

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 12, No. 3

March, 1939

THIS MONTH

AUTUMN COUNCIL HIGH LIGHTS	3, 12
The Imperative Need of Unity—Responsibility for Shepherding the Flock—Shepherding the Flock—Adequate Training for Our Task—Evangelism Despite Small Budgets	
THE PULPIT AND THE STUDY	5
Preaching Christ in Every Sermon—The Gospel According to Daniel	
VITAL "TESTIMONY" COUNSELS	8
"Strive Not About Words"	
CHALLENGE OF A WORLD TASK	9
Carefulness in Public Utterance	
KINDLY CORRECTIVES	10
Pastoral Dos and Don'ts	
THE QUERY CORNER	11
Fornication or Adultery	
THE REALM OF RESEARCH	17
The Official Title of the Pope	
THE LARGER OUTLOOK	19
Spiritual Foes and Perils	
EDITORIAL KEYNOTES	21
Advent Source Research Values	
A MORE EFFECTUAL MINISTRY	23
Modern Advertising in Evangelism—Conservation of Results—The Prophetic Clock (with diagram)	
THE MEDICAL MISSIONARY	27
Realizing on Our Investments—Temperance Lectures Have Converting Power—Duty to Study Physiology—Conference Presidents and Health Work—Health Education Experiences—"An American Doctor's Odyssey" (review)—Opening Doors in Peru	
THE WORKER'S STUDY LIFE	35
Book Reviews: "The Ellen G. White Books;" "The Early and Latter Rain;" "Youth Marches"	
MUSIC OF THE MESSAGE	36
Music and Modern Evangelism—"He Understands" (vocal solo)	
RELIGIOUS WORLD TRENDS	38
Gambling in the Churches—Century's Gloomy Retrospect	

NOTES AND NOTICES

Information and Sundry Items

COMPLACENCY over things as they are—as pertains to our own souls and our churches—is one of the greatest perils that can afflict us.

OUR GREATEST NEED God has charged
AND SUPREME LACK our ministry with
 spiritual feebleness.

Does this startle us? Do we admit it? Are we seeking to change the situation? Do we say we are rich and increased with goods and have need of nothing—or at least of little? Do we point with pride to our statistical records of growth and expansion? Do we glory in our organization and financial setup? Do we proudly prate of being the possessors of the “truth” in contrast with all other religionists? When we consider God’s ideal and expectation for His remnant people and how far we are below His requirements and expectations, we should hang our heads in humiliation. No, we must not blame others. The movement is made up of you and me, and other workers just like us. We must take the responsibility for things as they are, and under God’s enabling grace change them. Otherwise He will have to bring the fires of persecution upon us to purify us. He may have to strip away our finely integrated arrangements, and lay low our institutions or churches. Present-day civilization is breaking to pieces under the strain, and our outward strength will crumble away. We shall then have to work under privation and restriction. It is spiritual power and strength that constitute our greatest lack, and need. To seek these should be our first work.

FROM the Carolina Conference comes this highly laudable word concerning their entire corps of workers:

“Every worker, both white and colored, in this conference, has placed an order for a complete set of the 1939 Ministerial Reading Course. I felt sure you would be interested to receive this report from the Carolinas.”

WE esteem it a privilege to extend the right hand of editorial fellowship to the newest member of the sisterhood of Adventist journals—*The Journal of True Education*, official organ of the Department of Education, edited by Professor W. Homer Teesdale of the department. It makes its initial bow with the February issue. We bid it godspeed in its important sphere of service to this movement. Truly the welfare of the church and the fitness of our oncoming workers, lies largely in the hands of our Christian educators. We trust that a goodly host of MINISTRY readers, many of whom have close working relationships with church school, academy, and college mat-

ters, will familiarize themselves with the principles, problems, and discussions appearing in the quarterly issues of this new journal. Neat and dignified in appearance, as befits a professional journal, it has before it, we believe, a real future. A further description appears on page 46, and a sample copy is available for the asking. It is printed for the department by the Review and Herald Publishing Association.

THE first item of information coming from the new Ministerial Association secretary for the South American Division, Pastor H. O. Olson—whom we welcome to the secretariat of the Association—is the list of titles for the 1939 Spanish reading course. A list of the Spanish courses used each year in that division, reaching back as far as 1917, has also been received. The books listed for 1939 are as follows:

“La Educación” (Education), by White.

“Juan Bunyan” (John Bunyan).

“Gustavo Adolfo” (Gustavus Adolphus), by MacMunn.

“Los Doce Profetas Menores” (The Twelve Minor Prophets), by Robinson.

ELECTIVES:

“Vida de Wesley” (Life of Wesley).

“La Suma del Cristianismo” (The Sum Total of Christianity), by Regueiro.

“Comunismo o Cristianismo” (Communism or Christianity), by Jones.

“Las Instituciones” (The Institutions), by Calvin.

“El Gran Movimiento Adventista” (The Second Advent Movement), by Howell.

Intelligent Understanding Essential

A DISTINCT service was rendered this cause by the Trustees of the Ellen G. White Publications when they authorized the issuance of the two brochures, “The Custody and Use of the Ellen G. White Writings,” and “The Ellen G. White Books.” Both appeared originally in this journal in serial article form. They are now available in convenient pamphlet form, and should, in the future, serve in some ways even more specifically than when first released. These pamphlets, as described on pages 35 and 42, should form a permanent part of every Adventist worker’s library, and should be used in all our colleges in connection with the study of the Spirit of prophecy. There should be full acquaintance with them on the part of every public herald of this message.

The farther removed we are from the time of the Spirit of prophecy writing, the greater our peril of misconception, neglect, or evasion. Yet our prosperity or failure as a movement, and as individual workers, is tied up inextricably with our attitude toward this implanted gift, and our relationship to it. We neglect its counsels at our peril; we slight them only at gravest loss. It is ignorance of the actual facts concerning their production that leads to extremes—either fantastic and unwarranted claims for the gift on the one hand, or fatal devaluation and depreciation on the other. It

—Please turn to page 40

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

¶ A discussion of sound working
principles and relationships

THE IMPERATIVE NEED OF UNITY*

By W. G. TURNER, *Vice-President
of the General Conference*

THE slogan of one of the large British life-assurance companies reads: "Union Is Strength." These words appear beneath the figure of a man who is unsuccessfully attempting to break across his knee a bundle of tied faggots. One man can easily snap a single stick, but with many sticks united in a bundle the task of breaking them is impossible. So it is with a single thread of flax. One thread is weak, but many threads made into a hawser hold the largest steamer to the wharf.

In things spiritual this same principle applies. Unity is clearly laid down in Scripture as essential to strength. The closeness, the necessity, of this unity is likened to that of the human body, wherein each part is essential to the complete unit called man. This close connection is in another instance likened to that which existed between the divine Father and the divine Son, in which the life of the one was so blended and connected with that of the other that Jesus said: "I and My Father are One." "Thou, Father, art in Me, and I in Thee." And this same relationship is to exist between Christ and His people, and among the people themselves. (See John 17.)

Unity among the people of God will play a most vital part in revealing to the world the rightful place of Jesus in God's plan for man's ultimate salvation. The disunity among many professed Christians, the many sects into which they are separated, the quarrels and dissensions that arise, all have played and still play a tremendous part in bringing reproach to the name of Christ, and tragically delay His coming.

If we really and sincerely long for the coming of our Lord, we should see to it that we as individuals do everything in our power to be

united together with God. We are told that "God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—"Testimonies to Ministers," p. 61. Disunity ever leads to confusion, and confusion to weakness, and weakness brings disaster. It is therefore obvious why the adversary seeks to introduce disunity. He did it in heaven, and he continues his work upon earth. His particular hatred is manifested against the remnant church of God, of which we constitute a part.

The church is likened to an army. An army is successful only when properly organized and led, under the discipline of those responsible as officers, with each unit fully recognizing its place, and the necessity of obeying directions, irrespective of the ultimate outcome. Unless this is clearly understood by each soldier and each officer, the army becomes a rabble, unorganized, undisciplined, unprotected, unled, and generally defeated. (See "Testimonies," Vol. I, p. 649.)

The church today is a militant body. Soon it will become a triumphant multitude. During the days of its militancy, for the maintenance of its unity it must recognize the leadership of God in His appointed way. God does not look lightly upon those who attempt to walk contrary to His directions. The experience of Korah reveals this. It is therefore essential that each of us as leaders possess so clear an understanding of His will in the matter of unity, that we may ever be found leading the people on from strength to strength.

Organization and unity are closely related. Neither can be dispensed with in these closing days. Indeed, as the wrath of Satan intensifies, the need for unity among God's followers deepens. Of all men, we who live now with faces turned toward the heavenly Canaan,

* Presentation at Presidents' Council, Battle Creek, Michigan, October, 1938.

should set an example in these important matters. The times in which we live are solemn and important. The spirit of independence is increasing, and independence always leads to disunity. We read:

"The world is filled with strife for the supremacy. The spirit of pulling away from fellow laborers, the spirit of disorganization, is in the very air we breathe."—*Testimonies*, Vol. IX, p. 257.

This spirit is the very antithesis of unity and of the mind of God for us, and we need to watch lest any of us reveal it among ourselves as workers, or between ourselves and the people over whom God has made us overseers. Unity in its true sense banishes self-praise, self-pride, self-confidence.

"Let each one who claims to follow Christ, esteem himself less and others more. Press together, press together! In union there is strength and victory; in discord and division there is weakness and defeat!"—*Id.*, Vol. V, p. 488.

"He who considers himself superior in judgment and experience to his brethren, and despises their counsel and admonition, evinces that he is in a dangerous delusion. The heart is deceitful. He should test his character and life by the Bible standard."—*Id.*, p. 247.

Applying the Principles of Unity

It is essential for us to understand the right course of action in all things. Unity can be seriously disturbed by wrong conceptions of responsibility as between the administration and the workers. For instance, if an administrator directs a worker in some major matter without giving such worker opportunity for counsel before the position is finalized, there are times when feelings are engendered that prove distressing to all concerned and tend to disturb the unity required for the strong development of every feature of the work. If on the other hand a worker acts on some major matter without consulting with the higher administration, serious misunderstanding can be created and dangerous situations may arise, as among the administration, the worker, and the church members.

To illustrate: Recently a worker, with the consent and vote of the church of which he was pastor, sold a church property and purchased vacant lots with the cash received. Provision was made to erect a pastor's residence on one of the lots. No cash was on hand to begin a new church building, and the congregation was confronted with the problem of having no place of worship, and no money to provide a place. The serious situation then led the worker for the first time in the whole transaction to seek the counsel of the conference president. The congregation was by now in a condition of near revolt, with no building, no money, and very little unity. The whole difficulty might have been avoided had counsel first been sought from the administration, and unity would have been preserved.

There are also cases in which disunity is caused through the administration's taking a

certain action which may be constitutional, but not expedient. For instance, where there are occasions for the administrative leadership to be changed, every effort should be made to effect such changes at conference sessions, so that the delegates themselves have a voice in the election. But I notice that there is a growing tendency in some sections to elect men to departmental leadership in conferences immediately prior to conference sessions, and thus in a measure deny the members expression in the matter. I fear that if this tendency grows, there will arise a disposition on the part of our constituents to question actions, possibly among themselves at first, then later in a larger circle. Should such be the case, that confidence and unity so essential in the plan and work of God will be materially affected.

Unity can be most seriously disturbed by any worker who finds it difficult to accept the direction of his committee in matters in which this direction may not be in harmony with his own mind. A worker is not wise in discussing with his church members or fellow workers his opposition to the committee's action. It is his responsibility to accept the counsel and the action of the directing body. The same principle applies to an administrator who may not agree with an action of his own committee, of which he may be chairman, or of another body of which he is but a member.

Any individual, of whatsoever rank he may be, who may publicly or privately oppose any established operating policy or any action that has been properly voted upon, does great harm and seriously endangers unity by scattering seeds of doubt in the minds of others relative to the wisdom and action of his brethren. There are proper places and times in which we may make known our minds in regard to such matters. If the correct procedure is prayerfully followed, much misunderstanding may be avoided, we ourselves may be saved from the possibility of personal embarrassment, and our people may be kept from the danger of being split into opposing factions.

No one man knows everything. Our committeemen know much. If you have a certain plan for the work, place it clearly before them. If they see light in it, carry it out. If they do not see light in it, drop it. If later your plan is found to be the wiser one, then your committee will have more confidence in you. If, on the other hand, their plan is the better, you will have greater confidence in them, and thus all will increase in confidence toward one another, and the work will grow in strength and unity. Never push a plan contrary to the mind of counsel, and never be determined to work a plan that your committee has rejected, for if it fails, then woe betide your influence. Be patient, be submissive to advice, always

—Please turn to page 46

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

PREACHING CHRIST IN EVERY SERMON—No. 1

By CARLYLE B. HAYNES, *President
of the Michigan Conference*

The importance of the principles here discussed can scarcely be overestimated. Our success or failure as preachers, particularly as Seventh-day Adventist ministers, is definitely gauged by our relation to this issue. Such is the inescapable declaration of the Word, and such is the supporting counsel of the Spirit of prophecy. No theme can, therefore, be of greater importance for our study and application.

—EDITOR.

AFTER preaching the gospel for a period, it is helpful to check up and thus make sure we are still following the pattern given. It is easy to get into, but hard to get out of, ruts. Talks can easily be prepared by stringing a number of quotations together and calling this a sermon, but real preaching is something different, and is not so easy. It requires real effort. And the very finest preaching in this world should be connected with this last gospel message. Paul laid down a pattern when he wrote:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:1-5.

Here is a complete summary of ideal gospel preaching. Its character is that of the *testimony of God*. Its doctrine is that of Jesus Christ, and Him crucified. Its spirit is that of *humility and consciousness of weakness*. Its form is *not of human wisdom*. Its power is *in the demonstration of the Spirit*. Its effect is *the establishment of faith upon God's foundation*.

When all our sermons are made to set forth Christ, and to magnify Him as Saviour and Lord, we are using the only mode of preaching which God has promised to bless. This does not mean that we are to plan upon a name as if that name would operate with the magic of a charm. There are men who seem to think they are fulfilling all requirements of preaching Christ if they just use His name every ten minutes. That is to miss the point entirely, and is not necessarily preaching Christ at all. There are others who fastidiously criticize every sermon as a failure which does not have Christ for its immediate subject. That attitude

discloses a childish misconception of what preaching Christ really means.

Every part of the Bible contains the gospel substantially, but not every part contains it in exact form and in so many words. We must not force unnatural interpretations upon God's word for the purpose of constantly introducing the name of Christ. All the principles and duties of the gospel bear more or less relation to Him. The enforcement and inculcation of these duties and principles in connection with an explanation of the word of God is as closely conformed to the apostolic method of preaching as would be the most complete setting forth of Christ's suffering and death.

Paul was concerned about setting forth the duties of husbands in relation to their wives. But in doing so, He preached Christ. Turn and see how he did it in Ephesians 5:25-33. To another church, Paul laid down the principles of church discipline, but in doing so he preached Christ. 1 Cor. 5:1-7. To the believers scattered abroad, Peter set forth the duties of servants to their masters, but in doing so he preached Christ. 1 Peter 2:18-25. In his letter to Titus, Paul took occasion to deal with the sin of evil-speaking. Observe how he preached Christ in doing so. Titus 3:2-6.

Apostolic Models of Preaching Christ

As we study these models, we are struck with the transitions of thought and subject which are made with such exquisite skill that, even though unexpected, they are still natural and graceful. There is nothing in the greatest classics of literature to compare with these skillful transitions, these masterly and beautiful strokes, which enable an apostle when dealing with such a subject as an incestuous Corinthian, to pass, by a most artful digression, to the dearest topic of his heart—a crucified Saviour. As we follow him closely in his thought about disciplining this fallen member, we are not prepared for his swift reference in such a connection. Yet, when made, it does not seem out of place. We are compelled to admire both the propriety of its introduction and the delicacy with which it is made.

So let us be careful that the divine name brings life and glory to all our ministrations, that every sermon is made to draw sinners to

Him, and to establish believers in their faith. Throughout the whole book of Acts we are furnished models for preaching Christ, and in the Epistles are other models of doctrinal instruction which never fail to present the crucified Saviour. No more helpful course of study could be pursued by the growing preacher than a study of these apostolic models.

Do not be influenced by the fear that such preaching of Christ in every sermon will confine our preaching to just a few points. There is not a point of Christian doctrine, truth, privilege, principle, practice, or study, which has no reference to Christ crucified. Paul, in the first chapter of his epistle to the Ephesians, sets forth Jesus as the medium of "all spiritual blessings." Eph. 1:3-14. The quickening influence of every doctrine and privilege, every personal and relative obligation mentioned in the entire epistle, is drawn from this one source. We have already noticed how the apostles so easily and naturally introduced their Master and His atoning work into the very heart of their discussions no matter how irrelevant it might appear, on first thought, to be.

All Truth Embraced in Christ

Jesus Christ and His atoning work is the center of a widely extended circle which embraces our whole relationship to God, everything that is profitable to men, all the delightful ways of divine faithfulness and love, all that concerns our character, professions, privileges, obligations, hopes, beliefs, and our prospects for eternity. Consequently, the determination to know nothing, to preach nothing, and to glory in nothing but Jesus and His cross, is no narrowing course for a minister to choose. That kind of preaching sets forth Christ to the people as the only remedy for all the evil in the world, the only supply for the whole world's desperate need, the only hope of salvation from sin.

The lesson we need to be learning now, and to keep learning all our lives, is that of skillfully shaping all our sermons, the whole range of our subjects, to this one point. Learning that lesson more perfectly, and practicing it more effectually, is worth all the labor and effort we are likely to put on it. Writing on the importance of preaching Christ, the commentator, Matthew Henry, strikingly observes that, though "the Scriptures are the circumference of faith, the round of which it walks, and every point of which compass it toucheth, yet the center of it is Christ. That is the polar star, on which it resteth."

In the whole truth of the solar system there is no single teaching or fact which can be accurately understood until we begin with its relation to the sun, which is the center. Every single thing has relation to that. So it is with Christ in relation to everything that touches human salvation. No truth can be properly

understood except in the light of His atonement. No man has a proper comprehension of any teaching of Scripture unless he views it in this divine light.

It was this preaching of Christ and Him crucified which was so constantly accompanied "with the demonstration of the Spirit, and with power," in the days of the apostles. It was this preaching which, in succeeding centuries, kept the light burning in the church, so that it never went out. It was this preaching which successfully resisted popery in the time of the Reformation. It is this preaching today which becomes to men in darkest heathenism "life from the dead." It is this preaching which will finish the work of the gospel on earth, and prepare a people for the Lord. It is to this preaching that we are called. Every sermon is to have this for its supreme burden.

"Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach."—*Testimonies*, Vol. VIII, p. 287.

"No discourse should ever be delivered without presenting Christ and Him crucified as the foundation of the gospel."—*Id.*, Vol. IV, p. 394.

We shall not accomplish our supreme task in this world by any other means than by this preaching:

"There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified."—*Testimonies to Ministers*, p. 424.

This is not to turn aside from the threefold message for this time. It is rather to preach it effectually.

"Where the people assemble to worship God let not a word be spoken that shall divert the mind from the great central interest,—Jesus Christ, and Him crucified. The third angel's message is to be our burden of warning. The side issues are not for us to meddle with."—*Id.*, p. 337.

—To be concluded in April

The Gospel According to Daniel

By F. M. BURG, Professor,
Walla Walla College

INTRODUCTORY—"THE GOSPEL" DEFINED.

1. "This gospel of the kingdom." Matt. 24:14.
2. "The gospel of God . . . concerning His Son." Rom. 1:1-3.

Observation: Lucifer had challenged the justice of God as the supreme ruler, and had thus caused the alienation of many of heaven's inhabitants, as well as of the human family. God gave His own Son to engage the enemy in an age-long conflict, and by His life, death, and resurrection to provide redemption for the world, and also to demonstrate to all intelligences His love and the justice of His government. For His fulfillment of this mission at supreme cost to Himself, the Son of God is finally to reign forever as "King of kings, and Lord of lords." Rev. 12:10; 19:11-16; 11:15.

This "everlasting gospel," this one and only gospel, has been heralded to the world in all ages. When its work is done, the end will

come. (See Rev. 14:6; Gal. 1:8, 9; 3:8; Matt. 24:14.)

NEBUCHADNEZZAR'S DREAMS AND THEIR LESSON. Chapters 2 and 4.

Observations:

1. There was a divine providence in the presence of Daniel and his fellow captives at the court of Babylon. God "has a controversy with the nations." He "will plead with all flesh" (by His gospel message), and will give the finally impenitent to the sword. Jer. 25:31; Amos 9:8; Zeph. 3:8. Thus, captive Judah was to bring the knowledge of God to the great empire of Babylon.

2. The object of the dreams as given to the Babylonian king was to show him, as well as all the world, that Jehovah rules over the affairs of men, and through all nations and kings works out His own will and purposes. Dan. 2:20-23; Jer. 10:10-12; Dan. 4:124, 25, 31, 32, 34-37.

3. The once mighty empire of Babylon went down to oblivion, as other nations have gone down, because of her refusal to learn and heed the great lesson sent to her first king. The sequel is recorded in chapter 5,—the doom of Babylon traced in the handwriting on the wall.

DANIEL'S DREAM OF CHAPTER 7.

1. *The objective of this prophecy* is the setting up of Christ's eternal kingdom and the everlasting reign of His people with Him. Verses 27, 14, 18.

2. *Christ's eternal reign assured.* When He arose from the dead, triumphant over Satan's power, a shout of victory filled all heaven, that the kingdom of God was then made secure, and salvation was made possible for the human race. Rev. 1:10, 11. In the final outcome, "the kingdoms of this world" will "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15; Dan. 7:27.

3. *Partakers share in triumph.* All those who by faith accept of His redemption and partake in His sufferings to save the lost, will share with Him in the final triumph and in the glory of His reign. Rom. 8:16, 17; Matt. 25:34; Rev. 3:21; Dan. 12:3.

