

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

JUST a friendly word to denominational research workers. Be not discouraged if, in your quest for truth, you meet with apathy, lack of understanding, or even opposition. The majority of your associates

will not sense the necessity of your laborious effort. Some will lightly call it your "hobby." Others may use less complimentary terms. Its cost in time, effort, and money will be criticized. Many will not understand your findings, even if they are eminently successful—for not a few seemingly make no distinction between easy assumption or assertion, and the demonstration of proof. The utilitarian spirit dominates not a few. If research is not an immediate financial asset, or does not obviously aid in the achievement of some goal, its value will be questioned by those whose view is material and mechanical. But the establishment of truth, its confirmation and defense, is one of the most important, the most justifiable, and the most essential of all the tasks in our entire category of endeavor. It is hard, grueling work, and often a thankless task. It demands long, exacting hours—and sometimes sleepless nights. It has its hopeless "blind spots" and sometimes its "dead ends" of despair. But when there is success—it affords the greatest, most hallowed thrill that can come to the human soul—in "thinking God's thoughts after Him." It provides all the stimulating satisfaction that comes to the discoverer or the inventor—only in the realm of truth. Be sure of the purity of your motives, the propriety of your quest, your supreme loyalty to truth, your fundamental integrity to the message, and your subservience to the guiding counsels of the Spirit of prophecy—and then move straight ahead, undeterred by attitudes. Do this under the counsel of discerning leaders. This movement owes a debt of gratitude to those who have established and confirmed and defended its truths. Ultimately the value of sound research is appreciated, but not often at the moment such investigation is made.

❏ Two complementary studies of exceptional importance appear in this issue. The first, by Professor Andreasen, is a discussion of the central place of the vast sanctuary truth in the plan of redemption. The second, by M. R. Thurber, is a painstakingly accurate and complete tabulation of the various specifications in the typical sacrificial system. A mastery of these specifications is highly desirable. Be sure to preserve for reference.

❏ ALL who have seen advance copies of "Special Songs of the Message," Group No. 1, are enthusiastic in praise of this new venture, publicized in our last issue. Five solos and two duets comprise the collection, titled as follows: "Only Thee," "He Careth for You," "Take My Heart," "Someday," "He Calleth Me," "He Understands," "Come, Ye Weary." The set is printed on heavy stock, full song-sheet size. If Group No. 1 is heartily received, Group No. 2 will follow—the compositions for which are already being assembled. Speak a friendly word in its behalf to your musical friends. Let us get the church to singing "Special Songs of the Message."

❏ ALL MINISTRY readers are urged to reread and ponder the sound and wholesome principles appearing in the "Heart-to-Heart Talks" by the editor of the *Review and Herald*, issues of May 11 and 18, entitled, "The Tyranny of Words." Vital relationships are here discussed, which need to be carefully heeded by all of us. The larger and the more farflung the borders of this movement, the greater the danger of divisive tendencies, of sectional group viewpoint, and of separation over secondary items that cannot rightfully be determining tests of soundness or loyalty. "United we stand; divided we fall."

❏ THE insidious peril of professionalism is tragically real. To give one example, we should not exhort our brethren to come up onto higher ground merely because we are expected to do so, before having first entered into the closer fellowship with God which we call for. Otherwise our ministerial service becomes a species of hypocrisy. How can we, how dare we, urge others to pray more, to give more, to consecrate themselves anew without personally leading the way ourselves.

Heaven-Sent Counsels

❏ THE MINISTRY rejoices over the concerted effort being made to get the incomparable Spirit of prophecy counsels into the hands of every Seventh-day Adventist worker and layman. The welfare of the church and the fidelity of its leadership depend upon our acquaintance with, and conformity to, these Heaven-sent counsels that shed light upon and apply the Scripture to our immediate needs. Every worker should personally own the largest number of these volumes that it is possible for him to secure. He should resolutely build up a large personal library of the Spirit of prophecy writings. More than that, he should shoulder the responsibility of seeing that the minimum possession of his flock, both old members and new, is the three-volume "Selections From the Testimonies," and the Conflict of the Ages Series. And the same minimum essential is particularly true of our English-reading indigenous workers in overseas

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The Ministry

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Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

PERILS CONFRONTING THE MINISTRY

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

ONE of the gravest perils confronting the church and the ministry today is apathy regarding aggressive evangelism. In too many places ministers have become pastors, immobilized in the service, their time taken up with looking after a company of people already believing in the Lord. Little or no thought or effort is devoted to the greatest of all tasks—the evangelization of the world with our special message for the last day.

