A total of \$200,000,000. Citizens and businessmen seem to be becoming aware that the same money can't be spent on booze and gambling and also on food for the family and shoes for the baby. "Vice and gambling are big business," comments George E. Q. Johnson, former United States district attorney, himself a notable crime buster, "and their profits are a blight on business of every kind." And the *American Journal of Jurisprudence* itself, commenting editorially on the relationship between gambling and crime, remarks, "Where petty gambling is permitted, petty crimes flourish. Where major gambling is permitted, major crimes flourish."—*Christian Century* (Mod.), September 28.

YOUTH'S NEED.—Whatever other obligations to society the church may have, there is unanimous opinion that it must save the youth of today, or else the nation will pay the penalty of increased crime and moral deterioration. A New York judge of a juvenile court recently said that 70 per cent of the 6,000 cases of delinquency which come before his court annually are due to lack of religious training and bad home conditions. "Religious interests for young people are essential to their moral welfare and future as worth-while American citizens," he declared—*Christian Advocate* (M.E. South), September 9.

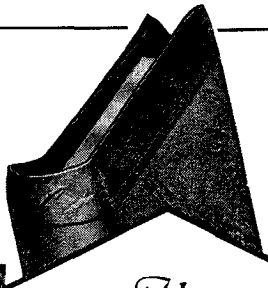
Misconceptions and Mistakes

(Continued from page 10)

in your approach to any problem or plan. Try to take your workers with you from the very start. Any go-getter, Americanized method of doing things will generally offend the men from whom you seek cooperation. Take a little more time, and the unity that you develop will more than offset the time that may have been lost.

KEEP FREE FROM ENTANGLEMENTS. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4. The missionary should keep himself free from all political matters. He may have many opportunities to express himself, but he should hesitate to involve himself in the discussions of the right or wrong of matters which concern the people for whom he is working. Neither should the missionary entangle himself in petty trading. Many advantages may come his way, but his influence may be ruined by yielding to the temptation to make personal gain through his position.

No missionary should lose sight of the fact that he is an ambassador of a kingdom which is little known. He may be the only representative of that kingdom that many will ever see. How careful, then, he should be that a right impression be given, and that his actions at all times be such as to win people to that kingdom.



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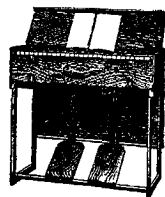
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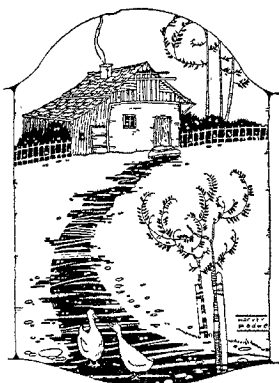
(Continued from page 7)

Certainly there is plenty of evidence that great and rapid changes have been taking place in this modern world. This fact is clearly discerned by men of intuition, and by objective thinkers. Men who are unbiased by apocalyptic interpretations are freely expressing their minds on what they believe tomorrow may bring forth. And there is a strange harmony observable between what they have to say and what the prophets, ancient and modern, would have men believe. The world has indeed changed, and it will never be the same again. And if commentators may be relied upon, the changes are not for the better by any means. Stating his convictions on an unfavorable outlook for the future, H. G. Wells made the following assertion:

"A prophet must tell what he sees. . . . To me—to put it plainly—it is as if I were watching a dark curtain fall steadily, fold after fold, across the bright spectacle of hope with which the century dawned. I do not see any adequate effort to prevent it from falling. The way toward a great world state of power, freedom, and general happiness is still plainly open to mankind. But our effort to tread the path is contemptibly inadequate."—*Reader's Digest*, December, 1931.

When observers, who a few years ago were so optimistic that a perspective of the future

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brought to them only visions of the "inevitable progress of mankind," are now persuaded that man is crouching in fear and dread of the very terrors he himself has created—that he has, as it were, set fire to his own house and now it tumbles, involving him in its ruins—surely something has gone radically wrong with the world. Obviously, Mrs. White was right in her prediction, and possibly these are the very times to which she referred when she wrote as follows:

"Soon grievous troubles will arise among the nations—trouble that will not cease until Jesus comes. . . . The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near."—*Review and Herald*, Nov. 24, 1904.

What is going on in the world? Many conscientious observers and commentators, speaking as historians, are attempting to answer this question; and they deserve the highest commendation for their alertness of mind and their frankness about what they see. What do these things mean? This question can be correctly answered only by the student of prophecy who, through careful study of the prophetic word, knows how things will shape; and he should not be caught sleeping on guard. "What I say unto you, I say unto all, Watch," "lest coming suddenly He find you sleeping."