4. *Background and interpretation of the dream:*

a. God gave to Nebuchadnezzar his kingdom and power. Dan. 2:37, 38; Jer. 27:1-8.

b. God reigns over all things on earth, removing kings and setting up kings. Dan. 2:21.

c. Earthly rulers and nations that defy His authority and power will be dashed in pieces like a potter's vessel. Ps. 2:7-9; Rev. 19:14-16; Amos 9:8.

d. The great empires of the world, from Daniel's time to the close of human history and the final setting up of the kingdom of Christ, are symbolized in this dream of the prophet.

Observation: That these beasts of chapter 7 represent the four successive world empires of history

from Daniel's time to the end is made clear by verses 17 and 23. A review of the history of these kingdoms, including the ten divisions of Rome and the little-horn power covering the 1260 years of papal supremacy, is necessary to an appreciation of the ultimate object of the prophecy—the fall of earthly kingdoms and the eternal reign of the King of kings.

5. *The judgment scene.* Verses 9-14.

a. Before the final destruction of earth's rebellious nations and the settlement of human destiny, Jehovah, the Ancient of days, sits in judgment on all. Before His throne appears His Son, yielding to His Father "all rule and all authority and power." Then to Him is given "dominion, and glory, and a kingdom," God the Father only being thenceforth excepted among all that shall be put under Him. 1 Cor. 15:24-28.

b. It is a fundamental truth of the gospel that all men must finally appear before the judgment seat of Christ. 2 Cor. 5:10; Acts 17:31.

APPEAL: God always reveals to His people the events that relate to their welfare, before they come to pass. So it behooves all to study these inspired prophecies, that they may be prepared and not be taken unawares when the great day comes. Amos 3:7; 2 Peter 1:19; 1 Thess. 5:1-5.

—To be continued in April

✱ ✱ ✱

Prayer for Deliverance

By C. P. BOLLMAN

LIFT from my soul this lethargy
That binds me fast to earth.
Help me to raise my thoughts above,
Seek things of real worth.

Thy word is fast fulfilling, Lord,
Earth's race is nearly run;
And yet in me the work of grace
Seems scarcely yet begun.

I know that time is very short,
My judgment tells me so;
But, oh, my feet so heavy seem,
'Tis hard for me to go.

The heavens seem like brass above,
And iron the earth below;
Thy word says, "Flee, thy life to save!"
But how, I do not know.

Arouse, arouse me, O my God!
Break off the chains of sin,
And give me strength to battle on,
And victory to win.

Oh, work in me, most gracious Lord,
To will Thy will to do;
Create in me a heart like Thine,
My spirit all renew.

I'm helpless, helpless, O my God!
I cast myself on Thee.

Oh, do not spurn me from Thee, Lord,
But bid me now go free.

Thou canst not turn away, my Lord,
Thou badest me to come;
So now I cast my soul on Thee,
From Thee no more to roam.

VITAL "TESTIMONY" COUNSELS

Reprinted From Former Periodical Articles

"Strive Not About Words"

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

THE ministers of Christ are in constant danger. They are to put their brethren in mind of the things which they already know. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." Satan is constantly at work to divert the mind with earthly things, that the truth may lose its force upon the heart; and then there will be no progress, no advancement from light and knowledge, to greater light and knowledge.

Unless the followers of Christ are constantly stirred up to practice the truth, they will not be sanctified through it. Questions, speculations, and matters of no vital importance will occupy the mind, and become the subject of conversation, and then there will be caviling and striving about words, and presenting of different opinions, concerning points that are not vital or essential.

Those who listened to the present truth in the days of Paul did as do the men of today. They would get up questions, presenting various ideas and opinions of men, and bring the mind of the minister from the important work of preaching the main truths of the gospel, to settle their disputes. The laborer for God must be wise enough to see the design of the enemy, and to refuse to be misled and diverted. The conversion of the souls of his hearers must be the burden of his work, and he must keep out of controversy, and preach the word of God.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." The special, deceptive work of Satan has been to provoke controversies, that there might be strivings about words to no profit. He well knows that this will occupy the mind and the time. It raises the combativeness, and quenches the spirit of conviction, in the minds of many, drawing them into diversity of opinions, accusation, and prejudice, which closes the door to the truth. This was the effect in the days of Paul, and we see that it has been the same in our own time. It shakes the confidence of those already partially convinced, and it turns

away others who are waiting for some excuse for rejecting the truth.

The less the preacher shall multiply words of his own, the more distinct and clear will be the living utterances of God. Let your words be few. Let God speak. Let the plain "Thus saith the Lord" settle all controversies. If we allow the mind to take its own course, there will be countless points of difference which may be debated by men who make Christ their hope, and who love the truth in sincerity, and yet who hold opposite opinions upon subjects that are not of real importance. These unsettled questions should not be brought to the front, and urged publicly, but should, if held by any, be done quietly and without controversy.

Keep Minor Differences Concealed

Men of ability have devoted a lifetime of study and prayer to the searching of the Scriptures, and yet not one half of the Bible has been fully explored; and all parts of it will never be fully comprehended until Christ shall open its wonderful mysteries in the future life. There is much to be unraveled, much that human minds can never harmonize. There are many themes that might seem of special importance to the minds of one class, that to another class would appear in an altogether different light. Satan will seek to create argument upon different points that might better remain unmentioned.

A noble, devoted, spiritual worker will see in the great testing truths that constitute the solemn message to be given to the world, sufficient reason for keeping all minor differences concealed, rather than to bring them forth to become subjects of contention. Let the mind dwell upon the great work of redemption, the soon coming of Christ, and the commandments of God; and it will be found that there is enough food for thought in these subjects to take up the entire attention.—*Mrs. E. G. White, in Review and Herald, Sept. 11, 1888.*



TRANSITION HOUR.—It has become a commonplace to speak of the modern age as one of transition. All over the world, old institutions and habits are dying, new ideas are working like a leaven among masses of people who are quite unequipped to test their worth. The full meaning and direction of these changes are still hidden from us; what seems certain is that the paths trodden by the footsteps of ages are being broken up, and "like an unsubstantial pageant faded," the old life is passing away. Some of the assumptions and beliefs from which the missionary enterprise has derived its inspiration are being questioned by many, even by those who may be its keen supporters on other grounds. Mankind is no longer able to remain within the fabric of habit laboriously built up. Into the East and Africa, thousands of new ideas are pouring, bringing with them a train of new desires and new sensations. The fire has been kindled, and the dry wood is burning fiercely in the wind.—*Kenneth G. Grubb, in "The Modern State and Missions."*

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

¶ The unity of our work must not be broken by voice or pen

CAREFULNESS IN PUBLIC UTTERANCE

By JOHN OSS, Editor,
Chinese Signs of the Times

RECENT world happenings have brought to our attention anew the rapidity with which world conditions can change, and the necessity of always conducting our work on such a basis that it will not be unduly affected or brought into jeopardy by political and social changes that may come. From its early inception, the special message that is so dear to every advent believer has been world wide in its scope. The slogan of pioneers in this cause was the same as our slogan today—to preach the everlasting gospel to, “every nation, and kindred, and tongue, and people.” This watchword has so extended the message to all parts of the world, that our statisticians find it difficult to tabulate accurately the growing figures, and to report fully the progress of the message as it swells into the loud cry.

Today in a world of envy, hate, and distrust, the work of Seventh-day Adventists stands as a living testimony to the efficacy of the gospel to unite peoples in all lands, regardless of racial differences, education, and environment, into one great family who are preparing for the Saviour's soon return. This is an age of intense nationalism, of economic and social regimentation, of mutual distrust between nations and peoples. Modern facilities are intensifying the potentiality of the many beliefs and “isms” that everywhere are clamoring for expression. And unless special care is exercised at this time by those who labor with voice and pen, there is danger that the unity of our work will be broken and we shall be brought into perplexity and difficulty.

Every worker in the advent cause needs constantly to be on guard, to weigh his utterances carefully, and to bear in mind that any statement unguardedly made may be used by the enemies of truth to bring perplexity to workers and believers in other parts of the world. In the Spirit of prophecy we have the following timely counsel:

“The very highest obligation is resting upon us. Satan is standing ready, burning with zeal to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men, and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered through our brethren will be treasured up by the prince of darkness.”—*“Testimonies,”* Vol. IX, p. 242.

“Let every one bear in mind that we are in no case to invite persecution. We are not to use harsh and cutting words. Keep them out of every article written, drop them out of every address given. Let the word of God do the cutting, the rebuking; let finite men hide and abide in Jesus Christ. Let the Spirit of Christ appear. Let all be guarded in their words, lest they place those not of our faith in deadly opposition against us, and give Satan an opportunity to use the unadvised words to hedge up our way.”—*Id.*, p. 244.

As we study the time of Jesus' earthly ministry, we find that in many respects it was much like the age in which we live. It was an age of gross materialism. War and prowess were worshiped by one class, and philosophical and speculative thought were held in high regard by another. Christ's own people, the Jews, had lost the spirit of true religion and worship and were clinging to dead forms to satisfy their unfulfilled desires. There was much that was wrong and that could be justly condemned and criticized in the political, social, and economic structure of His day. It was not His mission, however, to place undue emphasis on these shortcomings. He was a religious teacher. His first work was to direct the attention of men and women to the kingdom of heaven and the conditions of its citizenship.

When tempted to enter into a discussion of the political conditions of His day, Christ replied, “My kingdom is not of this world.” His all-absorbing purpose was to liberate the individual from sin and its results, to give man a spiritual conception of life, and show him how to prepare for the life to come. His crowning claim was, “I am come that they might have life, and that they might have it more abundantly.” To Christ, there was a definite separation between the temporal and the spiritual. In His statement, “Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's,” Christ clearly showed His relationship to things temporal and spiritual.

On the eve of the present struggle between the two major powers in the Orient, I was asked to take up work in the editorial rooms of the Signs of the Times Publishing House, at Shanghai. While at that time there were rumblings of the coming storm, few believed that it would break so soon. We labored on

day by day as usual. Suddenly the war clouds broke, and in a few hours' time we found ourselves in a war zone. Upon advice from our consular representatives, we left our posts.

Through special intervention of the hand of God, we were able to return to our publishing house a few days later, and though we were close to the front line of fighting, and under shellfire, we were able to secure some valuable documents and our periodical mailing lists. With these lists in a suitcase, we left the next day for British Hong Kong to continue the publication of the *Signs of the Times* magazine, our church paper, and other literature. It seemed like a difficult task, but as we look back on God's leadings during the last fourteen months, we acknowledge His continued blessings, and we are glad to report that we have not missed an issue of our missionary paper, the *Signs*, and that at present we are getting out all our periodicals on schedule time. We have also been able to publish some books, a number of tracts, and promotion material of various kinds.

These experiences have impressed upon our minds anew the importance of always following a cautious and consistent policy in all our writing and in our interpretation of current events. The fact that while publishing in a British colony we have been able to send literature without interruption into territory controlled by both belligerents in the present conflict, is the result of careful work. In our first issue of the *Signs* printed at Hong Kong, we emphasized the fact that we purposed to continue to publish our periodical, and to follow our former constructive policy of producing a nonpolitical, nonpartisan, religious magazine of the highest quality. During the last year when scores of magazines and newspapers have had to suspend or cease publication on account of the raging conflict, we have been able to continue our work with but few delays or interruptions. And during the last fourteen months we have produced over fifty million pages of literature.

In this age, when people are looking for that which is unusual, we should take care that what we write and say is not so colored as to make a spectacular appeal. We should not be too positive or too dogmatic in our interpretation of current happenings. Neither should we go beyond the Bible and the Spirit of prophecy in predicting just what will take place as a result of certain present happenings, as this might bring the Scriptures and the work we represent into disrepute.

Care should be taken in passing judgment on political systems and on individuals. Public opinion in these days fluctuates so rapidly that before our utterances reach the public, attitudes may have greatly changed. Therefore it is not well to exalt unduly one political or economic system above another. We should remember with Paul that "the fashion of this

world passeth away." At best, there are shortcomings in all things earthly. Our presentation of the gospel should lead people to set their affections on things above. We should not convey the idea that before God any one is superior to another.

It is a wonderful privilege to be a coworker with God in these closing days of earth's history, but the privilege carries with it a heavy responsibility. Every worker should conduct his work, be it with voice or with pen, so that it will be a constructive force in building up unity, and in strengthening every pin and pillar of the message for these last days.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Pastoral Dos and Don'ts

By H. H. HICKS, *Pastor,*
Loma Linda, California

A SUCCESSFUL church pastor must be on duty twenty-four hours a day, ready to answer a call for help at any time. He must be a man of faith, prayer, and consecration. He must have a clear spiritual vision, and must lead the way himself. He must feed the church on the bread of life, and always provide for the spiritual needs of the children and young people. Christ and His saving grace must be the central theme of every sermon, and the third angel's message must be preached in simplicity and purity.

Dignity, order, and reverence are to be maintained in all services. The Lord's house is to be kept clean and attractive, both within and without. Never should old banners, posters, or charts be kept on display. Avoid long services. Begin on time and close on time. Never let your services drag.

The pastor should see that all the children of the church have the privileges and advantages of a Christian education. He should see that the sick and needy are cared for, and that the poor of the church are not left to be buried in the county burial ground or in the potter's field. God will and does bless a church that cares for its needy ones. We have seen it demonstrated here.

A pastor should work closely with his church board, enlisting their cooperation. He must never identify himself with factions or cliques. He must honor and respect the aged, especially elderly workers, and must be a friend to the boys and girls. He must never lose his sense of deep sympathy for the bereaved in their hours of sorrow.

Avoid taking extreme positions, and beware of fanatics and fanaticism. Preach a positive gospel. Never scold or complain or ridicule. Preach love, courage, faith, and the blessed hope. Attack the cause of worldliness rather

than the symptoms. Be kind to those who criticize you. Profit by criticism. It oftentimes is helpful.

Choose faithful, well-qualified officers. Keep the church at work. Choose good music for all services. Be humble, teachable, friendly. Drink deeply at the fountain of life and follow divine leadership. Never forget the church in your own house. It is your first responsibility. Heed the apostle's word, "Keep thyself pure." Study the Word, read good books, pray; and take an active part in the Sabbath school, the Missionary Volunteer Society, and all the work of the church. Cooperate with the conference officers in the work they are endeavoring to carry forward. Never for one moment forget your high calling. Remember you are God's ambassador. Always meditate much upon your charge as found in 2 Timothy 4:25 and Acts 20:28.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

THE QUERY CORNER

Bible Questions and Worker Problems

Fornication or Adultery

Is the term "fornication," employed by our Saviour in discussing the divorce question in Matthew 5, used as a synonym for "adultery"? Or does it involve gross promiscuity, in contradistinction to any unchastity or unfaithfulness to the marriage vow?

THE word *fornication* is used in both the Old Testament and the New, but much more in the New. Its use in the Old Testament is chiefly in the spiritual sense of idolatry, in harmony with the conception of Hebrew writers that the church is married to God; and any departure from God to serve other gods is spoken of as fornication, or some equivalent term like "adultery" or "whoredom" is used.

Some vestige of this same use and conception carries over into the New Testament, but for the most part the word *fornication* is used of illicit relations in the flesh. Of the thirty-one times this word occurs in the New Testament, it is in the noun form *porneia* twenty-four times, and seven times in the verb form *porneuo*, or its intensive form *ekporneuo*—all, of course, in the Greek. This is a general term for any departure from sexual purity or legitimate relations between the sexes. Apparently, it may include adultery, but since the two words are mentioned in the same series of evils proceeding out of the unregenerate heart,

or as "works of the flesh," they are evidently thought of with some distinction of meaning.

Turning to *adultery* for the moment, its distinctive field appears to be violation of the marriage state, while fornication in its basic usage seems to apply to illicit relations outside the marriage state, at least on the part of the aggressor. This is speaking, however, of the use of these two terms in Bible times and earlier church history, whereas *fornication* in our day is little used, and *adultery* covers the field both inside and outside wedlock.

A little study of the words themselves may be of help. *Fornication* comes from a Latin term *fornex*, meaning a cave or vault, since harlots in Roman times occupied some underground or otherwise-concealed quarters. In its origin, then, fornication signifies harlotry or whoredom as a practice, and its victims are spoken of as committing fornication, whether there is involved a resorting to some place of prostitution or some more personal practice. As a heinous evil, it could scarcely be less serious in either the single or the married state.

Adultery occurs more often in the Old Testament than *fornication*. In the seventeen times it is found, it is almost invariably used in the literal and physical sense rather than in the figurative and spiritual, beginning with its first use in the seventh commandment. The original Hebrew word is a primitive root, used uniformly in all seventeen instances, and meaning essentially what we understand by it today, though one lexicographer suggests its application to the married state by giving, as one definition "woman that breaketh wedlock." In the New Testament, *adultery* occurs thirty-three times, thirty-two of these in the literal and physical sense, and once in the figurative and spiritual. (Rev. 2:22.) It, too, comes from a primitive root with no other meaning.

Is there, then, a distinction to be recognized between *fornication* and *adultery*, each used practically the same number of times in the New Testament? The two are named separately in Matthew 15:19; Mark 7:21; and Galatians 5:19 (the last in the Authorized Version only), the first two texts indicating some distinction in the mind of Christ, and the third, in Paul's mind.

The basic distinctions in the words themselves have been pointed out—namely, in their field of application as between the single and the married state. It is doubtful that this distinction can be maintained in our present-day interpretation of Scripture. About the most that can be said, and it should be said with emphasis, is that the two sins are put in the same category of evils, that they are equally heinous in kind and results, regardless of their application, and that there is no room for smoothing or softening down their import in seriousness and wickedness.

W. E. HOWELL.

[Theological Seminary.]

AUTUMN COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

❧ Extraordinary efforts must be made to counteract the pressure of the world

RESPONSIBILITY FOR SHEPHERDING THE FLOCK

By I. H. EVANS, *Field Secretary of the General Conference*

WHEN Christ came to this world, He said of Himself, "The Son of man is come to seek and to save that which was lost." On another occasion He said, "I am come that they might have life, and that they might have it more abundantly." Since Christ loved even sinners so much that He gave His life for them, we are within bounds when we say that He loves His own blood-bought, washed, and regenerated people with infinite love. Such men and women are more precious in His sight than all the riches and treasures of earth besides.

The church constitutes the body of Christ, and He is its head. Not only is Christ the head of the church, but He has bought each individual member of the church with His own life, and redeemed each from the bondage of sin. So closely is the Lord attached to His people, that He speaks thus to them: "He that toucheth you toucheth the apple of His eye."

In the parables of the lost sheep, the lost piece of silver, and the prodigal son, Christ makes very plain how Heaven regards those who have once belonged to the fold and have later gone astray. One cannot read those parables without feeling how deeply concerned Christ is for those who once were His, but who have lost their way. We read:

"I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."—*Testimonies to Ministers*, p. 15.

"The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Id.*, p. 49.

One of the saddest spectacles we know is that of a person who was once a Christian, who has tasted the words of life, and who has been washed and cleansed and given a new heart, but has lost his way, and again become a willing servant to self and sin. If the conversion of a sinner is cause for the angels to rejoice, what must be the suffering of heaven when a justified soul returns to the service of Satan! Christ showed the height and depth of His love for the people who rejected Him as their Saviour, when He approached Jerusalem just before His crucifixion, and uttered the soul-piercing words:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

What love, what compassion, what agony, is pent up in these brief words from the lips of Christ! At the moment of that exclamation, He knew that soon those very people would demand His crucifixion.

It should be the concern of every preacher that all who come to Christ shall be saved. The ministry is responsible for the flock. Ministers are the undershepherds, who must give an account of their ministry to the Chief Shepherd. A grave responsibility is laid upon all men who are called to preach the gospel. Men and women must be made ready for the coming of Christ, and we who are preachers must remember that God holds us responsible for our appointed work.

It may seem that a church cannot be in need of special help when it has a pastor who speaks to the members weekly, and has the general oversight of them through the whole year. But men and women not only need spiritual food on the Sabbath to keep them walking in the narrow way, they also need sympathy, understanding, and wise counsel. Some have lost their courage, and are slaves to habits which they know will lead them to eternal ruin; yet they seem indifferent, or unable to find victory. They are discouraged and disheartened concerning their own experience. Unless something is done to revive their faith and hope, they will be lost.

What can be done for the church to help it meet present world conditions, to strengthen the weak hands and confirm the feeble knees, in this generation of self-indulgence and pleasure? These days fit into the picture the Scriptures draw of the time of the end. The daily papers bombard our homes with screaming headlines, depicting the world's increasing unrest. Flaming magazines, of which it may truly be said that they are "set on fire of hell," present nude pictures and relate tales of crime that familiarize their readers with cunning, deceit, and all manner of evil-doing. Everywhere in the press and over the radio, alco-

holic drinks are extolled and advertised in alluring language.

The theater and the opera enter our homes at the turn of a switch, as do also all forms of music, both wholesome and evil, reports of ball games, horse racing, and the like, and lectures on all sorts of themes, good and bad, many of which make a mock of faith. In fact, every moment can be fully occupied, so that no time is left for prayer and meditation. All these things, and many others that might be mentioned, cause the thoughtful men who stand as our leaders to study what can be done to arouse the church to stem the appalling tide of evil, and unitedly to seek a deeper spiritual experience.

With an earnest desire that the church shall become clean and holy, the recent Autumn Council gave earnest study to the question of shepherding the flock. The church must be kept strong in faith and in vigorous spiritual condition if our young people and the new members are to have an experience that will fit them for the coming of the Lord. In these last days, when men's hearts are failing them for fear and for looking after the things that shall come upon the earth, the church must not be indifferent, must not fail to seek God in all humility and sincerity.

At the Council, an appeal was formulated and numerous recommendations were adopted which are an expression of the prayers of the leaders that the church may earnestly seek God for help at this time. These should be read and studied, and set in operation to stimulate the members to seek for a new experience in the Lord. They follow this article, so that all workers may read again what was adopted by the Council. The suggestions are practical and needful at this time.

There is a great world-wide work to be done for the lost. Many now in sin must be won to Christ. As the world goes deeper and deeper into darkness, and we approach nearer and nearer the great final struggle that will take place between the forces of evil and the remnant church, the people of God must rise higher and higher in spiritual power and godliness.