Let each minister ask himself, "Am I a pastor or an evangelist? Am I ceasing to be a harvester for the garner of God?" These are pertinent questions, as is also the question asked by Lionel Fletcher in "Effective Evangelism:" "If the churches do not exist for harvesting, and if the preachers are not trained to reap a harvest for the kingdom of God, then what are they there for?"—Page 25. And Oswald Smith comments thus on the slogan, "The Evangelization of the World in This Generation:"

"The fact is we have made a great mistake. For over a hundred years now we have sent out missionaries to be pastors to native churches, and thus God's order has been reversed. Our methods . . . have not been Scriptural; hence the world is still unevangelized, in spite of all our efforts. Paul, the greatest and most successful missionary the world has ever known, did not become a pastor. He traveled, preached, won converts, organized churches, . . . and passed on. . . . He founded no colleges, built no hospitals, and erected no church buildings."

He further comments: "Upon this rock [lack of aggressive evangelization] practically all modern missions have gone down." A similar difficulty confronts us in the advent movement. Our tendency is to settle down, to consolidate and to conserve the gains already won, and when we do that, we begin to slip back. We must ever press on into new places and make every phase of our activity revolve around the great evangelistic urge to seek and to save the souls who know not Christ.

PERSONAL AMBITION.—The truly successful preacher is a man of courage. The very na-

ture of his work makes him so. He goes into new places as an unknown man with an unpopular message. He faces new and sometimes hostile crowds, and slowly influences them until they turn to him and believe his word. The danger is that he will grow to love the applause of crowds and the flattery of individuals. When he feels that he is successful, that he is climbing, that he is accomplishing something in life, he comes to the point where his work is egocentric. But all our activities must center in drawing men to Christ. Personal ambition grows out of the very qualities that make successful soul winners, and we must be constantly on guard against it. It has often entered our work and ruined men.

I would say that the man who becomes ambitious to the point where he wants position and prominence in the Lord's work is thereby largely disqualified to carry the responsibility he covets. Often the wives of our workers unwittingly spoil their husbands in this respect. Every woman, by a merciful Providence, has the most capable husband and the cleverest children on earth. Quite often, according to her, her husband ought to be an administrator if he is not one already. We, as preachers, need to guard against perils of this kind. There is a point beyond which a woman should not obtrude in a man's public work, and she should allow divine grace to temper ambitions.

DISCOURAGEMENT AND CYNICISM.—The work of advancing this message is growing more and more difficult, and the very difficulties we face sometimes bring us into positions where we accept defeat as our inevitable portion. We must all face discouragement, but we must find new courage even through disappointments.

"Into the experience of all there come times of keen disappointment and utter discouragement,—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earth-born children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God, and are brought into the slavery of doubt, the bondage of unbelief. Could

we at such times discern with spiritual insight the meaning of God's providences, we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills; and new faith, new life, would spring into being."—*"Prophets and Kings,"* p. 162.

It has been stated that discouragement and criticism are first cousins. My observation leads me to think that they are blood brothers, and that the elder brother is discouragement. Wherever I have found a critic, I have found a man who has been discouraged. We must keep our eyes upon the Lord who is working all things according to His plan and purpose. As the servant of the Lord has told us, "We must keep close to our great Leader, or we shall become bewildered, and lose sight of the Providence which presides over the church and the world, and over each individual."—*"Testimonies to Ministers,"* p. 432.

FOLLOWING OUR OWN PREDILECTIONS.—In our church, conference, and institutional work we often fall into the natural tendency to be guided by our preferences and partialities. It is one of the great secrets of success in strong leadership not to allow partiality for individuals to influence us in our dealings with men. This peril is very subtle, and much determination and consecration are required to avoid it.