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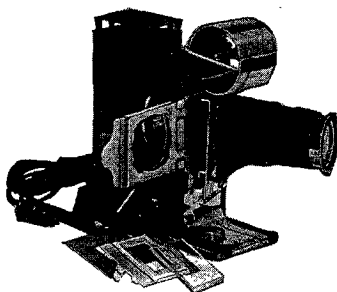
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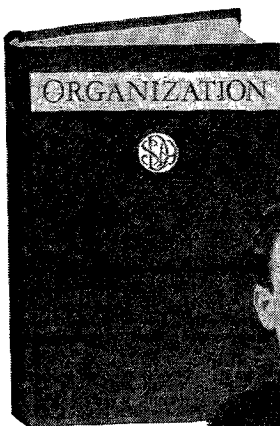
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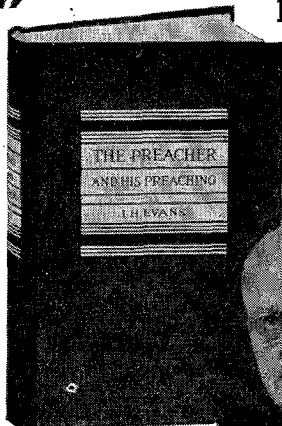
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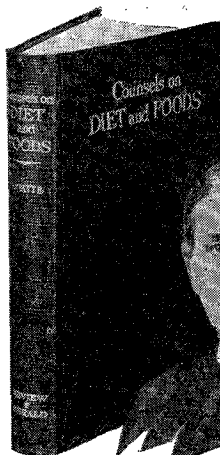
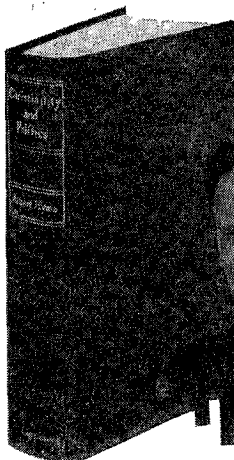
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Communion Cups

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ONENESS!—This old world is a vast tinderbox in the midst of which we must live and move and carry on our divine commission. Swirling eddies of propaganda, prejudice, nationalism, and racialism surround us and beat against us. We as workers, and as a people, must beware lest we be drawn into the worldly vortex, and national prejudices, favoritisms, or animosities find lodgment in our hearts, defeating the imperative unity and blighting the spiritual oneness and coordination of this movement. In the midst of this bewilderingly complex situation, God is calling out one people with one supreme purpose and objective. Soon we will be hated, shunned, ostracized, and persecuted, as has been clearly foretold in Holy Writ. We must solidly stand together in heart sympathy, understanding, and cooperative support. Let this principle and concept be ever before us as workers; let it permeate our counsels to others. We must press together as never before.

CONFIDENCE!—Perhaps the greatest single human asset a leader in this cause can have is the confidence of his associates and his constituency of workers—confidence in his fundamental Christianity, in his basic loyalty to this message, in the soundness of his eminent fairness in all dealings and in his scrupulous honesty in handling facts, figures, funds, situations, and men. The loss of such confidence constitutes the greatest blow a leader can receive, for success is impossible without it. The leader who is wise will never forfeit that confidence. Such confidence comes not through words and assertions, but through the acts and the attitudes of life.

STRAINED!—He is not a true interpreter of prophecy who bends or twists history to make it arbitrarily fit his concepts of the prophetic requirements. With true and sound interpretation, the historical counterpart is obvious and inconcealable. It is not only easy to find, but it cannot be gainsaid because it is known and discernible to all masters of history. It is humiliating, therefore, ever to have a critical historian say concerning some exposition, "That is Adventist history for you—partly true and partly fabrication!" Expositors are indeed hard put to prove a point when they have to fabricate, distort, over-emphasize, or suppress evidence. Such are doing this cause a grave injustice and a distinct disservice. The sovereignty of truth is supreme, and its mandates cannot be gainsaid.

CHRISTIANITY!—Christianity is always kind and considerate—otherwise it is not Christianity. This we are never to forget in dealing with souls. It matters not whether they be lay church members or fellow workers, they are to be dealt with as Christ would deal with them. We stand in His stead, and He was always kind, gentle, considerate, compassionate. He never treated souls with harshness, but wept over the erring. There were tears in His voice as He corrected the wayward, or called men back to the path of right. He never needlessly caused pain to a humble heart. He was patient, and never precipitate. Never are we to lord it over God's heritage, or show our brief authority with righteous austerity. We are tenderly to shepherd the sheep. We are to be considerate of men's feelings. *We are to follow the golden rule.* But this is a divine principle with which some seem strangely unfamiliar—at least, in practice. Some are rough and resolute, gruff and grandiose, in matters of discipline or administration. But that spirit comes not from Christ, nor is it owned by Him. Our pious professions and our arduous activities are largely a mockery if they are not surcharged with Christ's spirit of Christian kindness.

RESCUE!—In these hours of torture for Europe and of deep concern for the rest of the world, when humanity's hopes of peace and fears of war swing back and forth like the pendulum of a clock, when nerves are often at snapping point and passion and prejudice at fever pitch, we must press upon the heart of mankind God's message of the only abiding peace possible for this distraught world through the coming kingdom of peace at the second coming of the Prince of Peace. Lulls there may be in the storm, but it will soon break with relentless fury upon a fear-stricken populace. This world has no security to offer. Affairs will wax worse and worse. Wrong and oppression will increase, for the world has turned away from God, and iniquity is on the ascendant. Our task is to rescue individuals from the coming crash. We must work under emergency conditions, and at emergency speed. Let us banish the trivial and nonessential things from our ministry. We have time and energy for fundamentals only. Every man to his task with renewed energy and consecration! Tell forth the meaning of the times, and urge upon the world men's only hope.

L. E. F.