May we repeat that this appeal and these recommendations deserve the careful study of every pastor and preacher in our denomination. It would be well to have them read before our members, so that all may know how the recent Council regarded the seriousness of the present situation.

Shepherding the Flock

WE, as members of the General Conference Committee in Autumn Council assembled at Battle Creek, Michigan, most earnestly appeal to our ministers and workers everywhere to arise in the power of God and lead our dear people into a deeper spiritual experience, stabilizing them in the faith and uniting every one with us in a

great soul-winning endeavor, quickly to finish the work of the gospel in the earth. We should ever remember the words of our blessed Master, "Feed My sheep," "Feed My lambs," in His counsel to the apostle Peter. We find the same apostle, in later years, exhorting the elders to "feed the flock of God."

"The church, enfeebled and defective, needing to be reformed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—"Testimonies to Ministers," p. 49. The members of the church are to be nourished and fed with spiritual food. To feed the flock is the solemn duty of every faithful shepherd; the Lord will hold him responsible for the way he fulfills this duty. He is to do his work "not by constraint, but willingly; not for filthy lucre, but of a ready mind." The promise to elders and leaders who thus feed the flock of God is that "when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Said the apostle Paul to Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

God's earnest appeal through Ezekiel to the shepherds of Israel, who fed themselves but not the flock, clothed themselves with wool, but had not cared for the sheep, is a direct message to the elders and leaders of the church of Christ in this day. We have fallen upon perilous times, when men are lovers of their own selves, and covetous. Seldom has the church of Christ been in greater danger than that in which we see it today. While it is our duty to give the last message of warning to the world, it is also our duty spiritually to feed, nourish, and in every way care for those who accept the truth. It is a grievous thing to see souls leaving the ranks of the people of God, and especially at a time when so many new believers are being won to the truth. Under no circumstances must we lessen our evangelistic efforts for new converts; rather should we greatly multiply them, yet at the same time see to it that we properly feed and nourish the flock. To this end—

We earnestly recommend. 1. That when a new church is organized, special attention be given to the selection and training of local leadership, in order that the new church may be strongly established.

2. That proper instruction be given to each member in order that he may understand and appreciate his personal relation to the church of God as a world organization. God deals not only with His church as a whole, but directly with each member individually. The instruction of the apostle Paul concerning church organization should be so deeply impressed upon each member that he will at all times feel his own personal responsibility in the welfare and work of the church, and will draw spiritual food for himself from the word of God as given in the Bible and the Spirit of prophecy.

3. That local conferences and missions arrange for a two to four day convention every year if possible, to instruct, inspire, and qualify the church officers for their sacred work. It is suggested that among other things, the following essentials should be taught:

a. The principles and methods of church organization.

b. The relation of the church to the conference.

c. The responsibilities of elders, church leaders, and Sabbath school, Missionary Volunteer, and home missionary officers and leaders.

d. The necessity of personal contact with and interest in each member of the church.

4. That each member of the church be trained in active soul-winning service with the definite objective of winning at least one soul to Christ each year. We suggest that to accomplish this the church be organized into working groups:

a. For house-to-house Bible studies.

b. For the circulation of literature.

c. For evangelistic work, enlisting particularly the young people, to hold evangelistic efforts.

d. For visiting the sick and needy.

e. For pastoral work to cooperate with the elder or pastor in visiting the home of every church member, several times a year, to visit those who absent them-

selves from the services of the church, encouraging them to faithful attendance, and to visit those who have drifted out of the church, endeavoring to win them back to the fold.

5. That we urge each member of the church to be a member of the Sabbath school and to be faithful in the daily study of the Sabbath school lessons and in attendance at Sabbath school; and that we encourage our Sabbath school teachers regularly to visit the members of their classes.

6. That every pastor connected with our churches be encouraged to hold or connect with at least one evangelistic effort a year, at the same time enlisting the active cooperation of all the members of the church in giving Bible studies, distributing literature, aiding in singing, etc.

7. That we urge our institutions—publishing houses, schools, and sanitariums—to arrange for evangelistic efforts to be carried on in their neighborhoods by workers in these institutions.

8. That we encourage the maintenance of the family altar in every home, also the faithful payment of tithes and regular and systematic offerings to the church and to foreign missions.

9. That a welcoming committee be appointed in each church:

a. To greet all strangers who come to Sabbath school and church services.

b. To see that such persons are invited into a Sabbath school class and introduced to the teacher and the members.

c. To ascertain whether they are members of a sister Seventh-day Adventist church, and whether they plan to change their place of residence; if so, to solicit the transfer of their membership.

d. To urge them to become regular attendants while in the vicinity of the church.

e. To take special interest in members of other Seventh-day Adventist churches who happen to be in attendance on the occasion of the celebration of the ordinances of the Lord's house, and to see that they are invited to participate.

f. To call immediately upon those who have been received into the church, whether by letter or on profession of faith, welcoming them into church fellowship and encouraging them to unite with one of the groups engaged in church activity.

10. That special consideration be given to encouraging a large attendance at the weekly prayer meeting of the church, but that where distances are so great as to make it difficult, in large centers, for members to assemble in this way each week, we counsel that group meetings be held at which the believers can have the benefits of these weekly seasons of prayer, it being suggested that under such circumstances united prayer meeting of the church members be held once a month.

11. That special interest be taken in our youth, to guard them from being swept away by the pleasure-loving spirit of the perilous times in which we live, and that with this in view, we encourage our people everywhere to see that their children and young people are, as far as possible, placed in our own denominational schools, that they may become firmly grounded in the truth and may receive a training that will prepare them for usefulness in the cause of God.

12. That, as may be arranged by conferences or mission organizations, revival services for a week or ten days be held in the churches, during which a special appeal be made to those of the community whom the members have interested in the truth, to the children of Adventist parents, to backsliders in the church, and to all, for a deeper consecration of heart to the work of God.

13. That the *Review and Herald* and our other church papers be recognized as an important means of feeding the flock of God, and that we encourage our members to subscribe for them; that in cases in which church members cannot read, the leader of the church see that the information and spiritual help contained in the church papers shall be brought to the unlearned by those who can read.

14. That all our believers be encouraged to purchase and read the writings of the Spirit of prophecy, and that our mission organizations endeavor to fur-

nish our church members with as many of these writings as possible in their own language.

Finally, brethren, we most earnestly plead that in our endeavor to carry out the above-mentioned plans, we ever bear in mind that our dependence upon the Lord is absolute. Only as we maintain a living connection with God through faith in the Lord Jesus Christ, can we employ these, or any other plans effectively for the upbuilding of His cause in the earth. If our work is to be spiritual and truly successful, the Holy Spirit must be the impelling power in our lives and service, to the end that we may be spirit-filled men and women, fitted for the Master's use. We ask you to join with us in renewed consecration of heart and life to God, that as ministers and workers we may be of help and blessing to our dear people in the sacred work to which the Lord has graciously called us.—*Autumn Council Action, 1938.*

Adequate Training for Task—No. 2

By LOUIS K. DICKSON, *President*
Northern California Conference

UNDOUBTEDLY we should always have a way whereby superior, exceptionally endowed men of maturity may enter the ministry in spite of the fact that they have not reached the higher levels in scholastic training, should the Lord indicate that He is calling them to take up this sacred work. But qualified men cannot usually be found today among those who have reached only the fourteen-grade level. There are, of course, exceptions to this rule, but very few.

By way of suggestion, it might be well for this company of experienced leaders to give some study to the advisability of arranging for fourteen-grade ministerial graduates to have one year of internship before they go on and complete the sixteen-grade course in college. Such a plan would give conference leaders a chance to measure the students' natural ability for the ministry, and to advise early in regard to the probability of their making a success in this calling before they spend their time in acquiring a complete college ministerial course.

There are many good and sufficient reasons why we should call for a sixteen-grade education in our ministry, but there are also some grave dangers of which we should not be unmindful as we emphasize this rule. May I hasten to say, however, that I believe the need demands it, and the good accomplished by lifting our standard for the ministry far outweighs the dangers that lurk in such a plan.

Now let us look at some of the dangers. First, let us remember the dangers which have confronted our schools and educators ever since we as a denomination have sought for the higher levels in our training schools. These same dangers will confront the ministry as we emphasize higher education for the preacher. Foremost among these is the danger of mistaking scholarship for education, and of making degrees the dominating test of men for our leading positions. We have been told:

"It is loving earnestness that God requires at this time. Ministers may have but little learning from

books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present.

"The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of the wholehearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom He has sent. All who know the only true and living God will know Jesus Christ, the only begotten of the Father, and they will preach Christ and Him crucified."—*Mrs. E. G. White in Review and Herald, Aug. 2, 1898.*

There is also the danger of thinking along negative lines rather than positive. The essence and spirit of much of modern research is skepticism. Much of science and a large part of philosophy today are destructive rather than constructive. Sad will be the day when this ministry becomes in any sense dominated by such so-called learning.

Third, in placing the emphasis which should be placed upon higher levels of learning for the ministry, there lurks the danger of the lack of ability to do creative thinking—a lack seen in the lives of too many of our college graduates. They have gained such a lofty admiration for men of higher learning that they have emerged merely as copyists rather than creators of thought. If the training of our ministers will not bring them forth as independent, creative thinkers, with the ability of using facts which they have learned in the giving of the gospel message in its truest setting, they will be better without it. As we reach out for higher levels in training and thinking, there must ever be preserved true humility, mental humility with knowledge among the ministry. There are forces and influences at work in the circles of higher learning, even in the midst of our own colleges, which, if imbibed by the ministry, will paralyze and defeat us on the very threshold of the church's greatest and final triumph.

Transcending every other consideration in importance in connection with the ministry of this movement is the question as to whether, with our new recruits to the ministry, we shall preserve that which was bequeathed to us by the founders of this movement. Is the ministry today clothed with the mantle of the pioneers of the advent movement? In our preparation of young men for the ministry, do we send them forth clothed with a like mantle? This matter is of vaster importance than the question of how we shall meet the issues of the present hour. This is the mightiest issue

which we face. The pristine, primitive spirit of this movement must be preserved at all hazards. There is a real danger that in the acquisition of higher learning in preparation to meet the world in this hour, we shall lose the identifying spirit which God placed in the hearts and lives of the pioneers of this movement.

It is not the onslaughts of the educated classes of the world which form the greatest dangers to this work. The greatest danger that we face as ministers of this cause is that of veering our course away from the true objectives and standards placed before us by God in the beginnings of our work. We should be more concerned today about preserving those things which will deepen the spirituality of our people and tend toward a better representation of Christ, than about gaining educational standing and merely intellectual prowess. Our supreme concern now should be over whether this movement is losing in any degree, at the hand of the ministry, that identifying character with which it was first endowed. These are the things of greatest moment in fitting a people to stand in the presence of the Lord.

Uncertainty has marked the product of higher learning in these modern times in the world. That same danger, born of intellectual egotism, confronts this ministry in its reaching out for a much-needed higher learning and training. We must needs have the product of that higher training, and we must, under God withal preserve these most precious possessions of our heritage.

Evangelism Despite Small Budgets*

By W. C. MOFFETT, *President, Chesapeake Conference*

THIS problem of continuous evangelism concerns no small number of conferences in these days of financial distress and uncertainty. Many conferences are "living from hand to mouth," with no working surplus, and but little, if any, provision in the budget for appropriations for evangelism. The first consideration is, of course, to increase the funds available for evangelism. The most dependable way of doing this is to increase the tithe. And the one sure way to increase the tithe is to see that the flock is faithfully shepherded, and that our people in every church receive real spiritual help. As they are led to renewed consecration, faithfulness in tithes and offerings follows as a natural and inevitable result.

In some fields, considerable sums for evangelism have been raised by the use of such devices as the penny-a-meal can and the mile-of-pennies card, but interest in such programs gradually wanes. With the many calls for funds, the nearer we can hold to permanent,

* Paper presented at Presidents' Council, Battle Creek, Michigan, October, 1938.

fundamental methods which have their root in a quickened Christian experience, the better. One fruitful method of increasing our resources for evangelism is by direct personal appeal to people of means for substantial gifts, and by appeal to the churches. Our people will give liberally when they see that something is being accomplished in soul winning.

Additional funds can be made available for evangelism by effecting every possible economy in administrative and general expenditures. Many conferences carry too heavy an overhead. *The lack of provision in the budget for evangelistic appropriations is no excuse for marking time.*

In many places, efforts that do not cost the conference a penny are being held in our church buildings. These result in an encouraging ingathering of souls and a revival of church members, with backsliders reclaimed. Successful efforts are also being held in moderately priced, respectable halls, at no cost to the conference. Nor is the day of tent efforts past. Our people will go a long way toward paying for a tent, and the effort can be made to pay its way.

Although we recognize the advantage of having representative meeting places, plenty of money to spend, and a large corps of supporting workers, we must also realize that this work will be finished by the consecrated endeavors of the rank and file of humble workers under the unction of the Spirit of God. The vital thing is for the worker to be on fire for God, bearing a message that will resurrect the dry bones, and feeding the souls of the hungry multitudes as did John the Baptist.

Utilizing Every Resource

We believe that every conference president and every departmental secretary with ministerial gifts should yoke up with an evangelistic effort from time to time. Too many gifted evangelists have been caught by the lure of administrative office, and have faded into mediocre presidents. Why should a man who has once tasted of this heavenly gift permit his hand to lose its cunning?

Where funds are limited, some workers are training capable lay sisters to visit the people and do Bible work, and granting a small subsidy where nearly full time is put in. With a small outlay of funds, a number of good helpers can be developed, and as a result far more people may be reached than could possibly be reached without the utilization of such lay help. Such helpers can be dropped at any time without inconvenience to any one, as they are usually married women with husbands to support them.

The greatest resource of this movement is our laity. Instead of permitting numerous church responsibilities to take up his time, the preacher ought to train competent laymen to carry burdens. Harnessing the talents of our

laity in soul-winning endeavor is one of the most important steps in finishing the work.

On the indisputable principle that an ounce of concrete demonstration is worth a ton of abstract theory, we may be pardoned for mentioning to the glory of God what our eyes have seen and our hands have handled. I know the comfortable feeling that comes with having thousands of dollars of reserve in a large conference and a steady flow of funds into the treasury; and I also know what it is to expend practically every dollar month by month in a small field. But I have found that as we go forward in an aggressive program in faith, scraping the bottom of the barrel from month to month, the Lord never fails. The same God who fed thousands of people on five barley loaves and two fishes, so that all were sufficed and there was an abundance to spare, will multiply our resources as we pass out what we have to feed the multitudes famishing for the bread of life.

Years ago, I innocently accepted the responsibility of directing the destinies of a small field which had one white minister, two colored ministers, an office force of one, and the indispensable colporteur leader. Furthermore, we had an empty treasury, an insolvent academy with five students, and one cast-off tent with seventy patches and a multitude of mildew holes. We promptly paraffined and pitched that tent. The Lord tempered the wind to the shorn lamb, and by careful nursing, the tent outlived a successful effort. Every resource was pressed into evangelism, and in four years the field was fully manned, the membership was practically doubled, and the academy indebtedness was paid off. The attendance at the academy grew to nearly one hundred, with twenty students attending as a result of one public effort. The conference carried a safe operating surplus, and had six field tents which had been cheerfully paid for by the laity.

In another small conference, with an annual tithe of only \$10,000, and not a penny for evangelism, every worker plunged into self-supporting efforts. A 22 per cent net increase was registered in one year, and the tithe doubled in a depression year. The president spent six happy months of that year in soul-winning efforts, giving his own Bible readings and carrying three conference departments. A small conference may be an evangelist's paradise for a president who is an evangelist.

After all, *money is not the greatest need of this cause.* What we need most of all is a genuine revival and reformation that will prepare the way for the outpouring of the Spirit of God in the loud cry of the third angel's message. Then thousands will be converted in a day, and those who truly believe the Lord is coming will again sell houses and lands and lay the proceeds, as of old, at their leaders' feet, as the message sweeps triumphantly on.

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

THE OFFICIAL TITLE OF THE POPE

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

WHEN an honest effort is made to establish a fact of history by candid research, all preconceived opinions must be laid aside, and we must be ready, with an unprejudiced mind, to give due weight to the testimony of reliable and authoritative documents. When we desire to know what is the authoritative teaching of the Roman Catholic Church, the real voice of that church, we must distinguish between the teaching of Roman Catholic writers, even though they may have a high standing in that church, and the officially recognized teaching of the church. It is, therefore, necessary to ask first, What historical documents are recognized by Roman Catholics as conveying the official voice of that church concerning its doctrines? The following extracts will give a clear answer to this question:

"The doctrinal standards of the Roman Catholic Church may accordingly be divided into three classes:

"1. The Ecumenical Creeds, which the Roman church holds in common with the Greek, excepting the Filioque clause, which the Greek rejects as an unauthorized, heretical, and mischievous innovation.

"2. The Roman or Tridentine Creeds, in opposition to the evangelical doctrines of the Reformation. Here belong the Council of Trent, the Profession [Creed] of Pope Pius IV, and the Roman Catechism. They sanction a number of doctrines, which were prepared in part by patristic and scholastic theology, papal decrees, and medieval councils, but had always been more or less controverted, viz., tradition as a joint rule of faith, the extent of the canon including the Apocrypha, the authority of the Vulgate, the doctrine of the primitive state and original sin, justification by works as well as by faith, meritorious works, seven sacraments, transubstantiation, the withdrawal of the cup, the sacrifice of the mass for the living and the dead, auricular confession and priestly absolution, extreme unction, purgatory, indulgences, and obedience to the authority of the pope as the successor of Peter and vicar of Christ.

"3. The modern papal and Vatican decisions in favor of the immaculate conception of Mary, and the infallibility of the Pope. These were formerly open questions in the Roman church, but are now binding dogmas of faith."¹

When the first edition of this work was printed in 1877, all the doctrinal standards were comprehended under the three foregoing heads, but in 1917 another doctrinal standard was issued by Benedict XV. The following quotation deals with this added standard:

"The code of Canon Law, prepared by the authority of Pius X and issued by Benedict XV, 1917, contains definitions of Catholic doctrine and rules of Catholic practice. It takes the place of the code

prepared by Gratian, professor of canon law at Bologna in the eleventh century. Gratian's compilation, which, according to Döllinger, is 'filled through and through with forgery and error,' *Papstthum*, p. 55, with the additions made to it by Gregory IX, 1234, and later popes, was, together with Leo X's bull, cast by Luther into the flames, 1520. The code issued by Benedict XV was made by papal bull, the binding law of the church, and any one attempting to change it was threatened with the wrath of Almighty God and the apostles Peter and Paul. To the documents as thus enumerated, the student must go who would make sure what the authoritative teachings of the Roman church are."²

These four doctrinal standards cover the whole ground of the authoritative teaching of the Roman Catholic Church. It follows, therefore, that if we sincerely desire to know the teaching of that church upon any particular subject, we must look for it in these doctrinal standards. As an illustration of this fact, let us consider the many Roman Catholic catechisms in many languages. We may cite any of these catechisms, if we wish to do so, but there is only one catechism, the "Roman Catechism," issued by the authority of the Council of Trent, from which we can quote with the statement, "The Roman Catholic Church teaches this." If we quote from any other catechism, we must present its teaching simply as the teaching of the writer of the catechism, and not as the teaching of the Roman Catholic Church. The same principle applies to our use of any Roman Catholic writings other than those included in the four doctrinal standards cited.

Now let us make an honest effort to find what the Roman Catholic Church teaches concerning the title of the pope. This will, of course, lead us to make quotations from the doctrinal standards already mentioned. Preliminary to this let us note what title was conceded to the pope before there was any authoritative definition of his title. Here is a brief statement bearing upon the matter:

"The very names the popes assumed or accepted mark the broad division between the earlier and new Gregorian Papacy. To the end of the twelfth century they had called themselves Vicars of Peter, but since Innocent III this title was superseded by Vicar of Christ."³

Another quotation will be of special interest in this connection:

"The pseudo-Isidorian idea that the pope was the *Episcopus universalis* [universal bishop] of the church, was now developed by the ambition of the

popes and the cringing flattery of their creatures, favored by the state of politics and the ignorance of the age, to a degree never anticipated in former times. Bishops were degraded to be merely vicars of the pope, who had advanced since the time of Innocent III from being the *Vicarius Petri* [Vicar of Peter], to be the *Vicarius Dei or Christi* [Vicar of God or of Christ]."⁴

Three more quotations deal with the same subject and confirm the testimony already given:

"As for himself, Innocent III stated frankly that he was above men and below God, the very Vicar of Christ."⁵

"It would not be sane for his panegyrist to deny that Innocent the Third was proud. The fact is categorically recorded. He was a haughty pontiff in the first intention of the term—not in or for himself, but in virtue of his office. From his desire to magnify the power and glorify the prestige of the apostolic see, he used the title of Vicar of Christ."⁶

"Innocent [III] is believed to be the first pope that assumed the title 'Vicar of Christ' a title reserved in the earliest church for the Holy Spirit. Innocent's predecessors were content to be vicarii (i.e., successors) of Peter. In the Donation of Constantine (755-7) Peter is vicarius of Christ, the pope of Peter."⁷

These extracts show plainly and convincingly that up to the time of Pope Innocent III (1198-1216) the recognized title of the pope was the "vicar of Peter." It is not possible to quote any formal action to this effect from the doctrinal standards, as no such action was taken. Innocent III was the first pope to claim any other title, but his claim to be the vicar of Christ was not officially and authoritatively recognized until more than two centuries later. At the Council of Florence held under Pope Eugenius IV (1431-47) the following action was taken:

"The Council of Florence defined that: 'The Roman pontiff is the true vicar of Christ, and the head of the whole church, and the father and teacher of all Christians; and that to him in blessed Peter was delivered by our Lord Jesus Christ the full power of feeding, ruling, and governing the whole church.'"⁸ [The decree of a council is an authoritative pronouncement.]