In these times people expect partiality, and they do all in their power to put us, as leaders, in a position in which it is extremely difficult to avoid showing undue preferences. For example, people expect us to stay in their homes when we visit churches, and to do this and to do that, and if we do not, they feel they are slighted. We need to be exceptionally careful in our visiting, in our traveling, in the hospitality we accept, and in the friendly contacts we make from time to time, not to create the impression that one man or one family is our choice above another.

DISAPPEARANCE OF THE PIONEER SPIRIT.—It is difficult to persuade myself that the spirit of the pioneers is always with us. The spirit that animated the men who received the first light of the advent message drove them on from place to place with unceasing energy and indomitable courage. The one dominating motive in their lives was to spread the message. "Spread the Message!" would be a wonderful slogan for us to adopt anew as a people.

It is sometimes a grievous thing to hear men and women say that they cannot go here or they cannot go there. A woman will not marry a man because he wants to become a missionary, or she will not move north because she likes the sunny south; or a preacher will not go into this town because it has only forty thousand inhabitants, etc.

I realize there are conditions that make it necessary for us to be considerate in administration, but I think we need to pray to be spared from what I call "softness in service." This is an age when men like to be comfortable, well shod, well fed, well fixed in life.

But in Christian service we must ever be pioneer builders for the Lord—pressing on, preaching the message, seeking the lost, knowing no rest till the Master comes.

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Teach Me, Master

By LORNA B. DeGINDER

LET me not be discouraged, Lord,
When I have preached Thy Sacred Word
To heedless ears and hearts of stone,
As oftentimes it seems I've done.
But draw Thou near, and whisper low
That parable of long ago—
Teach me that somewhere fertile soil
Awaits my coming and my toil;
That not in every soul is found
The choking weed and fallow ground.
O teach me, Master, let me know
That I must sow, and pray—and sow—
That this one task alone is mine.
The multiplying power is Thine.

Help me to wait with patience, Lord,
The sure fulfilling of Thy Word.

VITAL "TESTIMONY" COUNSELS

Reprinted From Former Periodical Articles

Looking to Christ

I CALL upon the young men who are entering the ministry to search the Scriptures for themselves. Know for yourselves what is truth. Do not accept any man's theories as authority. This has been done by ministers to the injury of their experience, and it has left them ignorant and strengthless, when they should be wise in the Scriptures and strong in the strength of God. Take your Bibles, and weep and pray and fast before the Lord.

Do not fix your attention on some favorite minister, speaking his words and imitating his gestures, in short, becoming his shadow. Allow no man to put his mold upon you. Let the hand of God mold and fashion you after the divine similitude.

Do not seek wisdom from men. Those to whom you go may be bewildered by the temptations of Satan, and may plant in your minds the seeds of doubt. Go to Jesus, who "giveth to all men liberally, and upbraideth not." He is unchangeable, the same yesterday, today, and forever; and He cannot err. Has not His invitation reached your ears, and touched your heart? He says, "Come unto Me, . . . and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Go to the Lord with the simplicity and confidence of a little child. Tell Him your needs and your troubles, withholding nothing. Ask Him to teach you how to use your entrusted talents for Him.—*Ellen G. White, in Review and Herald, Oct. 29, 1903.*

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

EFFECTIVE WORK FOR AFRICAN WOMEN

By MRS. J. F. WRIGHT, *Secretary,
Home Commission, Southern African Division*

SUPERSTITION wields such an influence over the unconverted African native that everything else is held in subjection to it. Even the love of parents for their own children is well-nigh overpowered by it. Yet in every heart, however dark, there lies some degree of love for home and family, planted there by the Creator and Father of us all. Especially do we see this love manifested by the African mother toward her child. She will risk her own life in order to save the life of her child when some great danger threatens. And yet, when we think of the ignorance in which she is enslaved and of the superstitious customs which she feels bound to follow, her love may not appear to us to be love at all. Still, it is an avenue through which the missionary can work in helping to elevate the standards of the home.