It was also at the Council of Florence that the pope, Eugenius IV, insisted that the Greeks should recognize him as the vicar of Christ. The following quotation deals with this:

"The pope demanded at the Council of Florence [1439] that the Greeks should recognize him as the chief pontiff, successor of Peter, and vicar of Christ."⁹

The Reformation of the sixteenth century made it necessary for the church to define its doctrines anew, and this was done at much length in the Council of Trent. An authoritative summary of the doctrines as thus established is found in the creed of Pope Pius IV, the tenth article of which reads as follows:

"I acknowledge the holy Catholic Apostolic Roman Church for the mother and mistress of all churches; and I promise and swear true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, vicar of Jesus Christ."¹⁰

Another very important council of the Roman Catholic Church is the Vatican Council

held in Rome in 1870. The first paragraph of chapter three of the "First Dogmatic Constitution of the Church of Christ," entitled, "On the Power and Nature of the Primacy of the Roman Pontiff," reads thus:

"Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors the Roman pontiffs, and of the general councils, We renew the definition of the ecumenical Council of Florence, by which all the faithful of Christ must believe that the Holy Apostolic See and the Roman pontiff possesses the primacy over the whole world; and that the Roman pontiff is the successor of blessed Peter, prince of the apostles, and is true vicar of Christ, the head of the whole church, and father and teacher of all Christians; and that full power was given to him in blessed Peter, by Jesus Christ our Lord, to rule, feed, and govern the universal church: as is also contained in the acts of the ecumenical councils and in the sacred canons."¹¹

Under the general heading "Consensus and Dissensus [Agreements and Disagreements] of the Roman Catholic and the Ecumenical Protestant Churches," with the subhead "Dissensus" [Disagreements], Division IX, speaks of the Pope, thus:

"The infallible head of the Universal Church, the vicar of Christ on earth, by virtue of his office as the successor of Peter. This is the cardinal doctrine of Romanism, but is rejected by Greeks and Protestants as an antichrist usurpation of the prerogative of Christ."¹²

In this connection it will be desirable to quote the formula used in officially crowning the pope with the tiara:

"Accipe Tiaram, tribus coronis ornatum, et scias te esse Patrem Principum et Regum, Rectorem orbis, in terra Vicarium Salvatoris nostri Jesu-Christi, Cui est honor, et gloria, in secula seculorum, Amen."¹³

Translation: "Receive the tiara adorned with three crowns, and know that thou art the father of princes and kings, ruler of the world, vicar on earth of our Saviour Jesus Christ."¹⁴

Special emphasis should be placed upon the very significant fact that in not one of these authoritative utterances concerning the title of the pope do we find the title Vicar of the Son of God.

The importance attached to this title (the Vicar of Christ) and the office indicated by it are clearly set forth in the following paragraph:

"You might as well shut out the light of day and the air of heaven from your daily walks as exclude the pope from his legitimate sphere in the hierarchy of the church. The history of the United States with the President left out would be more intelligible than the history of the church to the exclusion of the vicar of Christ."¹⁵

In dealing with this subject we must mark the distinction between the official title of the pope and the different offices of the pope. The Council of Florence in 1439 authoritatively declared the pope to be "the true vicar of Christ," and then mentioned the offices which he would hold as the result of such a title, namely, "the head of the whole church, and the father and teacher of all Christians," and said, "to him in blessed Peter was delivered by our Lord Jesus Christ the full power

of feeding, ruling, and governing the whole church." It thus appears that the pope has only one official title, but that he fills a variety of offices.

We may say then that from the doctrinal standards which have been cited, the following conclusions are fully warranted:

1. For centuries in the early history of the Roman Catholic Church the pope was called the successor of Peter, or the vicar of Peter.

2. Pope Innocent III (1198-1216) was the first pope to depart from this custom, and he assumed the title of Vicar of Christ, but he did this without the action of any council of the church.

3. The Council of Florence in 1439 officially defined the pope to be "the true vicar of Christ," and the pope Eugenius IV (1431-47) demanded "that the Greeks should recognize

—Please turn to page 26

THE ASSOCIATION FORUM

Discussions on Methods and Problems

Concerning the 2300 Days

EDITOR, THE MINISTRY:

Seventh-day Adventists were not the first to take the position that the 2300 days of Daniel 8:14 were 2300 years. Long before we became an organized people, Bishop Usher, whose chronology is used in the Oxford Bibles, Sir Isaac Newton, the great astronomer and Bible student, Dr. Adam Clarke, Albert Barnes, and many other Bible commentators before and since their time took the position that the 2300 days were symbolic and represented that number of years. Many of these authorities made essentially the same comment—that "in all of Daniel's time prophecies, days are set for years."

In a presentation of this prophecy, would it not simplify matters to state that when Gabriel, acting on the instruction of his Superior—who was doubtless Michael (Christ)—began the explanation of this period of time, he projected the entire period forward some eighty years from the date of his interview with Daniel, and marked its beginning by an outstanding event in Jewish history—"the going forth of the commandment to restore and to build Jerusalem." This event occurred in 457 B.C. (see Ezra 7). Having this date as a starting point, it is easy to determine that the entire time period would reach its focal point in 1844 A.D., when the cleansing of the heavenly sanctuary, which constitutes the preadvent judgment, would begin. Too often the chronological relationship of the seventh year of Artaxerxes, or 457 B.C., to the time when the vision was given to Daniel is not made clear.

The Ministry, March, 1939

Concerning the message to be proclaimed to the world in announcing the beginning of the judgment session of Revelation 14:6, Dr. Adam Clarke says in his commentary, "This angel flying in the midst of heaven . . . may refer to an organized society of Christians who carry the burden of preaching the everlasting gospel to all the world."—*Applegate, Cincinnati, 1864*. It is an incontrovertible fact that there is such "an organized society of Christians" now upon the stage of action.

G. W. REASER. [Eagle Rock, California.]

THE LARGER OUTLOOK

Principles, Perils, and Developments

Spiritual Foes and Perils—No. 2

By W. R. BEACH, Secretary,
Southern European Division

In the previous number of this article, seven negative perils that beset the spiritual life of workers were presented—aimlessness, superficiality, hypocrisy, formality, spiritual pride, sins of the tongue, and spiritual starvation. The author now presents the positive side, giving several constructive suggestions for victory over these besetting foes.—EDITOR.

LET us turn now to the positive side of the subject, on which I prefer to dwell. Beset behind and before with perils arrayed against us in the conflict with evil, we can say like Paul: "A great door . . . is opened unto me, and there are many adversaries." Like Paul's, our perils should constitute the drilling ground for strong character and triumphant faith, and should afford, within the range of our personal experience, evidences of Christ's conquering might. Thus will they open before us a great door. But if such is to be our experience, we must "put on the whole armor of God."

As the strategic cause of the worker's peril is spiritual starvation, so the feeding of his spiritual life is the strategic cause of victory over all besetting dangers. To preserve bodily health, the physical forces must be kept intact; for at the moment of depletion, the body becomes an easy prey to all maladies. Similarly, to triumph over sin-sickness, the spiritual powers must be constantly renewed and enriched. Hence the following constructive suggestions:

1. First, let me urge that each worker make *generous and farsighted plans for the maintenance and development of his spiritual life*. Generally our plans, if we have any, are niggardly, miserly, and mean. How unworthy they are of our inexhaustible resources, of our high and holy calling, of the undescrivable needs of men to whom we are to minister, of the great days in which we are living, and of the stupendous issues and opportunities which are challenging us! Most of us give the

Page 19

impression of living spiritually from hand to mouth, snatching here and there a little enrichment from one source and another. Days drift by, and then under the influence of another circumstance, coming from some unexpected quarter, we receive a fresh impulse Godward. But this does not take the place of forward-looking, orderly, comprehensive planning for the symmetrical, consistent development of our spiritual sensibilities and powers. We must be prepared for the day of trial.

2. I believe every worker should *observe an occasional quiet day for the express purpose of finding out where he actually is spiritually*, and discerning whither he is tending. At such moments of retreat he should review and revise plans and practices for furthering his spiritual growth and usefulness. Past successes and failures should be reviewed, and the underlying principles and reasons carefully examined. Breaking away entirely from the presence of men, he should shut himself in alone with God and His truth for self-examination, prolonged reflection, communion, and resolution. In reading Hannay's "Memoirs of Doctor Chalmers," you will discover that for years this great preacher of Scotland followed the practice of spending a day each month in this vital manner. That explains the secret of his shaking the great city of Glasgow.

3. *Let the Morning Watch be faithfully observed* at all costs. This means beginning each day with God in the meditative reading of a Scripture text, a page from a devotional work, a poem, and engaging in prayer and being silent with God. This should be done every day, and not every other day. John Wesley wrote on the flyleaf of his Bible the words: "Live today." We might well place beneath them: "Begin the day alone with God." The worker who heeds both injunctions cannot drift far away from His Lord. All must fight for their prayer life. The more sacred and potential a spiritual practice or observance is, the more our spiritual enemies seek to rob us of it. David said: "I give myself unto prayer." Psalms 109:4. He gave not simply his tongue, but his consciousness, his whole attention, his personality, himself, to this important spiritual exercise.

We also need to learn the lesson which the Quakers have to teach us. It is their custom after audible prayer, as well as under other circumstances, to listen to what God has to say to them. "My soul, be thou silent unto God." We do well to remember that prayer is not monologue, but dialogue. Too often our prayers are limited to what is suggested by the words: "Hear, Lord, for Thy servant speaketh." But we should include the prayer, "Speak, Lord; for Thy servant heareth." In a daily season of prayer, rightly planned and understood, we should seek audience with our Master, make known our needs, bare our hearts, and receive our marching orders for

the day. Then, rising from our knees, we can go forth as men really "sent from God."

4. Again, the worker who would not fall before his spiritual adversaries must be a *constant, personal witness bearer for Christ*. This should be true whether he is engaged directly in evangelistic endeavor, or in administrative, departmental, or institutional activities. To those engaged in these fields of labor let me say that nothing will stimulate you more, with reference to your religious thinking and spiritual experience, than to try to present Christ to some one who does not wish to accept Him or to a worldling who has no time for such things. How it searches one's heart and motives! How it sends us to our Bible and to our knees with a sense of our limitations in the great conflict with evil!

But even the evangelist can become professionalized, merely a machine or an engine driver. He can consider souls anonymously or impersonally, and look upon the salvation of souls as a business. But to succeed, he must identify himself with individual men—sinful men, struggling men, lonely and neglected men, men and women wandering in the mazes of sorrow and sin. He must strive, as a simple, redeemed child of God, to relate men rightly to Christ and His divine program for the last days. If he does not take this attitude, formality and professionalism will shortly claim him for their own.

5. And finally, if we are to win out over our perils, we must *preserve a right attitude toward temptation*. We must have an attitude of uncompromising warfare. Our lives must be a challenge, and not a truce. Every Christian is tempted, and temptations multiply as responsibilities are placed upon him. Temptations multiply as we advance in spirituality. There is a large meaning in that phrase about the spiritual hosts of wickedness in the heavenly places. (See Eph. 6:12, A.R.V.) Notice it is not an isolated enemy here and there, but hosts and armies. However, the secret of consistent victory is a simple one. Each temptation and fall before our enemies begins with a thought. Yielding to temptation begins in permitting the mind to waver, being inconstant in one's trust in God. (See "Mount of Blessing," page 136.) A fall always follows an inconstant, compromising attitude in a moment of wavering. The secret of victory, then, lies in meeting every temptation and peril with unflinching steadfastness to truth, in being constant in our trust in God and uncompromising in our offensive for right.

All this suggests the need of realizing in our personal experience what the psalmist was able to say: "I have set the Lord always before me." If we are to escape the perils to our heavenly calling, we ourselves must walk constantly before God. When He is at our right hand, we shall not fall, but our mind will be joyful, and our soul will have perfect security.



ADVENT SOURCE RESEARCH VALUES—No. 1

THE practical aspects and assets of the advent source research findings of the last few years, with an appraisal of certain outstanding values, will be presented in these columns during the next four months.

1. Produces Invaluable Reflex Action

The first and foremost effect of the advent source research findings is their wholesome reflex action upon one's own soul, deepening confidence in the divine origin and glorious destiny of this last-day advent movement. Not only do they strengthen faith; but, even more significant and important, they disclose the substantiating factual foundations upon which that faith is built. They reveal the fact that this movement has a historical background and significance, a spiritual ancestry that will challenge the world's attention when rightly and impressively placed before it.

These momentous findings vindicate our major prophetic-interpretation positions, showing their inextricable rootage in the centuries past—spanning progressively, in fact, the entire Christian Era. They bring out the true perspective and force of this movement in its vital relationship to the inestimable witness of the past. Nothing can produce such calm confidence, or bring such joy and stimulus to action, as going to the very bottom of incontestable historical sources and finding that they present an array of confirmatory evidence that is broader, deeper, and utterly beyond anything heretofore known or understood.

Such a discovery nerves the soul for the grave and inescapable conflict that impends. It sobers, challenges, and girds for the approaching fray. Its reflex action upon the worker body of this movement will be worth infinitely more than all the grinding toil and expense involved, for it will enable our workers to speak more than ever with the sovereign authority of truth. This single asset is priceless in its value.

No amount of pious confidence and unwavering faith in the realm of mere principles of truth can take the place of these tangible, demonstrable facts. Faith, to endure, must ever be grounded upon substantial fact. And while even meager but satisfactory evidence is always helpful, the full cumulative effect of the massed evidence now assembled for each successive century or epoch creates an impression of confidence that is beyond calcula-

tion in cost of effort or outlay, in the light of its entirety, unity, and completeness. And precisely this has come to those who have gone most deeply and thoroughly into the source evidences now in our possession.

2. Fortifies for Impending Crisis

God has manifestly placed this material evidence in our hands at this particular time for a purpose. As we all know, this movement will soon become the object of pitiless scrutiny by the religious world about. We shall then have to give answer for the hope that is within us, and the whole world will be listening to catch our specific response. We must be able to acquit ourselves as competent witnesses before God, worthily and adequately presenting His last warning message. We must be prepared so to marshal the supporting background of historic evidence that no honest soul can rightly gainsay the proof, or with justice deny the soundness of our contentions, and the facts and principles upon which they are established.

The religious world must not be able to turn our witness lightly aside, with a contemptuous thrust at our lack of knowledge. We must master the field of our denominational specialty and involvement. We must know infinitely more than do our opponents about its every angle. We must so buttress our message of warning and entreaty with the incontrovertible, massed facts of history, that when they reject it—as reject the majority will—they will be turning from the blazing light of God's revealed truth in its final form, to the blinding darkness of supreme error, which will constitute a denial of historical as well as Scriptural fact, and of every principle of factual evidence.

We must show first from early Christian annals, then later from Catholic, and finally from Protestant history, the epochs, events, and turning points in the conflict, and the life-and-death issues at stake, both past and present, as well as future. The true historic implications of the "Adventist" portion of our denominational name and witness, no less than its Sabbath aspect, must come before the world in its inseparable relationship to the coming crisis. Anything else and anything less, in our final witness to the world, is unthinkable. And this historic source material, I am persuaded, has providentially come into our hands in this

last hour for just such a time and supreme purpose as this—to fortify us in adequately and evidentially meeting the impending crisis.

3. Constitutes Church History's Master Key

The fluctuating attitude and action of the Christian church toward the involvements of the advent hope is the master key that unlocks her otherwise-baffling history through the centuries. Her radical reversals in belief and action, during various epochs, concerning the advent hope and expectancy as the goal of the ages, has been governed by five sharply defined, but closely related, determining factors. These are:

a. **THE RESURRECTION.** The radically varying position of the historic church, from time to time, upon the *time* of the *resurrection* of the righteous, its chronological placement, and its literal or spiritual character, *in its inseparable relation to the advent.*

b. **THE MILLENNIUM.** The time placement of the *millennium*, its nature, opening and closing boundaries and events, and its sequel, *similarly in relation to the second advent.*

c. **THE OUTLINE PROPHECIES.** The later events of the major *outline prophecies* of Daniel and the Apocalypse, especially the breakup of Rome (the fourth of the four world empires—the generally understood “let” or hindering power), then the coming of the antichrist, the identity and character of the prophesied “stone” kingdom of God, and the manner of its inauguration, *likewise in relation to the advent.*

d. **THE ANTICHRIST.** The identity, character, and length of dominance of the *antichrist*, the time and circumstances of the foretold three and a half “times” and their sequel, *also in relation to the advent.*

e. **THE KINGDOM OF GOD.** The establishment, or rather restoration, of God's kingdom of glory in this revolted world has, ever since the Edenic fall of man, being the supreme objective of divine promise and the focal point of all prophecy. In contrast with the present spiritual kingdom of grace and salvation in the hearts of men, this predicted kingdom of regnant glory is to be established by divine interposition, by world cataclysm and overthrow. Guaranteed by the first advent of Christ, it is to be established through His second advent, with its attendant resurrection of the dead and overthrow of the kingdom of antichrist, the millennial reign of the saints in heaven for a thousand years following, and the final destruction of sin and sinners at its close, with the visible, literal kingdom of God thereafter established on this earth forevermore. This, too, in inseparable relation to the second advent.

Such is the grand goal of all the prophetic outlines, and such was the hope of the early

church. But this wondrous plan and heavenly provision became misunderstood, then distorted, and finally eclipsed when the church was fatally diverted from its early beliefs thereon, particularly between the day of Constantine and the time of Augustine. It thereafter focused its interest on the provisions of the first advent, and turned its eyes away from the expectancy of the second advent. Thus it was that the time and basis of the promised kingdom became fatally confused with the present reign of a flagrantly apostatizing church.

This gross substitution became the foundation of all the tragic attempts to bring about by human craft and force, here and now, what only the divine interposition of the second advent ever can and will effect. Upon the understanding of the *kingdom of God*, then, more than perhaps any other single element, has turned the destiny of the church in relation to the matchless truth of the second advent. It is specifically for God's final proclamation to a misguided world, of the glorious truth of “this gospel of the kingdom,” with all its involvements in true perspective and relationship, that we have been called into existence as a people. And the deliverance of this epochal message is to be set undeviatingly in the divinely chosen framework and couched in the inspired phrasings of the cumulative angelic messages of Revelation 14.

The attitude of the church concerning these five determining factors has gauged her weal or woe through the centuries. It has determined her fidelity to truth, her abandonment to error, and her attitude toward dissenters. This fundamental fact cannot be gainsaid, and its significance should never escape us. This is not a speculative theory, but a sobering, factual truth that is subject to verification, and that has profoundly affected the destiny of mankind, a master key that unlocks the meaning of her history.

The fluctuating and opposite attitudes of the church toward these five factors plunged her, first of all, into the Dark Ages of dismal papal apostasy. Next, the recovery, to large degree, of those lost primitive positions brought on the bright era of the Protestant Reformation light. But, alas! her subsequent surrender of these regained positions resulted in the epoch of confusion and abandonment of Reformation principles dominant in popular Protestant ranks today.

And now in this final hour of recovery and reenunciation of the apostolic hope, we of the last-day advent movement are called to witness not only to the partially perceived truths of the past, but to the fullness of knowledge and fulfillment reserved for this last hour. It is our profound belief concerning these paramount truths, in right relation to the advent hope,

—Please turn to page 44

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Modern Advertising in Evangelism

By W. R. A. MADGWICK, *Evangelist,*
North England Conference

ADVERTISING since the World War has undergone a complete revolution. Commercial concerns which formerly were content to spend a few hundred dollars annually in making known their products or services, now consider it essential to spend tens of thousands of dollars. They realize that to survive in these intensely competitive times, they must advertise. And to succeed, they must advertise well. Accordingly, advertising has become a vital business, a fine art.

Commercial firms have not only greatly increased the volume and media of their advertising, they have not only utilized the skill and ever-increasing technical improvements of art and printing, but they have also given the closest study to the *psychology* of advertising. They have grasped the fact that unless the laws of psychology are skillfully followed, their advertisements, however numerous and however cleverly reproduced, will not achieve the desired results.

Successful modern advertisements are therefore carefully designed (1) to attract attention, (2) to be remembered, and (3) to result in a decision to act according to the stimulus created. They are no longer passive and suggestive. They are active and dynamic because the psychological laws governing the phenomena of attention, memory, and action are studiously observed.

The factors producing the phenomenon of attention receive the foremost consideration, because it is realized that in direct proportion to the stimulus thereby created will be the subsequent phenomena of memory and action. These attention factors are fourfold—*intensity, contrast, novelty, and interest.*

Bright colors tend to produce a more intense stimulus than dull ones, big type greater stimulus than small, and large advertisements greater stimulus than diminutive ones. A poster printed in bright colors or on bright paper surrounded by plain black-and-white posters gains attention by reason of contrast. The eye soon gets tired of seeing the same thing; so unless an advertisement is frequently changed, it will not be noticed.

In view of all this, the evangelist cannot be indifferent to the importance of up-to-date publicity in his work. Gratefully acknowledging the lessons learned from his forerunners who blazed the trails of evangelistic advertis-

ing, he must keep abreast with modern improvements and needs. He must carefully select the best media of advertising in his own district. He must avail himself of all suitable mechanical and artistic inventions. Above all, he must study the psychology of advertising.

Like commercial concerns, the Adventist evangelist, commissioned as he is to give God's final message to this last generation, has to meet and break through tremendous competition. Religious movements, political bodies, and "isms" of every description all around are clamoring for attention. More than ever the great adversary is fast increasing his soul-deadening allurements. With God's help, the Adventist evangelist must study to make his advertising more and more dynamic.

Increasing competition and advancing prices make it necessary for him to spend on a larger and more expensive scale than in former years. With the serious handicap of shrinking budgets, how can he increase his advertising?—By studying to make every penny spent productive of some effective result, and by skillfully using only the most profitable media.

Handbills, when faithfully distributed, are still the evangelist's best medium of publicity. But they must be well printed, attractively designed, and distinctively varied. In the layout, all units must be correctly balanced, with but one thought dominating. This dominant thought, or spearhead of the advertisement, should not be the evangelist's name, for none of us is a national celebrity. The dominant thought must not be an organ recital or choral performance, valuable as these helps are, because if they are so emphasized, people

—Please turn to page 44

Conservation of Results—No. 3

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

IN the preceding article, we considered four ways of binding off the interest in an evangelistic effort in such a way that it would stand secure. These were (1) really preaching the word of God, (2) preaching every essential point of the message, (3) thoroughness in dealing with inquirers, and (4) not taking any one into the church until he is thoroughly prepared. We now present three more essential factors in the conservation of results.