If the mother is taught that wholesome food, clean water, and hygienic surroundings will mean less sickness in her home, with healthier, happier children, she will want these things, and will be willing to put forth an effort to get them. If fathers and mothers can be made to realize that "the very first victories are to be won in the home" ("Testimonies," Vol. VI, p. 354), it will mean that instead of fear, superstition, hatred, disobedience, and evil practices, there will be seen faith, love, kindness, purity, and prayer.

The work of the church and the work of the home are reciprocal. While the church inspires its members to right living and the making of better homes, the home produces the substance of which the church is made. Therefore, in order to have better churches, we must have better homes; and in order to have better homes, parents must be trained for this important work. Our work of this nature in Africa is known as Home Commission work, although it may not be just the same as the work of the Home Commission in America.

Most of our people here have no books, aside from their Bibles and songbooks. They do not have the inspiring *Review and Herald*, with its many helpful articles on the home, and the majority could not read it if they had it, because its language is foreign to them. They have been asking for a long time for something in their own language which they can study for themselves, to guide them as they endeavor to reach the standards upheld before

them. We have had no money with which to pay the cost of translating and printing lessons; however, we have prepared a simple placard, containing "Our Aim" and "My Pledge," as outlined herewith, which each family may have to hang on the wall. On this placard we have outlined certain basic principles to be studied and put into practice, endeavoring to stress such things as pertain particularly to the African home. Brief comments on several points in the Aim follow.

Since, as we are told in "Ministry of Healing," "the family tie is the closest, the most tender and sacred of any on earth" (page 356), and inasmuch as there is no sacredness attached to marriage by the heathen, and sometimes but little by those professing Christianity, we felt that (1) "Upholding the sanctity of marriage and the ideals of the Christian home" should come first in our aim to develop better homes, and closely associated with that, (2) "Teaching the principles of Christian living and Christian homemaking," (3) "Helping parents to sense their great responsibility to teach their children to form right habits while young" is not easy to do. It means that good habits and right ways must first be developed in the parents before they can teach them to their children. (See Deut. 6:6, 7.)

(4 and 5) "Teaching the proper care of the

OUR AIM

To Develop Better Homes

1. By upholding the sanctity of marriage and the ideals of the Christian home.
2. By teaching the principles of Christian living and Christian homemaking as revealed in the word of God.
3. By helping parents to sense their great responsibility to teach their children to form right habits while young, which will lead to the development of right characters.
4. By teaching the proper care of the body, remembering that it is the temple of God and should not be defiled in any way.
5. By teaching the laws of health, the first of which is cleanliness.
6. By teaching the hygienic care of babies, and thus reducing the number of deaths among them.
7. By teaching simple cookery and the relation of food to health and happiness.
8. By upholding the Bible standard in regard to clothing, which is "not . . . that outward adorning, . . . but . . . the ornament of a meek and quiet spirit."
9. By organizing Mothers' Societies for prayer and study.

body" involves much for a native shortly removed from heathenism. There are other ways in which the body is defiled besides with tobacco and alcohol. (6) Infant mortality in Africa is great. In some sections it is estimated to be as high as seventy-five per cent. Although the African wife feels disgraced if she does not have children, yet with the unhygienic care which children receive, only the fittest survive. How often we have seen a poor mother come bringing her sick baby to the mission with the sad story of how she has had two, three, or perhaps four other children who have all died about the time they reached the age of this one. Now she fears this one is going to die also, and what can she do?

Many of the natives live on an impoverished diet consisting chiefly of corn-meal mush. (7) "By teaching simple cookery and the relation of food to health and happiness," much can be done to help correct their diet. We try to teach them to prepare good, wholesome foods, and not go to the other extreme of teaching them to make fancy dishes which may be less wholesome than their original diet.

Africans have very little money with which to buy clothes, but they love to adorn their bodies just as much as do their more civilized brothers and sisters. (8) "By upholding the Bible standard in regard to clothing" (1 Peter 3:3), we teach them that clothing should be used as a covering and protection for the body, and not simply for ornamentation. (9) By conducting institutes for mothers and fathers; by organizing study groups in the churches, with inspection of homes and villages; by holding parents' meetings at camp meeting; and by carrying on a girls' training school in each of the six union fields, where the girls are taught the principles of homemaking before they are married, we are endeavoring to help the native people to attain to a higher standard of life.

By signing the pledge, each wife and mother promises to do her part in upholding home standards. It requires strong faith to break

away from heathen customs and influences, especially when there are those in the family who insist upon carrying them out. The wife is required to obey her husband, but when it comes to matters of conscience, if she is a Christian and the husband is not, she realizes that "we ought to obey God rather than men." Some of our African women are noble examples of steadfastness to the truth in the face of severe punishment for refusing to violate some of its principles, such as by brewing beer for their husbands, breaking the seventh commandment, and desecrating the Sabbath.

The children are responsive and are interesting to work for. How they love coming to camp meeting with their parents, especially if there are to be separate meetings for them! Yet many times they have to be denied this privilege, as well as the privilege of Sabbath school. Somebody must stay at home to guard the cattle and goats from straying away, and to keep the baboons from destroying the gardens. The babies always come to Sabbath school strapped on their mother's back, but the older children, who need its influence so much, are often left to look after things at home.

The heathen live in constant fear of the spirits. They worship them and offer sacrifices to them, not through love, but through fear. They have many superstitious ideas, one of which is that charms strung about the body will serve as a protection to them. Since they attribute sickness to some evil spirit which enters the body, they are always trying to forestall the spirits and keep them away. If sickness comes in spite of their efforts, they subject the body to the most inhuman devices of torture in order to drive out the spirits.

I once inquired concerning a boy in Central Africa not long ago whose face was so badly scarred from burns about his eyes that he could scarcely see. I asked what caused this awful accident and was told, "He was very sick when he was a baby, and that is where the witch doctor burned him to drive out the spirit that was making him sick."

I also saw a baby whose back was covered with what appeared to be a sort of garment made from thin strips of skin on which were laced such trinkets as animal claws, snake rattlers, certain pieces of bones, small flat stones, nails, safety pins, empty gun shells, etc. As I beheld the mother, standing apart from the crowd and hugging her babe to her breast, I was attracted by the strange collection hanging down the child's back. I wondered if this could be her idea of beauty, and asked through my interpreter why she had put all these things upon her child. The answer I received was, "She does not want her baby to get sick." And who could blame her?

Poor, ignorant mothers, how my heart goes out to them in sympathy as I see them groping about in the dark, and yet pleading for light. Surely we must do all we can to help them!

MY PLEDGE

I Will Endeavor by God's Help

1. To be a faithful wife, cooperating with my husband in the Lord.
2. To be a wise and loving mother, training my children for God.
3. To plan for daily study of the children's Sabbath school lesson and memory verses with my children.
4. To be faithful in taking my children to Sabbath school, remembering that the Lord hath said, "Suffer the little children to come unto Me."
5. To place my trust in God, avoiding the use of charms on myself or my children.
6. To use the members of my body to the glory of God, remembering that I belong to Him.
7. To help defend my home against the evils of alcohol, tobacco, Sabbath desecration, bad language, evil practices, and witchcraft.
8. To be faithful in attending the meetings of the Mothers' Society and in carrying out the instruction to the best of my ability, and in passing on the light to others.

Need for Indigenous Leadership

By N. C. WILSON, *President of the Southern Asia Division*

IT would seem that little need be said to encourage or stimulate our thinking on the subject of indigenous leadership and the obvious necessity for increasing our training facilities. It has been a joy and satisfaction to me to find our workers in Southern Asia alive to these needs. In our division, there are two courses of action open to us. One is to follow a very conservative plan, so arranging matters that almost the entire leadership of the movement is kept in European hands. Or we can work toward the goal of quickly and efficiently training capable indigenous workers for leadership. Some may feel that we should follow a line of safety somewhere between these two positions, but it seems to me that we must choose either the one position or the other.