5. *Conducting the entire effort on a spiritual basis, always keeping in mind the real conversion of the people to God, and laboring constantly and chiefly to this end.* Jesus

There is a part for the evangelist to play in preventing backsliding, by doing a thorough spiritual work, seeing the evidences of conversion before baptizing, and knowing that the new convert has learned to maintain his daily fellowship with Christ. It is his privilege to lead the converts so close to God that they will never depart from Him. When

Many converts drop out because they are converted to the minister and not really converted to Christ. The importance of conserva-

CLOCK

AR PROPHECY



SOME of our evangelists have found it difficult to hold the interest of their audiences when presenting the 490-year prophecy of Daniel 9:24-27. I believe this subject can be made as fascinating and absorbing as it really is, since it is the key, or "seal," to the stupendous prophetic period of 2300 years. I have found it easy to hold the attention of my listeners by the aid of a chart as illustrated herewith.

It is designed on heavy, durable cloth, seven feet high by six feet wide. There is space at the top for the name, "The Prophetic Clock." The circumference of the clock is a full five feet in diameter, and is painted in black where B.C. is indicated and in red where A.D. is indicated.

A hole about half an inch wide should be made in the center of the clock, in which a wooden dial hand is inserted. This hand should be painted black to make it plainly visible against the white background.

If a piece of metal is attached as a counterbalancing weight to its inner extremity, the hand can be so perfectly balanced that it will move or stop at the mere touch of the evangelist's hand. By skillfully stopping this hand at the various milestones of this gripping prophecy, the speaker should have no difficulty in arresting and holding the attention of his audience.

In addition to this chart, I have a companion chart of the 2300-year prophecy, similarly designed. I have found these two devices of great value in my public evangelism, and I am passing on these few suggestions to our evangelists who would like to design similar clock charts.

S. A. KAPLAN.
[Evangelist, New York City.]

6. Thoroughly rounding out the experience of the converts in church activity and support immediately after baptism. New converts should always be taught to do their part in the Harvest In-gathering and other campaigns; to be faithful in attending the Sabbath school; to support the cause of Christian education; and to do their part in all the activities and in the missionary work of the church. This is an important part of the evangelist's work, which he should never fail to carry out as far as is possible, according to the length of his stay.

It would also be helpful if the evangelist preached a sermon on Christian education, in which he explained our school system and encouraged all the young people to attend our own schools. Too, he ought to spend some time in one of the meetings telling the new members about our various publications and urging them to subscribe to them, especially to the *Review and Herald*. He should see that the new members are properly absorbed into the church and fitted into the program of the advent movement. He should not feel at all satisfied with his success in merely baptizing a goodly number, but should labor on with these new converts until, under the blessing of God, he can "present to Him serviceable Christians, who have a true sense of their responsibility, and will do their appointed work."

"The work of the ambassadors for Christ is far greater and more responsible than many dream of. They should not be at all satisfied with their success until they can, by their earnest labors and the blessing of God, present to Him serviceable Christians, who have a true sense of their responsibility, and will do their appointed work. The proper labor and instruction will result in bringing into working order those men and women whose characters are strong, and their convictions so firm that nothing of a selfish character is permitted to hinder them in their work, to lessen their faith, or to deter them from duty."—*"Testimonies," Vol. IV, pp. 398, 399.*

Some are laboring today on the plan that the evangelist's work is finished when he has baptized the converts into the faith. This is a defective method and will not produce the best results.

"After you have labored to convict souls of the claims that the law of God has upon them, teaching them repentance toward God and faith in Christ, then your work is but just begun."—*Id., Vol. III, p. 228.*

tion of results is an urgent appeal to the evangelist to bind the people to the message, and not to himself. He should not count his work finished until those who have accepted the theory of the truth realize indeed the influence of the sanctifying power, and are truly converted. (See "Gospel Workers," page 367.)

"The work should not be left prematurely. See that all are intelligent in the truth, established in the faith, and interested in every branch of the work, before leaving them for another field. And then, like the apostle Paul, visit them often to see how they do. Oh, the slack work that is done by many who claim to be commissioned of God to preach His word, makes angels weep."—*Id.*, Vol. V, p. 256.

The binding off of an effort includes the matter of thoroughly educating the people in all branches of the work. "*The people must be taught that every department of the cause of God should enlist their support and engage their interest.*"—"*Gospel Workers*," p. 370. This is an important and essential part of the evangelist's duty, and a very vital factor in the matter of doing the thorough work that God calls upon him to do.

It is a mistaken idea for the evangelist to think that all he needs to do is to get people to decide for the truth, and then baptize them, and that this matter of educating the converts in all branches of the work is to be taken care of by other conference workers. Note particularly these statements:

"All branches of the work belong to the ministers. It is not God's order that some one should follow after them, and bind off their unfinished work. It is not the duty of the conference to be at the expense of employing other laborers to follow after, and pick up the stitches dropped by negligent workers. It is the duty of the president of the conference to have an oversight of the laborers and their work, and to teach them to be faithful in these things."—"*Testimonies*," Vol. V, p. 375.

"Whoever shall labor here or in — hereafter will have uphill work, and must carry a heavy load, because the work has not been faithfully bound off, but has been left in an unfinished state. And this is the more grievous because the failure is not wholly chargeable to worldliness and want of love for Jesus and the truth on the part of the people, but much of it lies at the door of the ministers, who, while laboring among them, have signally failed in their duty. They have not had the missionary spirit; they have not felt the great need of thoroughly educating the people in all branches of the work, in all places where the truth has gained a foothold. The work done thoroughly for one soul is done for many. But the ministers have not realized this, and have failed to educate persons who in their turn should stand steadfast in defense of the truth, and educate others. This loose, slack, halfway manner of working is displeasing to God."—*Id.*, pp. 254, 255.

7. *Remaining long enough to bind off the interest properly.* This matter calls upon conference presidents and conference committees not to move the evangelist too quickly from one place to another. This happens altogether too frequently, and always results in a twofold loss—some of the best prospects are not brought to a decision for the truth, and some of the baptized drift back into the world. Whereas if the evangelist had stayed a little longer the converts would have become so attached to the advent movement that they would not have drifted away from the message.

It takes a little time to transfer the natural allegiance of the new converts from the evangelist to the church. He should not leave until the converts have been definitely linked with the church activities and really bound to the

advent movement by that tie which will hold them true to the message when he is gone. We have been definitely told that if the work is left incomplete, more harm than good is often done.

"Too often the work is left in an unfinished state, and in many such cases it amounts to nothing. Sometimes, after a company of people has accepted the truth, the minister thinks that he must immediately go to a new field; and sometimes, without proper investigation, he is authorized to go. This is wrong; he should finish the work begun; for in leaving it incomplete, more harm than good is done. No field is so unpromising as one that has been cultivated just enough to give the weeds a more luxuriant growth. By this method of labor many souls have been left to the buffeting of Satan and the opposition of members of other churches who have rejected the truth; and many are driven where they can never again be reached."—"*Gospel Workers*," pp. 367, 368.

If these seven principles are followed by the evangelist, the losses among his converts will be small, and he will have the satisfaction of feeling that he has done everything he could do to conserve the results. Careful, thorough evangelists are especially needed today, and it is within the power of every evangelist to practice these rules for the conservation of results if he will.

✱ ✱ ✱

The Official Title of the Pope

(Continued from page 19)

him as the chief pontiff, successor of Peter, and vicar of Christ."

4. By the authority of the Council of Trent, Pope Pius IV (1559-66) issued a confession of the Catholic faith in which the bishop of Rome was recognized as "successor to St. Peter, prince of the apostles, and vicar of Jesus Christ."

5. The Vatican Council held in 1870 renewed the definition of the Council of Florence and declared that the pope is "the successor of blessed Peter, prince of the apostles, and is true vicar of Christ."

6. The title "the vicar of the Son of God," does not appear in the doctrinal standards as the title of the pope.

7. We are therefore fully justified in concluding that the authoritative title of the pope is "Vicar of Christ."

¹ Schaff, Philip, "The Creeds of Christendom," Vol. I, pp. 84, 85. Harper and Brothers, New York, 1877.

² Schaff, David S., "Our Fathers' Faith and Ours," pp. 16, 17. G. P. Putnam's Sons, New York, 1928.

³ Janus (J. J. Ig. Döllinger), "The Pope and the Council," p. 159. [Note: Döllinger was a Roman Catholic historian who testified that history so plainly disproved the doctrine of papal infallibility that he would not accept that dogma and was accordingly disfellowshipped from the Roman Catholic Church.]

⁴ Gieseler, John, "A Compendium of Ecclesiastical History," Vol. III, pp. 159-161. [Note: Summus Pontifex non hominis puri, sed veri Dei vere Vi-

—Please turn to page 46



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

M. A. HOLLISTER, KATHRYN L. JENSEN, R. N.

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

¶ A survey of our unused resources and our unguided man-power assets

REALIZING ON OUR INVESTMENTS

By T. R. FLAIZ, M.D., *Assistant to President, College of Medical Evangelists*

AMEE SEMPLE McPHERSON, of evangelistic, theatrical, and publicity fame, puts on a continuous spectacular performance in her spacious auditorium in North Los Angeles (California). She has succeeded in drawing thousands of admiring followers, from whom considerable wealth rolls into the chests of her organization. Since first she went onto the stage, she has experienced no difficulty in getting the attention necessary to maintain a good interest. But her efforts have centered largely in her temple services in Los Angeles, the movement in this place depending almost entirely on the power of dramatic personal appeal. It is a conspicuous fact that in her organization nothing is heard of a program of training men and women for a great work. There is no well-founded and consistently executed plan for developing an efficient corps of capable men and women to go out and face the needs of a suffering world.

Many such local movements have arisen under the scintillating leadership of an individual, only to disintegrate with the departure of the leader. In sharp contrast with such ephemeral emphasis, may be cited other types of organizations and emphases. Movements and organizations are really of abiding value, and possess elements of stability, only in proportion as they serve to mitigate the ills of mankind. Note one of the affiliated organizations of our movement in the work of Madison College (Tennessee), for instance, as bearing upon medical missionary objectives. One cannot but be impressed that this institution is motivated by an ideal of service for the underprivileged in the rural sections of the South.

Many young men and young women sent out by this institution go forth with a purpose of kindling, in some corner of the South, the same flame which their school has lighted in their own souls. They have seen earnest teachers sacrificing to give them a preparation to go out and do a similar work. They have received a picture, or pattern, of what is possible in other places. Thus, "second-generation" schools and

medical units are springing up in various sections and taking their places definitely among the affiliated self-supporting agencies being used for the completion of our work.

A few weeks ago a young man from Madison, shortly to graduate from medicine, came to my office to talk over some of his problems. The feature of that visit which registered in my mind was the fact that he had a complete blueprint of what he purposes to do when he finishes medicine—locate in a needy region of Alabama or Mississippi where he will start work as a medical evangelist. A school, a small hospital, treatment rooms, and a church are all in the plan. He is working as definitely toward that program as he is toward his next year's work.

I think of our other educational institutions scattered throughout the world and of the noble work they are doing in training recruits for God's service. We have but few senior colleges in the denomination; yet from these, thousands of missionaries and other workers have gone forth. However, the thought impresses itself upon me, "What would be the power of the product of the schools of this denomination if all were uniformly directed toward the ideal of purposeful achievement in definite lines of service for the finishing of this work?" There are scores of graduates from our literary colleges each year, a similar number of nurses from our hospitals and sanitariums, and a hundred doctors from the College of Medical Evangelists. Do they *all* find the most useful place of service? Are they *all* directed toward situations in which their presence will count for the most in the work of which we are each a part? To produce these potential workers, the members of this denomination spend many hundreds of thousands of dollars, yes, even millions, annually. In fact, each graduate represents a considerable financial investment, and constitutes a distinct potential worker in the cause.

Some classes of graduates represent an investment running into thousands of dollars, and there are but few who would suggest that

they are not fully worth the investment. If every one of these workers were, let us say, a thousand-dollar bond, held in the name of the conference or institution from which he comes, what would be the attitude toward the care and safekeeping of that bond? Would such valuables be left lying about unaccounted for, with no thought for their safekeeping, or use? The transfer or investment of funds by our conferences in amounts of a thousand dollars is made a matter of careful conference-committee study and action. If a property of that value is to be transferred, it can be accomplished only after painstaking study and planning by the officers in charge. And this is rightly the case. •

But in all seriousness, how are we studying to ensure the proper use of our investments in young men and young women? Are we as consistently planning for the most profitable placement of them? Are we guarding them to ensure that they do not needlessly depreciate in value? Financiers carefully watch their investments day by day to see that there is no misplacement or loss of their resources. Should we, or dare we, do less?

Is there a young college graduate in your church, in your conference, or about your institution, unsettled as to his future work, and struggling through the difficult problem of deciding his future course and life? You may say, "Yes, but I cannot offer him a salary in my conference or my institution. Our budget does not permit." Let me ask, Have you visited that young man in his home? Have you called him to your office, and in a sincerely interested manner, gone over his plans, his problems, his possibilities? He may be planning to settle down under the shadow of one of our large churches, where his presence and influence is not needed and will not be felt, where he will in a short time lose the fire and

enthusiasm with which he may now be possessed. Perhaps your visit and counsel may result in his going into a new, unentered town or territory where he will become the nucleus of a new group of believers. Your investment thereby would not only be guarded, but would be yielding fivefold and tenfold returns.

Perhaps there is a medical intern in your city, or in your conference. If he is in an institution not of our denomination, he may be surrounded by an atmosphere laden with moral poison. His program may not permit him to attend church or other services regularly. Some of these men have but little time free from call. Perhaps you have misunderstood his absence from church. A church pastor recently complained to me that two interns stationed in a hospital in his city had shown no interest in church affairs, and added that he was doubtful of the Christian experience of such men. I visited the interns and learned that they were on call throughout the day and that they were free only every other night. These boys were also wondering why the local pastor or conference president had not looked them up.

Our churches, local conferences, and union conferences have large investments in their youth. Can we with a clear conscience take less interest in these young men than we would in thousand-dollar property investments? Such youth may become a power for this message in some locality where the organized work cannot place a salaried worker.

Perhaps within your church or conference there may be one or more of these denominational investments which are not being safeguarded or developed. At a time when limited finances make many desirable advances into new territory impossible, how can we disregard these possibilities lying unused and undeveloped?

CONVERTING POWER OF TEMPERANCE LECTURES

By C. S. LONGACRE, *Secretary,
American Temperance Society*

THERE are some ministers who think that temperance lectures are entertaining and illuminating, but that they have no converting power. Perhaps that is one reason why so few ministers engage in the temperance work. Recent experiences have led me to believe that a Spirit-filled temperance lecture can be blessed of God to the conversion of souls.

A prominent businessman who made no profession of religion tried to drown his sorrow in the wine cup after his wife died last April. He spent his evenings in a tavern near his home and gave himself up to drinking. His relatives became seriously alarmed for fear he

would not only waste his fortune in the tavern, but end his life as a bum. In their anxiety they coaxed him to go to one of our camp meetings over a week end, and it so happened that I spoke on the subject of temperance and the evil effects of alcoholism. That sermon so gripped the heart of this man that he resolved to quit drinking, and he has not touched any liquor since. Just a few weeks ago I had the privilege of visiting him in his home, and of leading him to the foot of the cross in a full acceptance of present truth.

On another occasion I was delivering a temperance lecture in a large theater packed to the doors, in a town that had a saloon for

every two hundred inhabitants. A local-option issue was on as to whether the town was to remain wet or go dry. I desired to use, during the lecture, an illustration which would show up the finished product of the saloon. I wanted some one to dress in rags and act the part of an old drunkard.

Some one suggested that I secure the real article—the most typical one in town, made so by the saloons of that town. They told me where I could find him. I hired him to come and act the part, and had him concealed behind the stage in the theater. When the time came for me to use the illustration, they brought this product of the liquor traffic upon the stage and had him sit down on a chair. I asked him a few questions and answered the questions myself. I asked him who had made him a drunkard, and then I turned to the packed house and said: "He replies that the Christian voters of this town who voted to legalize the saloon are responsible for his condition."

I asked the Christians in the audience where they expected to go after death, and I answered the question by saying: "Of course you all expect to go to heaven in the final judgment day."

Then I asked the poor drunkard, "Where do you expect to go on the judgment day?" And I answered for him: "The Good Book says that the drunkard cannot inherit the kingdom of God; therefore I am doomed for hell."

I then took the drunkard by the arm and said to him: "Come, let me lead you down the steps to hell." I led him down the back steps of the stage, and said as a parting word, "Poor drunkard, you are doomed for hell."

He looked up at me, and said very pitifully: "Do you really mean it?"

And I answered, "Yes, unless you repent."

He answered, "I repent right now."

I stepped back on the stage and said to the audience, "That poor drunkard says that he wants to repent. If he goes back on his repentance, he is doomed for hell. If he goes to hell, just so surely as there is a God of justice, all you Christians who voted to legalize the saloon, to aid and abet its hellish traffic of ruining souls, are going to be held equally responsible with the saloonkeeper for his damnation."

That poor drunkard, a faithful Seventh-day Adventist today, repented and drank no more, and his reformation had such a sobering effect upon the people that they voted the saloon out of town. Temperance lectures can and ought to be made soulsaving agencies. We can make them soul gripping and Spirit filled, and transforming power will attend them.

I have spoken recently to thousands of high-school students and to parent-teacher association meetings, with the most encouraging results. Everywhere, the students, parents, and teachers received these temperance lectures

with the greatest interest and enthusiasm, and have voted unanimously to have me come again. Our ministers and people ought to be leaders in this great reform. The ministers in these towns have been deeply impressed with the good work we are doing in pointing out in a scientific way the harmful effects of alcohol and cigarettes upon the human mechanism which was made in the image of God. They invariably ask for our temperance literature, and frequently request us to speak in their churches on these subjects.

Our ministers have many God-given opportunities in this field of endeavor, which if embraced and improved would not only break down prejudice, but would lead to the conversion of many souls that could not be reached in any other way. May God arouse us and endow us to meet these wonderful opportunities, that His cause may be greatly advanced.

✱ ✱ ✱

Our Duty to Study Physiology*

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

PRACTICALLY applied physiology is what is evidently meant by the following statement in the book, "Counsels on Diet and Foods:" "Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin."—Page 18. This section in the book is not a study of the names of structures and organs, and their size and location, but a study of function uses. A new kind of school physiology will need to be written for such a study as this. But the material is very abundant today.

There is a wealth of research material delving into the laws of our being—what habits of life (in eating, drinking, working, resting, sanitation, etc.) cause disease, and what habits and practices maintain or restore health and give abounding energy of mind and body. Such studies are not dull and tedious memory exercises, but are alive and keenly interesting. The laws of physiology are more marvelous than electricity, radio, or light, and really more important than any other science—or all other sciences.

"My people are destroyed for lack of knowledge." Without health and vigor of mind, we lose the most important of life's opportunities. This duty to study the laws of physiology, to apply them and conform our habits of life to them, is certainly not confined to physicians, nurses, teachers, or ministers. It is every man's duty, and especially the duty of every

* Parallel discussion with "Counsels on Diet and Foods," Section I, "Reasons for Reform."

Christian. "Ignorance in these things is sin." Are we free from this sin of ignorance? Have we as leaders and teachers embraced every opportunity to learn for ourselves, and embraced every opportunity to teach these laws of life to others? In this knowledge, are Seventh-day Adventists "as far ahead of any other class of people on the earth, as their profession is more exalted than that of others"?—*"Counsels on Diet and Foods,"* p. 25. These are questions which we may very properly ask ourselves, and especially we who are teachers of God's people.

What textbooks shall I get to carry on these studies? First of all is the divinely given guide to such studies, "Counsels on Diet and Foods," the one we are studying in the 1939 Ministerial Reading Course. Is this enough? Does it contain these "laws of physiology" which we are told it is our duty to study? Personally, I shall ever remain thankful that Dr. David Paulson years ago gave the incentive to study researches in physiology when he started us out as medical students with the "Work of the Digestive Glands" by Pavlov, the great Russian physiologist. Since then I treasure with care the many books on physiologic research which I have marked from cover to cover.

Physiologic Research Sources

For our present study, one or two will largely suffice. "Food and Health" by H. C. Sherman is brief and excellent. "The Foundations of Nutrition" by Mary Swartz Rose is more comprehensive and most interesting, especially in regard to the vitamins. "How to Live" by Fisher and Fisk, in addition to discussing food and drink, covers other habits bearing on health. The work of Chittenden, Newburg, Hindhede, and others that might be named, reveals quite fully and conclusively the needlessness and the harm of meat eating. Some information on this subject is well given in "The Fleshless Diet" by Buttner, which is now out of print. My conclusions from these researches have been gathered into one small book, called "High Blood Pressure and Degenerative Disease." With it, and either Sherman or Rose, the scientific research bearing on this study of the testimonies on diet and food will be largely covered.

It is designed that the series of articles now appearing in this section each month shall, as far as possible, and as space permits, give these laws of physiology. In some cases a very full physiologic explanation is given by the research; in others, science is a side light only, or touches the Testimony statement as it were at a single point. As must be expected, many unknown facts as well as those which are known, may have a bearing on advice given or the effects stated. Present knowledge, we know, is still very incomplete. Indeed, we hear but "a whisper of His power." The ef-

fects of malnutrition on mental activity and spiritual development, for instance, are very inadequately known to human science and cannot be demonstrated by animal experiments.

Since we began the study of the Testimonies on health thirty-five years ago, many obscure and scientifically unexplained statements have been made clear. Facts given us by revelation have been demonstrated by science. Not a single one, rightly understood, has ever been proved false by true science. Incomplete knowledge has often been the basis of doubt. The importance of fruit, vegetables, and whole-grain breads in the diet has now been the subject of the most extensive research which throws a flood of light upon the health principles given this people by the Spirit of prophecy so many years ago. This is accompanied by so many details of vast and crucial importance to health as to be marvelous almost beyond our comprehension.