In a field where indigenous leadership is natural and comparatively easy to effect, we have not advanced as far as has been the case in several other divisions. In some parts of the world field, local leadership is not generally popular, and still the brethren have developed indigenous leaders of ability. We must also face one fact very definitely, and that is that a review of the various non-Adventist mission societies operating in India, Burma, and Ceylon reveals that we are very far down the list when it comes to the question of local leadership and burden bearing. The question immediately confronts us: "Why is this the case? Have we not had the material to work on, or just what is responsible for this condition?" Surely when it comes to knowing what we ought to do, we excel others; but when it comes to checking results, we are not nearly up to where we should be.

At a recent division council we recognized that our high schools should be placed under indigenous leadership at once. But at several places where we tried to make such changes, we found we were not able to carry out the plan, for men with anything like the necessary training and abilities were not available. Some of our workers felt a little concerned regarding the steps taken at the 1937 division council along the lines of indigenous leadership. It was feared that we would press ahead a little hastily in carrying out the actions passed by the council, and would insist on the plan voted at that time being worked out whether or not we were in a position to inaugurate it properly. We have been cautious in fully carrying out these actions—not because we do not believe in them, but because we have not been able to find men qualified to carry the burdens.

We should, without delay, most earnestly set ourselves to build on the good foundation already laid in our educational institutions, and arrange to give a training to our young men

in all of our schools. This is especially true of Vincent Hill School and Spicer College. We want to prepare our indigenous youth to carry heavy burdens in the closing work of God in Southern Asia. If such a program is carried out, it will mean that our high schools will have capable indigenous principals; our local fields, strong Indian superintendents; our churches, true and intelligent spiritual leadership. It will mean that our cities can be warned by Indian evangelists, and our hospitals can have Indian doctors.

We have missionaries here today whose hands are almost tied because their helpers are so poorly equipped for service, or because they are working practically alone. They are asked, as it were, to make bricks without straw. We have workers who at the present time are so handicapped that they cannot accomplish a tithe of what would be possible if they had a few well-trained natives upon whom responsibility could be placed. With all the earnestness of our hearts, we feel to declare that the great, the paramount, need in Southern Asia today is a group of well-trained young men who can do that larger and more important work in our field which the European worker can never do alone.

OUR field contains one fifth of the world's population. According to the latest statistics, our population is larger than that of China. Our nearly four hundred million people are not Europeans, or of European descent to any large degree. They are almost entirely Indian, Burmese, and Singhalese. To my mind, this fact immediately places upon Spicer College a stupendous burden. I wonder whether any other institution in the world faces such a challenge. It also places upon the schools which prepare students for Spicer College a sacred and heavy responsibility. These facts mightily stir our hearts.

For the European and Anglo-Indian people of Southern Asia we still have a large unworked field—there are about half a million such people in our field. The activities of Vincent Hill School are not confined to training workers for this limited population, for this institution has always touched the problem of those whom we term the indigenous people of our field. It stands as our senior educational institution, and will always occupy a key position in the training of workers. But Spicer College, to my mind, occupies a most unique position in the world educational program of Seventh-day Adventists. Capable workers must be provided to train the young men and women who enter the school. This college must have a much larger share in our planning than it has had in the past.

Some have asked whether such a program will not consume much money—money which should be used in our plans for a much larger evangelistic program to which Southern Asia

has been dedicated. Yes, it will take money to do some of these things in the village schools, high schools, and colleges, but little will be done in many fields along evangelistic lines until this foundational work is accomplished. How can we hold public efforts without preachers? It is to our training schools that we must look for these workers. The work of evangelizing Southern Asia, which is the one and only reason for our being here, will prosper only as we lay strong and true plans for training young native recruits.

If there were a reasonable short cut to success, I would advocate it most earnestly, but I am fully convinced that our success in the task of carrying God's message to the four hundred million souls in our field is most closely bound up with the success of our schools and colleges. May God help us to know how to plan so that our work may fulfill all that He desires to accomplish.