Some took extreme views regarding warnings of the harmfulness of certain foods and the transmission of infectious disease by certain animal products. This only served to emphasize Testimony statements which revealed a knowledge wholly unknown to the science of the day in which it was given, but since that time amply demonstrated and fully confirmed by numerous successive researches. In one case one of these statements was written to correct a condition which produced a serious disease. A scientific demonstration thirty years later confirmed the testimony and gave the reasons. Since one after another of these principles of diet has been so fully revealed by the research of later years, may we not gather added confidence in these health messages to place beside our faith in the divine leadership of this last-day movement and its right arm—"to make plain natural law and to urge the obedience of it"?



A Close Relationship

I wish to speak about the relation existing between the medical missionary work and the gospel ministry. It has been presented to me that every department of the work is to be united in one great whole. The work of God is to prepare a people to stand before the Son of man at His coming, and this work should be a unit. The work that is to fit a people to stand firm in the last great day must not be a divided work.

The ministry of the gospel is to present the truth which must be received in order for people to be sanctified and made ready for the coming of the Lord. And this work is to embrace all that was embraced in Christ's ministry. Gospel workers are to minister on the right hand and on the left, doing their work intelligently and solidly.

There is to be no division between the ministry and the medical work. The physician should labor equally with the minister, and with as much earnestness and thoroughness for the salvation of the soul, as well as for the restoration of the body.—*"Medical Ministry,"* p. 237.

CONFERENCE PRESIDENTS AND HEALTH WORK

By R. L. BENTON, *President of the Southwestern Union Conference*

THE conference president is the recognized leader of the forces and the work in his territory. Leadership is his work, and it is because of his ability to do this work, under the guidance of God, that he is chosen for the office of president. He should be able to see out ahead of the people, discerning the way and pointing the people to it. He should have an understanding of what Israel ought to do, and should lead God's people in the light of that understanding.

In his leadership he will recognize the place every phase of the message is to occupy in the program of those whom he leads, and will organize the people and coordinate their efforts in harmony with that recognition. He will ever be conscious that he is part of an organization which, through its leaders in council, has declared the place and purpose every department and every division is to have in the accomplishment of denominational objectives. Though he holds the right to differ with the organization in its pronouncements, he will offer his differences at the council table rather than in leadership in the field.

Having thus delineated the principles governing leadership, we come now to the question, "What is the conference president's relation to the health work?" This logically leads to a determination of the place the health work occupies in the work of the denomination, and calls for a definition of the health work.

Occasionally food faddists are pointed to as though they were the answer to health reform. At times we hear slurring remarks made concerning the "peanut-butter age," and the "graham-mush age." Or a man who has been rescued from the grave and goes about as a walking skeleton advocating health principles is said to personify health reform. But such conclusions are the result of careless, misguided thinking. To my mind, extremists, faddists, hobbyists, and opponents form no part of true health reform.

The health work is a reform work. It is well known that the masses generally, have, through the centuries, departed from the laws nature has ordained for their physical welfare. And it must be true that the way back to health is precisely through obedience to those laws, the transgression of which separated us from health. True health work calls for obedience to every law enacted by nature to govern our bodies. One of those laws pertains to eating—but it is not the only one; there are laws to govern drinking, breathing, sleeping, exercising, resting, and all mental and physical activities. Just as the moral law offers the life to come on condition of obedience to its every precept, so does natural law offer

the life that now is on condition of obedience to its every precept.

We shall now consider the place of health reform in the work of the denomination. Is it not true that our message is essentially a reform message? Is it not a world-wide call back to God's way of living? Is not His way of living summarized in this admonition: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? And the charge leveled at the world is, They have all "sinned, and come short of the glory of God." God's view of the place of the health work in our message is briefly set forth in the following excerpts from the writings of His latter-day messenger:

"To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message."—*"Counsels on Health,"* p. 21.

"He designs that the subject shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-ener-vating habits, to appreciate sacred truth."—*Ibid.*

"The health reform is an important part of the third angel's message; and as a people professing this reform, we should not retrograde, but make continual advancement."—*Review and Herald, July 29, 1884.*

"Send into the churches workers who will set the principles of health reform in their connection with the third angel's message, before every family and individual."—*"Testimonies to Ministers,"* p. 416.

"The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us."—*Id.,* p. 417.

"Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them."—*Review and Herald, May 27, 1902.*

What the Responsibility Includes

This should suffice on the meaning and importance of health work. And having previously set forth the president's responsibility in general leadership, I would say that his relation to the health work should include: (1) Clearly understanding it, (2) believing it, (3) observing its principles, (4) teaching it, (5) encouraging the workers to practice and teach it, (6) definitely planning for its promotion, along with all other phases of the message, (7) recognizing its place in the conference program, such as in church officers' meetings, conference workers' meetings, and camp meetings, (8) commending it wherever he finds it in action, giving helpful counsel where needed to keep it in right proportion and relationship, (9) reporting its progress from time to time

through papers and letters and bulletins, (10) discouraging extremes and fanaticism, as well as opposition.

In the field of discouragement, I would like to submit the proposition that leaders discourage the giving of late suppers or dinners, so called, where as a part of social gatherings, guests are served with food within a few hours after a meal, or between meals. I know this would be looked upon with some degree of unpopularity, but does not true health reform call for it? By experience I know that much can be done to bring about a discontinuance of this harmful practice, and the people will appreciate instruction on this subject when it is presented in its proper light.

May I briefly mention food sales. In themselves, pure-food sales may serve a helpful purpose, if they are held at the right time and in the proper place. But I recall that when serving as a local conference president, I learned that a church, in its effort to finance a church school, held frequent "fried-chicken suppers." In a vein of pleasantry I wrote the minister in charge of the district as follows:

"DEAR BROTHER BLANK: Word has just reached me that the fried-chicken supper held at — was a decided success. I found myself trying to analyze a fried-chicken supper to finance an Adventist school to educate Adventist children to teach people not to eat fried chicken, but it doesn't sound right."

He assured me he had the same difficulty and advised the church members to change their menu. There are, no doubt, other places in conferences where help may be given in reference to some so-called food sales.

A part of health reform is to bring our children up to partake of food only at mealtime, and to eat nothing between meals. The common practice of offering ice-cream cones and other sweets for sale from the camp meeting store on the campgrounds, or permitting some one to run a stand where these are offered, sometimes lays heavy burdens on parents to restrain their children from breaking over, when these places are permitted to operate at times other than mealtime. I believe conference presidents should see that no provision is permitted in camp meeting arrangements that will encourage violation of principles taught by God's servant.

If a conference president believes and practices, teaches and encourages, health work, it will soon become known, and furthermore, it will be thankfully received by many of our people who are waiting for us as leaders to take the lead in this important part of our work. Not only so, but the workers will take courage and teach these principles and more carefully practice them. There will be seen a forward step throughout the entire field, and as a result of a consistent forward move of this character, people will be drawn to the truth for this time and held to it.

Vital Health Questions

WHAT health topic does the Seventh-day Adventist most frequently have opportunity to discuss with an inquirer? A statistical record of every question asked doctors and nurses during a period of one month in all of our sanitariums would be enlightening. In the absence of such convincing data, we asked 171 students in North American schools of nursing to write a brief narrative of some health-teaching experience in their course. On the basis of these discussions, we gleaned the following information.

One topic on which much reliable data should be available is the effects of the use of tobacco, for by far the largest per cent of questions covered some phase of the harmful effects of the common cigarette-smoking practice. Thirty-two of the one hundred seventy-one students described incidents in which, upon inquiry, they had discussed this subject with patients.

The next most frequent question pertained to a balanced dietary. This always involved a scientific discussion of a nonflesh diet.

Fifteen discussions arose out of patients' questions relative to mental hygiene. The relation of body and mind, the results of worry and anxiety, the benefits of confidence in a divine power—all these were included in the questions asked and answered by some nurse during her training days.

The remaining questions or discussions in the order of frequency were as follows: Dangers in the use of intoxicating liquor, value of water drinking, correction of finicky appetite, care of children, cleanliness, harm in use of tea and coffee, necessity for good oral hygiene, habits and practices affecting elimination, pernicious indulgence in the use of candy, and the value of fresh air and exercise.

Other questions seemingly less frequently asked were: What is a normal working program? Is regularity of eating essential for health? Are condiments used in foods harmful to the body? How may I know when I have sufficient rest? Another question pertained to the proper care of the feet.

That only one question was discussed on the subject of the use of drugs would indicate either that adequate explanation was given each patient in connection with medicines administered, or that patients were apathetic in their use, trusting in the wisdom of those under whose care they had placed themselves.

This résumé will help the members of the Medical Missionary Association to have some idea of the health subjects they should be prepared to discuss intelligently with those with whom they come in contact. Folders or large envelopes in which material on each of these topics can be filed for ready reference will be found valuable to health educators and

those who are preparing for future service. We trust this brief summary will also help teachers of health principles in our colleges to know the specific topics upon which emphasis must be placed if students are to be prepared to discuss these subjects intelligently with those who seek their counsel and help.

Narratives on some of the above topics, written by senior students of nursing, will appear from time to time in the Medical Missionary section of *THE MINISTRY*, the first of which appears herewith. K. L. J.

HEALTH- EDUCATION EXPERIENCES

THE USE OF PLEDGE CARDS.—JUAN, a boy of thirteen, was my patient while in the hospital for an appendectomy. There were two other boys, one ten

years old and one nine, in the same room. Juan came from a Spanish home of ordinary circumstances, but his father and mother did not speak English, and there was not much home guidance. His playmates were older boys, most of whom smoked, and his one brother, aged seventeen, also smoked. Juan admitted that he had smoked some, but only as an experiment.

While putting the boys to bed one evening, I was telling them their usual Bible bedtime story. (None of them knew anything about Jesus or the Bible, and were very much interested.) The story included an explanation of the sinless life of Jesus, and how our opportunity to show our appreciation was to live as good a life as we could. The nine-year-old asked how a boy could be good, and the ten-year-old told us that such a boy would go to church, be helpful at home, not swear, and not smoke.

Juan then asked, "Is it wrong to smoke?" A discussion followed about what smoking had done to the boys they knew who smoked, and what a strong habit it formed. Juan had observed this habit in his brother and his father, but had not thought it could gain control of him. I drew a picture of the heart for the boys, and explained the effect of a constant stimulant, including the effect on their minds and souls. Being at the age at which boys idealize heroes of physical prowess, they were much impressed by the fact that athletes and football players are forbidden to smoke.

The next evening I asked them what they thought about smoking. They agreed it was not healthful, and said they wanted to "grow tall and smart." Then I tried to show them from the Bible how the use of tobacco was really wrong because it impairs one's abilities to serve God and man, and defiles the body, which is the temple of God. They were much impressed. Juan voluntarily said, "I'll never

smoke again!" And the other two echoed his determination.

During the day I had prepared miniature pledges for this moment, and the boys were delighted to sign them. By signing the pledge, they solemnly agreed that they would not smoke until they were twenty-one. As that would not be many years in the future, they ought not to become discouraged in working toward their goal. Then they would be old enough to choose with intelligence, and the nonsmoking habit would be formed. The younger boys were probably too young to remember it long, but I think Juan was really impressed and will keep his word.

BIBLIOGRAPHY

- Comstock, Belle Wood-, M.D., "Plain Facts," pp. 69-72. Pacific Press Publishing Association, Mountain View, California.
Kress, D. H., M.D., "The Cigarette as a Physician Sees It," pp. 37-51. Pacific Press.
Thomason, George, M.D., "Science Speaks," pp. 63-93. Pacific Press.



Book Reviews

AN AMERICAN DOCTOR'S ODYSSEY* by Victor Heiser, M.D. Norton, New York, 1936. 541 pages. Price, \$3.50.

The hero of the old epic poem by Homer returned victorious from the siege of Troy after ten years of wanderings, and this American doctor returned from wandering more than thirty years in the countries of the world to report the results secured in the "siege of disease." The author gives the reader an illuminating picture of the methods used in combating disease, and in his description we have a very interesting autobiography of a most valued member of the medical profession.

Doctor Heiser tells us in fascinating narrative how the benefits of the discoveries of the research laboratories are brought to disease-bound millions who formerly knew of no possibility of relief, and scarcely hoped for any. So graphic is the description, that we gain a clear conception of the habits of thought and action of the nationals of all classes in more than forty-five countries of the world. In his travels, the doctor has made friends with millionaires and the humblest aborigines, with kings and tribal chiefs, with physicians and head-hunters.

All readers of *THE MINISTRY* would be benefited by the reading of this volume. Workers who labor among benighted and superstitious peoples in countries where disease is rampant will find in the story many helpful suggestions. Doctors and nurses in foreign fields who read the book will gain a deeper appreciation of the value of working for the individual,

*Elective, 1939 Reading Course.

and the importance of patience and perseverance in securing results.

Informed readers will question the authenticity of a few statements. There is evidence that Doctor Heiser had little firsthand knowledge of the work and practice of Seventh-day Adventist missions. For example, speaking of witchcraft, Doctor Heiser refers to the use of tobacco in a Seventh-day Adventist mission.

"As a last resort, one of the missionaries went directly to Nebo and spoke severely. 'If you do not remove the spell upon Rob, you and your tribe will get no more food or tobacco. You come back with me and tell Rob that he will get well.'"

We might also question the reference to missions in the description relative to our work in Samoa, on page 378. These, however, are only minor discrepancies which are apt to appear in loose narrative description. They do not diminish the value of the book as a whole, or submerge the purpose for which the book was written.

K. L. J.

✱ ✱ ✱

Opening Doors in Peru

By F. A. STAHL, *Pioneer
Missionary to Peru*

IT would be difficult to overestimate the value of medical missionary work as an "entering wedge" in carrying the "gospel of the kingdom" to all the world. The Lord Jesus healed the sick in connection with His soulsaving work, and the "Testimonies" speak of such work as "the right arm of the message." But Satan also recognizes the importance of the medical missionary work, and his emissaries imitate this important phase of gospel work. Even devil-inspired witch doctors claim that they can heal the sick. These degraded men hide their nefarious designs behind a smile as they feign interest in the welfare of the people.

A white man came to the Amazon Mission one day for help in his illness. I gave him a careful examination and a course of treatment that brought him great relief. One day he said: "I wish I had known about this mission when I first became ill over a year ago. I visited physicians far and near and paid out large sums of money to them, but got no relief, for they took very little interest in my case. So I went to the witch doctors, and although they did not help me, and though they charged me exorbitant prices for their treatments, they at least took a kindly interest in me, so that of the two I would rather have the witch doctors."

Many times the medical work has given us favor with the people, and we are thus given opportunities to bring to them the saving message. I am thinking of the great province of Moho, situated almost directly across Lake Titicaca from our first and main mission station, Plateria. Several years passed while

we were building up the work there before we were able to give much attention to the more distant places of the field. In the meantime, the priests and saloonkeepers, who opposed the gospel, had spread fearful and lying reports about the missionary. They systematically visited the people in their homes, and succeeded in stirring up prejudice. When we visited Moho, we found the doors completely closed to us. Women and children would run away, screaming in apparent terror, at first sight of us. On our third visit there we found conditions even worse, for even the men would have nothing to do with us.

For three days we tried to contact the people, but without success. I shall never forget my feelings the morning of the fourth day. Discouraged? No; but very much concerned. I went off alone among the great rocks, there to meditate, pray, and search my life. After a while I returned to the shore of the lake, and noticed a young man coming toward me with a rather hesitating step. I smiled, and this seemed to encourage him to walk faster. I received him with a hearty handshake. "I have come to ask you to help my father, for he is very ill," he said.

I hurried up to the settlement with him. I found his father, the chief, a very sick man indeed. His face was haggard, and yellow as gold. He was naturally a very strong man, but was now reduced to a deathly weakness, which I found was due to the toxins he was absorbing from an internal pus pocket near the top of his left lung. After preliminary treatment, an exploratory puncture was made, with a long hypodermic needle, and there oozed out a very foul-smelling pus. Then an incision was made and the pus pocket was drained. The man made a quick recovery, which caused much joy throughout the whole settlement. Although the people had sent us notice that there were no sick there only a few days before, now the people came, begging us to care for their many sick.

Willingly the people renounced their vices and accepted the gospel message by the hundreds. The enemies were too astonished to start persecution, and to our great joy those enemies began calling for help for their sick. The work has been carried on there all these years, with ever-increasing numbers added to the churches. Last year when we visited there, we found the director of the mission busy helping the authorities and the best people of the town of Moho, having gained their confidence through the medical work.

Truly there ought to be ten medical missions where now there is only one.

✱ ✱ ✱

THE GOLDEN RULE OF HEALTH: Do unto your body as you would have your body do unto you.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

BOOK REVIEWS

THE ELLEN G. WHITE BOOKS, by W. C. White, D. E. Robinson, and A. L. White, 1938, 16 pages; and THE CUSTODY AND USE OF THE ELLEN G. WHITE WRITINGS, by A. L. White, 1936, 24 pages. Both obtainable through Ellen G. White Publications, General Conference Office, Takoma Park, D.C. Price, 10 cents each; or the two brochures, 15 cents postpaid.

From the pen of Ellen G. White during her long life came nearly twoscore volumes in which she gave much instruction to the remnant church. Hers was the pen of inspiration. The Lord spoke through her for the guidance and upbuilding of the great second advent movement. Her work answers to the prophetic prediction that the Spirit of prophecy should be connected with those who look for the near coming of the Lord.

How have these revelations from the Lord been prepared for publication? What part did her assistants have in the preparation of these manuscripts? To answer these and other inquiries, there has been published a brochure of sixteen pages entitled "The Ellen G. White Books." This statement was prepared by W. C. White, D. E. Robinson, and A. L. White, who were intimately associated with Mrs. White in her later ministry and up to the time of her decease.

In this brochure there is found an accurate description of what actually took place between the revelation and the finished presentation. The brochure also contains an abundance of helpful information which is invaluable in furnishing a true concept of the work of the Lord's messenger. It deals particularly with the preparation of the two groups of books, the Conflict of the Ages Series and the "Testimonies for the Church."

Another question that often arises relates to the custody and use of the Ellen G. White writings since her decease. During her lifetime, did she make any provision for the handling of her books and manuscripts after she should pass from the stage of action? A twenty-four-page statement on this subject has been prepared by Arthur L. White, under the title, "The Custody and Use of the Ellen G. White Writings."

The writer tells of the provision Mrs. White made in the appointment of trustees for the carrying on of her work. The three important phases of their work are treated—the issuance of new books in the English language, the preparation of abridgments and selections from

Mrs. White's writings for foreign-language publication, and the custody of the valuable manuscript files. A description is given of the manuscripts, the process of writing, copying, and filing, and the work of the literary assistants. The policies governing the manuscript matter are enumerated, and the outworking of these policies is illustrated.

This treatise is fully approved by the Ellen G. White trustees. It is prefaced by a statement from A. G. Daniells, then chairman of the board, who through his twenty-one years of presidency of the General Conference was more than any other man in a position to know the facts concerning the views presented and their relation to our world-wide work.

F. M. WILCOX. [Chairman, Board of Trustees, Ellen G. White Publications.]

THE EARLY AND LATTER RAIN,* by F. M. Wilcox. Review and Herald, Takoma Park, D.C., 1938. 187 pages. Price, \$1.75.

This book deals with a subject of transcendent importance to every gospel worker, as well as to the church as a whole. It treats of our time, our duty, our privilege, and our power. Our heavenly Father, in His great love and compassion for fallen man, has bestowed upon him two supreme gifts—Jesus His only-begotten Son, and the Holy Spirit, the third person of the Godhead. By the first gift full provision was made for man's redemption from the guilt of sin, as well as from its power and dominion. But another gift was necessary to make effective for man what was provided in the life, the death, the resurrection, and the ascension of Jesus.

"Before He offered Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon the world, which would act in His place, and bring the boundless resources of grace within the reach of His followers."—*Special Testimonies to Ministers and Workers*, No. 10, p. 36.

"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people."—*The Desire of Ages*, p. 671.

How important at this crisis hour, that every worker should give most careful study to his or her relation to God, and intelligently seek for the anointing of the Holy Spirit with power to live and to witness as Jesus lived and witnessed, and as did the apostles after Pentecost.

"Since this is the means by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? . . . The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—*Acts of the Apostles*, p. 50.

Every earnest seeker after purity, holiness, and power for service in the closing work of the gospel will be greatly helped by a careful, prayerful study of this volume. This has

*Elective, 1939 Reading Course.

been my own experience in studying it, and I heartily commend it to others.

E. E. ANDROSS.

[Field Secretary, General Conference.]

YOUTH MARCHES,* by Daniel A. Poling, Judson Press, Philadelphia, 1937. 196 pages. Price, \$1.

"From his youth, Dan Poling has been where things were happening, or where he would help things to happen," was once said about the author of this book. Doctor Poling began preaching at the age of eighteen, and was a crusader for the cause of prohibition. He was chaplain and Y.M.C.A. worker during the World War. Since the war, he has been devoting his time to the leadership of youth. This he has ably done from his vantage point as president of the International Society of Christian Endeavor, and from his experience in continuous radio broadcasting and intimate association with youth groups in many countries.

Doctor Poling believes in youth, and knows what youth is thinking, dreaming, and demanding, for he has been in direct contact with them in Europe, Egypt, India, China, and Japan. As a result of his travels, he has come to the following conclusions: Youthful marchers inevitably march against each other; they go at the call of personalities rather than programs; and as they go it is behind the trumpets of a hard patriotism. This book presents much about youth movements so prevalent the world over.

The youth of today face two big problems—their relation to war and what they will do about the church. This author tells what he thinks our attitude toward war should be. His reasons for becoming a Christian are logical ones which appeal to youth. The worker for youth will find this book helpful.

C. LESTER BOND.

[General Conference M.V. Department.]

* Elective, 1939 Ministerial Reading Course.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Music and Modern Evangelism

By L. G. HARDINGE, Minister,
South England Conference

A TUNE first appeals to our minds, and then grows in sacredness and value as the passing years surround it with a wealth of associations. "The sound of the Marseillaise," says Carlyle, "will make the blood tingle in men's veins. . . . Every heart leaps at the

sound; they rally, they advance, they rush, death defying, man devouring, carry batteries, redoubts, whatever is to be carried." The effect of music on the average listener is emotional, either to soften with recollection or to fire with inspiration, and the evangelist should use it to accomplish his purpose as far as possible.