Safeguard the Sustentation Fund

By H. H. COBBAN, *Assistant Treasurer of the General Conference*

NEARLY ten million dollars has been paid in helping aged and incapacitated Seventh-day Adventist workers, their widows and orphans! That is the Sustentation Fund record for the twenty-eight-year period in which the plan has been in operation. To be exact, the amount disbursed from 1911 to 1938 was \$9,642,181.27. No one can estimate the good accomplished by this fund in helping workers and their widows who would have suffered perplexity and hardship without this assistance. We can hardly imagine what a difficult situation our denomination would be in if we had no provision for taking care of our incapacitated workers. Surely the Lord guided the men who conceived the plan and put it into operation.

The sustentation plan was inaugurated in 1911. At first it provided for assisting only aged and incapacitated conference workers, but very soon it was made to include all denominational workers in need who were entitled to its benefits. At the beginning of the plan it was designed that the Sustentation Fund was particularly to assist those who had given long years of service to the cause, but no stated period of service was required for eligibility to its benefits. As time went by and the number who applied for assistance increased year by year, and a larger and larger outlay of money was necessary, it was recognized that certain safeguards should be thrown about the fund to protect the denomination from a financial load it would be unable to carry.

One of these safeguards was that a minimum length of service be required for eligibility. In 1922 a seven-year service period was adopted; in 1926 this was increased to ten years; and in 1930 to fifteen. Fifteen years is

the present minimum requirement so far as service is concerned. The only exceptions made to the requirement are for widows left with dependent children, workers who have lost their health in overseas service, and widows whose husbands have died in overseas service. Workers entering denominational service after they have reached the age of thirty-five are required to put in more than fifteen years of service, the length of the period depending upon their age at the time of beginning work.

The sustentation committee has carefully avoided making exception to the regulations on the length of service required for admittance to sustentation benefits. As proof of this, it may be stated that at the present time we do not have on the fund a single individual admitted since 1930 who has less than fifteen years of service, unless it be in the case of those for whom exception is provided.

Even with the safeguards adopted, the number of beneficiaries has increased from year to year. At the close of 1911 there were 120 beneficiaries; by 1918 the number had increased to 400; in 1928 it was 869; and from 1928 to 1938 the number grew to 1,115. During the past year [1938] there were 109 admissions to the fund, and 49 persons were dropped from the list, making a net gain of 60 in the number of beneficiaries for the year. Of those dropped 40 were claimed by death, 5 were reemployed in active work, and 4 were transferred to the sustentation fund of an overseas division. The average length of service of those who were admitted to the fund as regular beneficiaries was 29.61 years, and of those admitted as temporary beneficiaries, 23.20 years.

The disbursements for the first year the fund was operated were \$41,634.31. Contrast this figure with \$604,427.87, the amount paid out in 1938. We are now paying \$10,000 more each month than we paid in the entire year of 1911. Year by year our disbursements are increasing. For the year 1934, they were \$441,809.23, or \$162,618.64 less than in 1938. Therefore, between the years 1934 and 1938 we increased our disbursements on an average of more than \$40,000 a year.

As we view the ever-increasing sum paid annually for sustentation benefits, calling as it does for a corresponding increase in contributed income from our conferences and institutions, we are led to wonder just how long the denomination can continue to meet these increases. We are not suggesting that the time will ever come when, as a denomination, we will not maintain a sustentation fund. But it is probable that as time goes on, additional safeguards will have to be thrown about the fund to prevent crippling the aggressive work of our conferences and institutions because of too heavy financial demands for its maintenance.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

VALUE OF DISTRICT PLAN FOR CONFERENCES

By M. V. CAMPBELL, *President of the Illinois Conference*

THE value of the district plan of organization in a conference depends in great measure upon the type of organization used, and upon how it is used. In general there are three kinds of district organization now in use in the North American conferences: (1) The kind in which for the major part of the year the district plan is not in operation at all. Workers are located without regard to district boundaries, and only at the time of special campaigns are they given territories with the responsibility for all the churches in a certain district. (2) The kind in which the conference is divided into large districts of eight to fifteen churches each. A district leader is located in each district with general supervision over all the churches within its boundaries, but there may be separate pastors in some of his churches. (3) The kind in which the conference is divided into small districts made up of from three to six churches, the district leader being pastor of each church in his district and living at a strategic point within his territory.