The music played while the congregation is gathering should awaken an attitude of good will and sympathy for the religious service to follow. As far as possible it should contribute toward the feeling that the congregation is in a building used for no other purpose than religious services. Anything reminiscent of the ballroom or concert hall, or any selection which merely attracts attention to the skill of the singer, should be discarded. A simple piece of music, a song or anthem well rendered, is far better than a difficult one ostentatiously rendered. Complexity is not excellence.

"When the medieval church was young, its music was simple. As the church became more ritualistic, the congregation stopped joining in the singing, and the music became more intellectual than spiritual, and lost its power with the masses.

"Music is nonmoral. It has never made a man better or worse of itself. Its power lies in the creation of atmosphere by the power of association. In evangelism, only music that is really suitable for our message should be used. Religious music is really effective only when coupled with suitable words."

For the first few services, until the people feel at home, well-known hymns which have become almost traditional should be sung. Only a small part of the average evangelistic congregation sings, at best. It is desirable, therefore, to choose hymns that are well known. Such hymns as "Abide With Me," "Rock of Ages," "Our Help in Ages Past," and "Nearer, My God, to Thee," will awaken recollections of religious experiences in days almost forgotten.

Memory and emotion combine to break down prejudice. The mood of the audience is then right for the preacher's message. We tell the people so much that is new. Let us at least allow them to sing the hymns with which they are familiar. One should exercise great care, however, not to let the atmosphere become too sentimental, or the music cheap. If most hymns were sung faster than is customary, their power and inspiration would be greatly increased.

An appeal to the minds of men, borne upon the emotional power of music, goes a long way in unlocking hearts and breaking down prejudice. Sung with a sincere appeal, a song creates the right feeling for the preacher's sermon. A song containing the final thought of his message, sung immediately at the close of his appeal, helps to fix it indelibly on the minds of the people.

Let us exploit music to create atmosphere, to awaken sympathy, to break down prejudice, and to fill with enthusiasm.

He Understands

(To Mary Morris)

Mina E. Carpenter

Harold A. Miller

With expression

(Chorus added)

1. He un - der - stands the prob - lems that con - front us day by day, He
 2. His hand is nev - er short - ened that it can - not save from sin, His
 3. How pre - cious 'tis to med - i - tate and know His love is true, To

poco rall. *a tempo*

un - der - stands the heart - aches and the thorns that press our way; He
 ear will ne'er too heav - y be to hear a call to Him; His
 feel His bless - ed pres - ence in the things we strive to do; To

rit. *f*

knows how man - y times we've tried, and why we've failed, and so He bids us clos - er
 eye is ev - er watch - ful as He scans the trail a - head, His gen - tle touch gives
 let him lead us day by day un - til at last we stand A - mong that hap - py,

rit. e dim. CHORUS.

walk with Him, for He the path doth know.
 cour - age as the path we on - ward tread. Oh, Je - sus un - der - stand - eth me; Oh, Je - sus un - der - stand - eth
 ransomed through within the Promised Land.

rit. *rit.*

me. He calls me to His side And bids me there a - bide, For Je - sus un - der - stand - eth me.

Copyright, 1939, by H. A. Miller

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Gambling in the Churches

SPIRITUAL perception and Christian ethics seem to have sunk to a new low in the popular churches when secular journals, as well as the religious press, are compelled to protest the gambling mania that has found lodgment in many of the churches. Such is the plight of those who have failed to adopt the Biblical method of financing the work of the church, and who have become a prey to the apostasies incident to rejection of God's special message for these last days. The modern trend is to resort to worldly expedients and practices. A cluster of articles has recently appeared deploring and condemning the practice of gambling in houses of worship. Thus the *Walther League Messenger* (March, 1938) begins an impressive editorial with these words:

"Gambling is not creeping into the churches, 'it's there.' This Chicago *Tribune* verdict is based on the investigation of Dr. Frederick G. Deis, Episcopal archdeacon of that city, who personally wrote to fifty local rectors, asking them for their stand on games of chance within the church. Twenty-one of the fifty admitted that 'they favored a bit of gambling for the sake of zest and income at church affairs.' Four were noncommittal; the remainder disapproved. Roman Catholics, in spite of frequent pronouncements to the contrary, are even more enthusiastic. Not long ago the *Milwaukee Journal* printed a statement by the Rev. Fr. H. A. Velté, pastor of St. Boniface Catholic Church in that city. Father Velté declared: 'Gambling in itself is not a sin. . . . When you or I play cards or indulge in a game of golf, and, in order to add zest to the game, play for small stakes, we are doing no one a wrong, provided we can spare the money. Just as much as I am entitled to spend my surplus money on travel, music, or any form of legitimate amusement, just so much am I allowed to spend in a game of chance.' In harmony with this attitude, an orgy of gambling has marked the money-raising efforts of Catholic churches in many sections of the country. Cities like Detroit, Chicago, Cleveland, Milwaukee, St. Louis, witness feverish Catholic church raffles for automobiles and other high stakes."

Then, listing the reasons why gambling, especially in the churches, is wrong, the editor makes this observation:

"Churches that conduct games of chance, fortune, lot drawings, and which finance themselves by the cast of the dice and the whirl of the wheels, always lose in the end. This procedure is definitely against the Scriptural program of stewardship which requires that the gifts for the kingdom flow from the heart, not from gambling tables—from the consecrated devotion of Christians, not from worldly schemes of gambling and money raising. It can be demonstrated, we believe, that games of chance always help to deaden the individual's sense of responsibility toward the church's work. Congregations that thrive on gaming devices will, we feel, if investigated, always record low per capita contributions to the kingdom."

The Episcopal Church, seriously affected by the problem, terms it a "cancerous invasion."

Bishop Stewart of Chicago, in an open letter to the clergy of his diocese, appearing in the *Living Church* (February 23, 1938) says:

"Slot machines, handbooks, roulette wheels, bingo games, lotteries, and 'chances' litter the landscape. And the worst of it is even the church, even *our* church, has been infected with the disease. We must unite to stop it and to stop it *now*. The church must hold up a standard higher than the standard of the world. When it permits gambling under its patronage or for its benefit, it is lowering its standard, not to the level of the world, but to the still lower level of the underworld. How can we hope to win our youth to a life above the debaucheries of the tavern and the pool hall if our own hands are not clean?"

The *American Lutheran* (March, 1938) is outspoken in its condemnation of the situation, particularly on the extent of the "Bingo craze" in the various churches. In earnest protest, the editorial closes with these strong words:

"Churches are bringing the fair name of Christ into disrepute when they aid and abet in the maintenance of an evil which even the state finds itself compelled to curb and when they seek—and often get—immunity from the penalty of the civil law because the proceeds of their gambling institutions go to a 'worthy cause.' We venture to utter a word of warning against the bingo craze, since there is no deterrent for its entry into churches that have become accustomed to bleed the local merchants in behalf of their annual bazaars, that conduct elaborate raffles, and find their bridge parties a fruitful source of revenue. . . . A church that must resort to gambling in order to exist deserves to die. When an institution that claims to be the champion of righteousness stoops to unrighteousness in order to eke out an existence, it forfeits its influence and its very right of existence. Worst of all, it makes itself inaccessible to God's blessing and to the approaches of the Spirit of God. May our own churches purge themselves of all unworthy money-making schemes and foster the spirit of Christian stewardship which alone can furnish a healthy basis for a church's financial life."

We close with a detailed statement from the *Literary Digest* as quoted in the same issue of the *American Lutheran*:

"A sign in front of a New York church reads: 'Bingo every Thursday night in the Holy Spirit room.' On a rural Arkansas church a poster proclaims: 'Bingo party every week—Everybody welcome.' Encircled in neon lights, another outside a Chicago suburban church announces: 'Don't miss bingo Friday. Handsome prizes.' Attracted by such extraspiritual heralds, thousands of Americans sit down in church weekly to try their luck in this national craze. In some localities, the Tuesday or Thursday game at the corner church house overshadows all other events. A survey made by the *Literary Digest* shows that the playing of bingo is spreading rapidly throughout the United States. Neighborhood merchants have begun to complain of competition. Movie exhibitors are protesting. Some church leaders take a definite stand against the game."

"Last week religious editors and others admitted freely that discussion of the moral issue had reached controversial proportions. Philip Yarrow, chairman of the civic relations commission of the Chicago Church Federation, expresses this opinion to the *Literary Digest*: 'The commission has repeatedly pleaded with churches to stop petty gambling as a means of raising money. Churches a few years ago would have been horrified at the mere suggestion of such methods as playing bunco, beano, or bingo, and raffling quilts or other articles. The argument of some church officials is that, if wealthy churches can raise money by bridge, why should not the smaller ones play beano? We say the kingdom of God cannot be established by shooting craps.'"

Century's Gloomy Retrospect

DARK pessimism characterizes the whole of the *Christian Century's* article, "Retrospect," featured in the closing issue for the year 1938 (December 28). It opens thus:

"Another year closes with mankind living under a sense of impending catastrophe. Almost it has seemed, at more than one tense hour during 1938, that the catastrophe was at last at hand. And even now, although the record of the old year is completed amid comparative peace, at least for the greater part of the Western world, men greet the new year without assurance or hope. They live as under doom, though relieved for a brief hour. The fingers of those who still labor to avert tragedy fumble at the task because of the very desperation which drives them. What is still more sinister, in large portions of the earth masses of men have resigned themselves to coming destruction. They no longer ask, Will this horror be loosed upon us? For them the single question has become, How soon? In accordance with our annual custom, we look back over the year to remind ourselves how this sense of gathering and inescapable crisis has been engendered."

Next comes a candid review of the situation in Europe and the Far East, which is followed by these words:

"No nation trusts another a step beyond the point at which the most immediate and selfish interests of that other are involved. Treaties—all treaties—are regarded as scraps of paper, binding only so long as it is to the self-interest of the signer that they shall be binding. Men like Secretary Hull lecture the nations on the necessity for a return of confidence in their mutual dealings, but confidence cannot be evoked out of thin air. Once destroyed, it can be restored only by the slow work of generations. And so far the work of restoration has not even begun. In a world from which good faith between nations has all but vanished, the life of such an institution as the League of Nations has almost ebbed away. Manipulated from its birth as an instrument of European power politics, the league has almost ceased even to go through the form of reminding its members of their obligations. What small nation, no matter how just its cause, would longer trouble to invoke Article X of the covenant after the lesson of Munich? The white palace of peace built on the shore of Lake Geneva has become a mausoleum. . . .

"What hope is there that this process of moral dissolution may be checked, that the nations may be turned from their plunge into a new Dark Age? Alas, the hope is none too great. But this much, at least, came to light in the revealing hours of the year's September crisis: the common people of Europe, without regard to nationality, have no stomach for war. If they march to another slaughter, it will be with leaden feet. Even the most bellicose of their leaders cannot be sure how long their will to suffer can be sustained, or how soon it may change into a will to revolt. And the most enlightened of their leaders see nothing beyond another war but chaos, no matter what the outcome on the battlefield."

After the domestic scene in America has been dwelt upon, the religious situation is finally reviewed. Cognizance is taken of the "growing sense of the tension between the church and the world," and then the Roman Catholic situation is treated thus:

"As Protestantism has begun to move toward unity, the Roman Catholic Church appears to have entered on a new period of perplexity and confusion. The Roman Church is seen at its best when resisting the pretensions of state control, as in Germany. But it is seen at its worst when trying

to accommodate itself to the devious and cynical purposes of Fascism, as in Ethiopia and Spain. The difficulty in which the Papacy finds itself by virtue of its geographical location is obvious; it is a difficulty which is likely to be enhanced with the election of a new pope. Meanwhile, however, the Roman Church tries in Europe to live hand in glove with Mussolini and Franco, while in America it declares its devotion to the spread of democracy. It is no wonder that Americans within the Catholic fold find themselves confused by the apparent discrepancy between the European and American policies of their church, or that a new lack of confidence in all Catholic political action is growing rapidly among Americans of other faiths."

The discussion ends as it began—gloomily: "Men entered 1938 with dread. They will enter 1939 with even more dread."

THE FIELD SAYS

Echoes From Our Letter Bag

Comforting Letter Enclosures

EDITOR, THE MINISTRY:

We live in a distracted, panicky world. One way or another, almost every one has in his heart a lurking fear of something. "Comfort ye My people" is God's command to the ministry, and in what better way can this be done than by featuring prominently the precious passages in the Bible and our special writings for these last days?

Believing this, and being convinced that our people truly need comfort, I frequently have mottoes printed to be used as enclosures in letters. I usually have five thousand of these printed at one time. They never last more than a few months. No sooner are they sent out than letters begin to come from all directions, asking for all the way from a few to hundreds of copies, and these are gladly given.

It gives me peculiar delight, when I travel over the conference, to see these little cards in almost all the homes I visit. They are to be seen everywhere—pinned to curtains, tucked in front of the mirror on dressers, under the glass on desks, glued to the walls, and very frequently inserted in Bibles.

A few days ago a letter came from a large city in this field. The writer was a woman of great influence and wealth. She wanted several copies of each message. She said the price didn't matter, but please to send them. They were sent with our compliments. A few days later, she gave a large offering to the church in that place. Naturally, there is no way to measure the influence of these little messages, but they exert a real influence nevertheless.

I am fortunate in having as a friend a publisher who has the same hobby. So the little mottoes are printed without charge. Samples of the material sent out in this field will be gladly supplied to those who care for copies

CLASSIFIED ADS

Advertisements appropriate to **The Ministry**, appearing under this heading, four cents a word for each insertion, including initials and address. Minimum charge, one dollar for each insertion. Cash required with order. Address, **The Ministry**, Takoma Park, Washington, D.C., U.S.A.

MACHINES AND SUPPLIES

TYPEWRITERS, MIMEOGRAPHS, MULTIGRAPHS, Addressographs, Folders, Sealers, Adders. Save Half. Write for **FREE** Bargain Circular on Machines and Supplies. **PRUITT**, 42 Pruitt Bldg., Chicago.

MOTTO MAILER SERIES

101 CHOICE QUOTATIONS FROM SPIRIT OF PROPHECY on various topics—Counsel, Warning, Service, Reward, Solace, Children, Home, Urge to Holy Living, et. al. for mailing, framing, etc. Complete assortment, 40 cents postpaid. Stamps acceptable. **ACADEMY PRESS**, Lodi, Calif.

A. A. HONEYWELL, Architect
2404 Broadway :: Indianapolis, Ind.

An experienced church architect who knows how to plan buildings for the S.D.A. churches.

Preliminary Advice Free



BAPTISMAL ROBES

Choir gowns, uniforms, hangings, Bible markers, etc. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request.

De Moulin Bros. & Co.
1179 S. 4th Street, Greenville, Illinois

Write for catalogs and terms on
Stereopticon Slides to

== **ALBERT F. PRIEGER** ==

312 W. Louisiana Avenue,
TAMPA, FLORIDA, U.S.A.

Where Your Credit Is Good

Buy WITH ASSURANCE . . .

Backed by a 52-Year Reputation

GOSPEL TENTS

WRITE TODAY AND LEARN ABOUT OUR

10% SAVING PLAN

ON ORDERS PLACED BEFORE APRIL 1

H. WENZEL TENT & DUCK CO.
ST. LOUIS, MO.

WHOLESALE MANUFACTURERS SINCE 1887

if they write me at the address below. Why wouldn't a statement on the future hope be helpful, printed on a card to be sent to those who mourn the loss of a loved one? My next copy to go forward to the printer will be:

"The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience."—"Testimonies," Vol. V, p. 215.

Other messages I have used are found in "Education," pages 57 and 80; "Ministry of Healing," page 417; and the literal translation from the Hebrew, of Zephaniah 3:17: "He is silently planning for thee in love; for it matters to Him about you."

R. E. CRAWFORD, Box 4929, Atlanta, Georgia.

✱ ✱ ✱

Notes and Notices

(Continued from page 2)

is significant that those who have had the fullest knowledge and the most intimate acquaintance with the writing and development of these precious volumes, have the soundest and most balanced attitude regarding them, and the greatest confidence in their inspired origin.

Only by a clear comprehension of the claims and disavowals, the operation, scope, and purpose of this gift, can there be sound, loyal, ardent allegiance to this heavenly guidance, vouchsafed to the remnant church for this day of unrivaled world departure from God, with its well-nigh universal abandonment of all allegiance to the principles of divine law and government.

Unaided by God's gracious provision, we are bound to fall under delusion or to drift into fatal confusion and compromise. Only by full and clear understanding can there be intelligent and satisfying answer to the allegations and slurs of critics and the distortions and vilifications of avowed enemies of the faith. *Intelligent understanding is essential.* Let us therefore master the content of these two brochures.

L. E. F.

CARBONDALE, ILLINOIS,
January 10, 1939

TO WHOM THIS MAY CONCERN:

It gives me pleasure to say that I have had the privilege of dealing with the H. Wenzel Tent and Duck Company of St. Louis, Missouri, and that I have found them all that could be desired in business relationships. The large gospel tent which our committee bought of them was entirely satisfactory in every way. The Wenzel Company showed us every courtesy and possible favor in helping us determine just what we wanted, and took the greatest of pains to make the tent up according to specifications. I am happy to say a good word for this company, and to suggest to those interested in the purchase of a gospel tent that they discuss their needs with this company. I feel sure they will not be disappointed.

[Signed] W. H. SIMS

[Evangelist, Illinois Baptist State Association.]

THE RELIGIOUS PRESS

Valuable Current Excerpts

VATICAN STATE.—The press has made much of the unusual honors shown Cardinal Mundelein, of Chicago, during his recent visit to the Pope of Rome. The American Ambassador and his staff joined in the entertainment of this distinguished churchman while he was at the Vatican City, which act has led to the rumor that President Roosevelt plans to establish diplomatic relations with the Vatican. The idea should be vigorously opposed by all who hold to the separation of state and church—a distinctly American tenet. The Vatican is strictly a church-of-Rome state, owned and controlled by the Pope and his College of Cardinals. To give diplomatic recognition to this organization would be to violate our fundamental policy of state and to give to one segment of the Christian church an honor and distinction which could not be extended to the other parts.—*Christian Advocate (M.E. South)*, Nov. 25, 1938.

PROTESTANT CITY.—Philadelphia (Pennsylvania) has been called the largest Protestant city in the Western Hemisphere. It has 1,000 Protestant churches, 500,000 members.—*Watchman-Examiner (Bapt.)*, Dec. 8, 1938.

CATHOLIC ADVANTAGE.—American Protestants are not at ease when they contemplate the persistent efforts of Roman Catholicism to build prestige and gain advantage by all sorts of methods other than the legitimate ones of persuasion and conversion. They do not see, for example, why an American cardinal visiting Italy should be accorded more honors by the American diplomatic staff than would be given to any American citizen or public official short of the President, or why this should be done—as it must have been done—under the direct orders of our state department. It suggests to them the ominous thought that perhaps this is a build-up for an exchange of diplomatic representatives between Washington and Vatican City, and against that they are prepared to protest with vigor and conviction.—*Christian Century (Mod.)*, Nov. 30, 1938.

BIBLICAL SUPPORT.—The Bible does not suffer from true scholarship. One of the latest contributions to our knowledge of the Scriptures is "The Text of the Greek Bible," by Sir Frederic Kenyon, long known as the greatest living authority on Bible manuscripts. In his review of this work, in the *Calvin Forum*, William T. Radius says, in closing: "May I conclude this brief notice by quoting what Sir Frederic writes at the close: 'and it is reassuring at the end to find that the general result of all these discoveries and all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable word of God.'"—*Presbyterian*, Dec. 1, 1938.

MOVING WARWARD.—All Europe, and eventually America, is moving inexorably toward war unless timely readjustments are made in the direction of economic justice. Against this background is the tragedy of Premier Neville Chamberlain's tory imperialism inherited from a turncoat father (the late foreign minister Joseph Chamberlain), who began by challenging the economic injustice which breeds war, but who deserted the cause of democracy, promoted the Boer War, and offered an alliance to the German Kaiser in startling forecast of his son Neville Chamberlain's accord with Hitler today.—*Christian Century (Mod.)*, Nov. 30, 1938.

ANTI-CHRISTIAN ACTIONS.—In preparing a thesis, a graduate of the Biblical Seminary in New York, Miss Frances Mecca, wrote to several Jewish rabbis, asking their reasons for not accepting Christ.

The Ministry, March, 1939

Our FREE CATALOG Saves

Our Missionary Unit
Serves Foreign Missionaries

FOREIGN MISSIONARIES everywhere for over 50 years have had confidence in **Wards Missionary Unit** as the most economical source for personal supplies and mission equipment of high quality.

SECRETARIES and PURCHASING AGENTS of Foreign Missions find that our free catalog, with its 100,000 separate items, and our special quantity prices enable them to save money for their stations.

MISSION BOARDS can economize by selecting hardware, paints, plumbing goods, electrical supplies, and similar materials from our catalog, for shipment abroad.

If you wish a Montgomery Ward catalog, for export use only, write for a free copy.

MONTGOMERY WARD

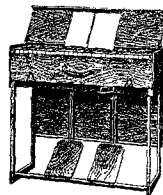
Export Missionary Unit

Chicago, U.S.A.

White Pipe-tone Folding Organs

For 35 years famous all over the world for durability, convenience, volume of tone, and beautiful PIPE-LIKE quality. Tropically treated. Free catalog

A. L. WHITE MFG. CO., Dept. L
215 Englewood Ave., Chicago, Ill.



YOU CAN BECOME A SUCCESSFUL CHURCH RADIO SABBATH SCHOOL EVANGELISTIC

PIANIST

through study at home of the Correspondence
Course in

Evangelistic Hymn Playing

Composed and Directed by

ROBERT HARKNESS

Internationally Known Composer and Pianist
Eighty Musically Illustrated Lessons
Teaches Twelve Musical Subjects
More Than 2,300 Satisfied Students

Write today for free prospectus

ROBERT HARKNESS

P. O. Box 204
South Pasadena, California, U.S.A.

GOSPEL TENTS

SMITH MFG. CO. :: DALTON, GA.
39 Years In Business

College Extension

THE HOME STUDY INSTITUTE is the Extension Division of the Associated Colleges of Seventh-day Adventists, and as such it offers a large variety of courses, some in the upper division. Following are a few of our offerings in Bible and History:

**CHURCH HISTORY
EUROPE SINCE 1914
NEW TESTAMENT EPISTLES
NON-CHRISTIAN RELIGIONS
MODERN EUROPEAN HISTORY
MAJOR and MINOR PROPHETS
MISSIONS and MISSION PROBLEMS**

Payment can be made in small monthly installments. For further information on any point, address

**M. E. OLSEN, President
Home Study Institute
Takoma Park, Washington, D.C.**

One answer, cited in the *Jewish Magazine* for October, included this frank statement, which Christians should very seriously think over: "As for the reclamation of Him as a Jewish teacher and leader, I believe the answer to that query rests not with my people, but with Christians. Jews will never reclaim Jesus because Christians suggest it, or expect it, or even because they ought to do so. Only one influence or force in the world will ever move Jews to reclaim Jesus as their very own (and He is their own), namely, the true, devout, brotherly practice of Christianity. . . . How could I today ask my people to reclaim Jesus as teacher and leader, when the ever-present and increasingly ominous fact of their lives is, that whatever Jesus may have been and taught, whatever the sacrificial character of His death—in His name infinite woe and hurt are inflicted upon His people."—*Presbyterian*, Dec. 8, 1938.

REPEAL'S RECORD.—It is just five years since the repeal of prohibition [in the United States]. Granting that prohibition did not work too well, how has repeal worked? It has brought some public revenue in the form of liquor taxes—over a billion dollars last year—every dollar of which represents three or four dollars of private expenditure that is wasted or worse. It has driven two hundred thousand bootleggers out of business and has sent them into other forms of criminal and predatory enterprise, especially gambling and the peddling of narcotics. It has brought back the saloon, feminized and prettified, to be sure, with its face lifted and its nails manicured, with some (but not all) of its former corrupt alliance with politics eliminated, and with an entirely new entree to residential districts and to social circles which freely patronize under the name of "tavern" an institution they once scorned under the name of "saloon." It has turned every drugstore and grocery into a liquor store, and nearly every newspaper and magazine into an advertising medium for liquor.—*Christian Century* (Mod.), Dec. 14, 1938.



An early photograph of Ellen G. White, with her indefatigable pen, which has been used of God to guide, comfort, and admonish the advent movement.

Every Worker Should Know---

- § How the Ellen G. White books were written
- § What the work of the literary assistants was
- § Why the conflict story was rewritten and enlarged
- § The story of the "Testimonies for the Church."
- § How Mrs. White provided for the future custody of her writings
- § About the Ellen G. White Manuscript files—what they contain and what use is made of them today
- § How the five trustees have executed their work

AUTHENTIC INFORMATION ON THESE VITAL MATTERS

Presented by W. C. White, D. E. Robinson, and A. L. White, who were associated with Mrs. White and have been in close touch with the Ellen G. White documents.

"The Ellen G. White Books" and "The Custody and Use of the Ellen G. White Writings"

Two Brochures Issued by the

Trustees of the Ellen G. White Publications

PRICE, 10 cents each; the two, 15 cents postpaid

Order from
The Ellen G. White Pub-
lications
General Conference,
Takoma Park, D.C.,
U.S.A.

PARTITION ABANDONED.—Dividing Palestine into two sovereign states, to be inhabited and ruled by Jews and Arabs respectively, with a neutral strip under British mandate between them, has been declared impracticable by the British government. The Peel plan of partition, made public sixteen months ago, pleased no one. The only hope for it was that each of the contending interests would consider it better than any possible alternative. In reality, each considered it not the best of evils, but the worst. Or perhaps it would be more accurate to say that so long as the question remains open, each party hopes it may get more than the partition plan would give. The abandonment of that plan followed the report of the Woodhead commission which had been sent out to study the situation on the ground and recommend specific arrangements and boundaries in case Palestine should be partitioned. The commission, consisting of four men, split three ways on the detailed plans, and the cabinet agreed with all of them that it would be best to let the whole thing drop. The Commons thought that a year ago, when they refused to approve the plan even in principle. The proposed next step is the calling of a conference, to be held in London, at which representatives of Palestinian Jews and Arabs, and of the neighboring Arab states, will be asked to meet and attempt to arrive at a negotiated settlement.—*Christian Century* (Mod.), Nov. 23, 1938.

CRUCIAL TIMES.—Our world is passing through one of the most crucial times in all its history. Our standards of morals are shattered. Lawlessness and anarchy stalk boldly through the land. In what passes for the Christian church there is scarcely a semblance of the spirit and power of apostolic Christianity. The church of our day is trying frantically to keep pace with, and hold her place in, our swiftly moving generation, but in this effort she is a miserable failure, she has no power, no remedy, no message of courage in the midst of our gloom and despondency; no rebuke for our sin, pride, and lawlessness. There is a remnant in the smaller denominations and a scattering few among the older and larger denominations, whose hearts yearn over the desolations of Israel. Satan is trying by all the subtle chicanery that he can master to defeat and discourage this remnant. We may rest assured that if Satan can have his own way, our world will never again have a great revival.—*Christian Faith and Life* (Fund.), October, 1938.

APPALLING YEAR.—It looks as if an appalling new year lay ahead. We are living in a terrible period of world conditions. There are wars and rumors of war. International agreements mean little or nothing, because nations will not abide by their treaty agreements. The spirit of nations is predatory. If there is power on the part of a nation to take that which belongs to another nation, the nation with power to do so simply goes about the work to take what is desired. Racial and religious hatreds are running riot with a bestial display, unparalleled in centuries. Business everywhere is characterized by competition and conflict that is ruinous of any prosperity.

Without attempting to make a careful analysis, it may be said that the churches, generally speaking, are manifesting no particular vitality or aggressiveness. There appears to be little spiritual vitality, a narrow vision in respect to the triumph of Christ, and little radiance in the Christian's experience. "The joy of the Lord" is not heard in Zion. Christianity itself is being challenged. In one sphere it is being suppressed. In another it is being transplanted by pagan ideology. In many places it is simply being neglected. Atheism and agnosticism are increasing. We do not need more religious organization. There is enough of that. We do not need a different organization. The solvent of our difficulties does not lie in organization. The sources of life and change lie in the spirit.—*P. C. Wright, in the Watchman-Examiner* (Bapt.), Dec. 29, 1938.

COMPARING COSTS

—in Hospitalization and Nursing Care

- The price we pay depends much upon the commodity to be purchased. "'Tis heaven alone that is given away, 'Tis only God may be had for the asking," the poet reminds us.
- When people are ill, they do not count the cost—until afterward. Then, if good medical care has been given, if every detail of sympathetic and scientific nursing service has been rendered, the grateful family thinks the bill is none too large.
- In Seventh-day Adventist institutions, the medical and nursing cost compares favorably with the lowest rates current in the community.
- Furthermore, hospitalization may be secured at a rate in proportion to the ability of the purchaser to pay. For those with ample means, attractive, large rooms with modern furnishings and expensive draperies and rugs are available, with full-time special nursing.
- To those of moderate means, the same technical service is rendered in rooms clean and attractive, yet simply furnished, at a rate comparable to the charge for private rooms in municipal hospitals, with general or special nursing as the case may require. To those who desire still lower costs, the two, four or six bed wards are available, with curtained partitions, which provide privacy to each patient.
- The poor rich, and the rich poor may all find in Seventh-day Adventist sanitariums a commodity adapted to their purse, where costs do not alter the quality of professional service, and where the general facilities of the institution are available to every patient.

—SPONSORED BY—

New England Sanitarium and Hospital

(Melrose, Mass.)

and ASSOCIATED S.D.A. SANITARIUMS

- Paradise Valley Sanitarium and Hospital
National City, California
- Loma Linda Sanitarium and Hospital
Loma Linda, California
- Boulder-Colorado Sanitarium
Boulder, Colorado
- Porter Sanitarium and Hospital
Denver, Colorado
- Portland Sanitarium and Hospital
Portland, Oregon
- Florida Sanitarium and Hospital
Orlando, Florida
- Madison Rural Sanitarium
Madison College, Tennessee
- Hinsdale Sanitarium and Hospital
Hinsdale, Illinois
- Takoma Hospital and Sanitarium
Greeneville, Tennessee

THEOLOGICAL BOOKS

SECOND HAND

Largest stock in America. Over half a million books classified by subject. Out-of-print books searched for. New book orders promptly filled. Catalog free. Correspondence and "Want Lists" invited. Please mention THE MINISTRY when writing.

SCHULTE'S BOOK STORE

80 and 82 Fourth Ave.
NEW YORK CITY

BILHORN FOLDING ORGANS

World Famous for more than 50 years; Sweet tone; Astonishing volume; Durable; Inexpensive. Suitable for Missions, Camps, Schools, Homes, etc. Write for folder.



BILHORN BROS. ORGAN CO.
1414 McLean Ave., Dept. TM, Chicago, Ill.

The Denominational YEAR BOOK

Brimful of up-to-date, accurate denominational information of all kinds. Every Seventh-day Adventist family, and especially all ministers and other workers, should have a copy of the Year Book. Learn from it where your friends and acquaintances are, and where our workers are located. Among its contents are:

- † Names and addresses of all our ministers.
- † The names of all our conferences and their headquarters, from the General Conference down to the smallest mission, and the names of the workers in each.
- † A list of all our schools and colleges and the teachers employed by them.
- † A list of our sanitariums and the names of those in charge of these institutions.
- † A list of all our publishing houses and the periodicals they publish.
- † The number of workers sent to foreign fields each year since 1901.
- † Several tables giving statistics concerning our accomplishments, financial and otherwise.
- † The Constitution and Bylaws of the General Conference brought up to date to the General Conference Session of 1936.
- † Fundamental beliefs of Seventh-day Adventists.
- † A list of the presidents and secretaries of the General Conference from the beginning of our work, with their terms of service.

The information this book will bring you is worth many times the price, which is only 75 cents a copy, postpaid. **ORDER OF YOUR**

BOOK AND BIBLE HOUSE

or from the

Review and Herald Publishing Association,
Takoma Park, Washington, D.C.

Modern Advertising in Evangelism

(Continued from page 23)

will come chiefly for these. Rather, the dominant thought must be the message to be given, the subject to be presented. Titles should therefore be chosen with all possible care, every word judiciously weighed, so that the whole will attract, impress, and stimulate the reader to attend the meeting.

Posters—the heavy artillery of advertising—should also have this one thought dominating. They should not have one word too many, and should be well designed, colorfully printed or written, and prominently displayed on selected sites. Newspaper announcements tie with posters for second place, especially in smaller cities and towns. They reach the scattered people and serve as indispensable reminders for all.

Whatever the advertisement—handbills in the first class, posters and newspapers in the second, window cards, billboards, and other miscellaneous advertisements in a third group—they must all be designed to produce the desired psychological effect upon those who see them.



Advent Source Research Values

(Continued from page 22)

that underlies (1) our protest against antichrist's vaunted change of the Sabbath; (2) our heralding of the heavenly judgment hour now in session to decide antichrist's destiny, as well as that of all mankind; (3) our declaration to the world of the moral fall from truth, both of Catholicism and of nominal Protestantism; together with (4) our appeal for preparation of soul for the impending consummation of all things, now just at the door.

It is this larger understanding, we aver, and this alone, that gives supreme point, purpose, and divine authority to our message. It not only nerves us, but gives us an understanding of the times above the understanding of our fellows. And these component features in our witness are but the expansion and concomitant aspects of this central advent hope.

Take away this master key of interpretation, and you have but a strange, meaningless admixture of seemingly unrelated events, and of unexplainable actions and epochs down through the centuries. Survey again the history of the church in the light of this master key, and all its strange and otherwise inexplicable actions become understandable, related, and indeed inevitable, in the light of her attitude toward this touchstone truth. The demonstration of this principle is obviously the supreme contribution of the advent source findings.

—To be continued in April

The Ministry, March, 1939

That **EXTRA PENNY** for the Daily Paper



A Story with a Moral

NOT so long ago the great dailies, particularly in the East, that had been selling for two cents were raised to three cents. A fifty per cent increase in price! At the same time most of these dailies, along with many magazines, raised their advertising rates. Depression or no depression they knew there was only one way to meet rising expenses, and that was to obtain more revenue. Magazines are selling for as much as in the good old days, plus increased advertising rates that are an indirect charge against the public.

Not long ago the price of PRESENT TRUTH in bulk was increased to \$7.50 a thousand. We wished that we might have kept it down to the remarkably low figure at which it has been sold during the worst years of the depression. But we must buy our printing supplies in the same market as do others. And there are no advertising rates we can increase. But in raising the bulk price, we are simply returning to the price that was always in force until the depression. In other words, while outside publishers are now charging more for publications than they did ten years ago, we are simply returning to the former price.

At the same time we have added a few touches to this unusual little journal that make it more attractive than ever before. But these added touches, fortunately, do

not involve substantial expenditure and are not the explanation for the increase. PRESENT TRUTH has never been published at a profit. Our goal is only to break even with this evangelizing paper. When papers can be published more cheaply, the price of PRESENT TRUTH will drop.

At the new bulk price PRESENT TRUTH costs you three quarters of a cent a copy. And for that you receive an attractively printed 8-page journal, with second-class mailing privilege, that presents one main feature of our faith from varied angles, plus a Bible study and a special serial feature, "How to Become a Christian." We believe that such a paper, used systematically and extensively, will produce results that will more than justify the three quarters of a cent a copy. And this belief is based on the consistent and gratifying results that have attended the use of this unique evangelizing journal through the years. Such impressive results over the years are no accident.

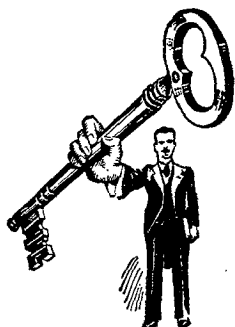
We do not say that there are no other ways of successfully working, or that still more effective literature may not be prepared in the future. We simply point to the heartening record of PRESENT TRUTH results through the years, to the attractive improvements that should make the paper increasingly effective, and invite your continued cooperation in the future.

*A Statement From the Circulation Department
of Present Truth*

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park, Washington, D.C.

The

MINISTER



HOLDS
THE
KEY—

A. G. Daniells said:

"Our schools and our school teachers hold the key to this great foreign missionary problem"—

and that may be as true today as it was a quarter century ago, but—

The minister holds the key to the schools of the church, and he, by his board membership, his sermons in the church, and his personal leadership of the youth, determines the character of the school and of the instruction given in it.

The school and the minister, then, together open the way to a more intelligent and effectual church.

A new medium for expressing the minister's ideals for the school and for presenting the school's best methods and scholarship is—

THE JOURNAL OF TRUE EDUCATION

Published by
THE DEPARTMENT OF EDUCATION
General Conference of S.D.A.

"It's a distinction to have your ideas appear in the JOURNAL."

The Imperative Need of Unity

(Continued from page 4)

work for unity, and God will bless you. Take the people into your confidence. Remember that the people love the Lord and the work of the Lord as much as you do, and they are willing to support you if you do right.

In a number of problems that have faced us during the years, financial and otherwise, I have never yet seen our church members fail to support the right. Let us be open and frank, humble and true, sincere and honest, and we shall ever have the body of our fellow workers and believers working with us in such unity that the truth will go forward in strength.

Remember that others have rights; never attempt to dominate. Always work along constitutional lines, and let others see that you are as anxious to obey proper direction as they should be. Be careful to do nothing that will make them feel that you are taking advantage of them. It may go over once or twice, but ultimately you will be the loser.

Be sympathetic with fellow workers and with the flock. Many of them have to be very sympathetic with us in order to put up with us. If we do unto others as we would that they should do unto us, God will bless us all, and there will be exemplified in the experience of this church the prayer of Christ as recorded in John 17.

✱ ✱ ✱

The Official Title of the Pope

(Continued from page 26)

carius appellatur. Nam quamvis simus Apostolorum Principis successores, non tamen ejus aut alicujus Apostoli vel hominis, sed ipsius sumus Vicarii Jesu Christi.—Innocent III, lib. 1, epist. 326, ad Faventin, Episc. *Translation:* The chief pontiff is rightly called the vicar not of mere man, but of the true God. For although we may be the successors of the prince of the apostles, nevertheless we are not the vicars of him or of any apostle or of a man, but of Jesus Christ Himself.—*The First Book of Innocent III, Epistle 326, to Bishop Faventinus. Foot-note, p. 161.*

⁵ Packard, Sidney R., "Europe and the Church Under Innocent III," p. 8.

⁶ Gordon-Pirie, C. H. C., "Innocent the Great," p. 205.

⁷ Robertson, Archibald, "Regnum Dei," p. 267, Note 1, *The Bampton Lectures*, 1901.

⁸ "Dogmatic Canons and Decrees," p. 253. Devin-Adair Company (R.C.), 1912.

⁹ Creighton, M., "The History of the Papacy," Vol. II, p. 347.

¹⁰ "Dogmatic Canons and Decrees," Profession of the Tridentine Faith, Article X, pp. 178, 179.

¹¹ Ibid, the Vatican Council, pp. 246, 247. Devin-Adair Company, New York, 1912.

¹² Schaff, Philip, Vol. I, "The Creeds of Christendom," p. 926.

¹³ Wordsworth, Chr., "Letters to M. Gondon," p. 317. London, 1848.

¹⁴ "A Roman Catholic Dictionary," p. 880. Benziger Bros., New York.

¹⁵ James Cardinal Gibbons, "The Faith of Our Fathers," p. 114. John Murphy Company, Baltimore, 1876.

STIR the Hearts of PEOPLE

to Fresh
Consecration

through the use of
these hymns, rich in
the great advent
themes.



REGULAR PRICES

New cloth cover,
red, blue, or dark
gray \$.75

Flexible leather 3.00

**Special
Discount**

of 10 PER CENT on
quantity lots ordered
during the months of
March and April.

CHRIST IN SONG

Twice the size of
the average hymnal.

SUCCESSFUL evangelists are using "The Gospel in Song" because it contains the old-time advent songs that have stirred men's hearts for many years—songs that prepare the heart and mind for a sermon on the third angel's message. Here is a book designed to help people sing their way into our faith, and it is priced lower than any other collection of equal size and quality.

Heavy paper covers \$.25
Cloth, flexible50

(Prices higher in Canada)

Order of your

BOOK AND BIBLE HOUSE

or Review and Herald Publishing Association
Takoma Park, Washington, D.C.

De luxe edition, heavy,
durable cloth, flat open-
ing \$1.00



LEADERSHIP!—We are a small people numerically, and we stand for unpopular truth. We are despised by the world and rejected with scorn by the mighty. But that does not mean that we should be inferior to the world in talent or achievement. We are admonished to be the head, and not the tail. We should at least be the peer of others in Biblical learning, in medicine and surgery, in the field of education, in theological, historical, and scientific research, in musical leadership, in the realm of religious literature, and the like. Our periodical and book literature, for instance, should be unsurpassed in content, effectiveness, and make-up. Never should the highly trained among our people have to be ashamed of their public representatives and professional men. We need to set new standards for ourselves, and to encourage every rightful step toward that legitimate leadership placed before us in the Spirit of prophecy. We should make friends for the cause and compel the respect of our enemies. Higher and still higher should be our goal. Piety is not the enemy of learning, nor is spirituality incompatible with high achievement.

AUTHORITARIANISM!—Unholy employment of the powers of office, to effect one's wish or will, is one of the temptations of office, whether it be in local church or conference, in higher organization or institution. Such procedure offers the obvious advantages of speed and effectiveness. It is so much quicker than having to persuade all of one's associates. But it is a line of action fundamentally wrong. The principle of authoritarian and centralized government comes from this world and the god of this world, not from above. It has no rightful place in the church, and every encroachment should be watched and definitely discountenanced.

WARNING!—Those who spend their time and effort slandering the Testimonies, and imputing to them inconsistency, contradiction, or deception, are pursuing identically the same methods and doing precisely the same evil work as do the infidel and the Modernist in respect to the Bible. (As a matter of fact, there are as many difficult passages to be found in the Scriptures as in the Testimonies—yea, more.) Spirit of prophecy detractors manifest the same fearful presumption and the same ruthless audacity as do those who slander the Scriptures. They are insulting and slandering not the human instrument, but the divine Author of both com-

munications. They are alike doing despite to the Holy Spirit of truth; and if they persist in their ungodly course, they will ultimately put themselves beyond all reach of forgiving grace. It is a fearful thing to do despite to the Spirit of the living God, and to minimize or reject His inspired messages to the remnant church. Mark this, ye scoffers and defamers! You are fighting not against man, but against God, and you will be held inescapably accountable by the great Judge of all at the impending day of reckoning. Stop before you sin away your day of grace, and through persistent opposition, obliterate all distinction between light and darkness, and so shut yourself out from the realm of light forever.

OPPOSITES!—Two basically opposite philosophies of evangelism struggle for supremacy, and seek for dominance within our ministerial ranks. One glorifies God; the other exalts man. One emphasizes the greatness of the message; the other the abilities of the messenger. One is built around our wonderful Saviour and His matchless salvation; the other emphasizes human eloquence, knowledge, and personality. One uplifts the wonders of the truth; the other lifts up the truth giver. One concentrates everything around God's last-day message to man; the other builds everything around the name and fame of the evangelist. One converts men and women to the message of God; the other tends to convert people to the preacher. One abides, because the accessions are rooted on the Rock Eternal; the other inclines to ravel out when the preacher passes on to the next appointment. Which principle and which method are you fostering?

HUNGRY!—It is hungry sheep who become restive and dissatisfied, and ultimately wander away from the flock. Scolding, cajoling, flattering, spurring, shaming, nagging, driving, enticing, herding—none of these ever substitute for feeding. None of these devices—either individually, in combination, or altogether—can ever take the place of sound, nourishing, energizing, satisfying food for the soul. And that all-essential food is the living and abundant word of God. Through such feeding come strength, satisfaction, energy, enthusiasm, activity, service, and sacrifice! This is the great need of the flock. Say what we will, it is hungry sheep who wander away from the fold. This explains many losses. Here is an inescapable challenge to every shepherd.

L. E. F.