While local conditions play a large part in deciding which type of organization should be used in a conference, yet it is the third plan which lends itself to the greatest number of uses and which is of greatest value to the conferences wherein it is employed. It is particularly this plan in which districts are made up of a small number of churches that I have in mind in pointing out the value of the district plan. Very definite boundaries are marked out for each district. Often county or natural geographical lines are followed. When the lines have once been fixed, then every member within a district boundary is a member of that district whether he is a conference church member or a member of a local church in the territory.

It is of great benefit for the conference to compile all of its statements with the district organization in mind; that is, in tithe and mission statements and other reports, such as baptisms, letters, apostasies, deaths, etc., the churches in the same district should be listed together, and the report should show the standing of each church, the standing of the conference church members in the district, and then the total for the district as a whole. This also applies to the quarterly membership statement compiled from the clerks' reports.

The district leader should not only be fully responsible for the financial campaigns in his district, but *he should also be fully responsible for the pastoral needs of his churches, and should take care of the evangelistic needs of his territory.* Where the district is small, he should be given the responsibility of visiting each church in his district at least once each month on Sabbath. The church constituting his chief burden can be visited each Sabbath morning, and the other churches may be taken in turn Sabbath afternoons. He should make up a schedule of his monthly plan of church visitation. This list should be furnished to the local elders of the churches in his district and to the conference president. It should then be followed to the letter, so that the church members will always know when they can look forward to a sermon by the district leader. The only exception to this regular schedule should be when the minister is engaged in the critical portion of an evangelistic effort, or at camp meeting time.

Various Values Enumerated

The district plan is of distinct value to the conference president, to the churches, to the isolated members, and to the conference workers. It promotes evangelism over a wider field, and proves invaluable at the time of regular major campaigns or in promoting special local conference enterprises. Let us now briefly examine each of these advantages.

VALUE TO CONFERENCE PRESIDENTS.—Under the district plan, every part of the conference is under the jurisdiction and personal supervision of some worker responsible to the president, and in that way the administration of the territory is simplified. It saves the president from being troubled with church problems which might be too difficult for a local elder to solve, but not of sufficient importance to take the president's time. Any conference plan can be put into speedy operation in every section of the conference at the same time under this system, for as soon as any general order is given, there is a man in every section of the field whose duty it is to see that the order is carried out.

VALUE TO CHURCHES.—Under the district plan, the churches' help from the conference is regular and systematic rather than spasmodic.

The church elders have a conference worker living within driving distance, to whom they can go with their problems without troubling the conference office. This system provides help for the small churches where talent is limited. These smaller churches are often neglected when there is no regular district organization, and they become discouraged when they are unable, for lack of leadership, to reach the goals the conference has set for them. District organization provides leadership in the various campaigns, and when the churches attain the standard set for them by the conference, they are greatly encouraged, and their morale is strengthened.

The churches within a district can occasionally get together at a central point in a district meeting, and enjoy many of the advantages of a camp meeting. Usually, in addition to the morning consecration service, special attention is given to one department of the work. The various departments should be rotated in this special consideration at district meetings, so that each one will have study during a period of a year or eighteen months. Many departmental secretaries are convinced that more can be accomplished for the local churches in district meetings than by any other means.

VALUE TO ISOLATED MEMBERS.—The isolated members of a conference are as a rule the most neglected members under any possible plan. But with the district plan, the leader is usually given the definite responsibility of visiting these members within his territory at least once a year. This is a great improvement over the isolated members' going year after year without seeing a conference worker, as is so often the case. District leaders can frequently make extra visits with the isolated members as they survey the district territory when looking for effort locations, or when going from church to church. It is generally found that when a worker is held responsible for the financial goals of isolated members within his territory, he visits those members, fully recognizing that by establishing this personal contact he will secure their fuller cooperation. When district meetings are held, the isolated members are given a special invitation, and this often brings them to meetings which they would otherwise not attend.

VALUE TO WORKERS.—The workers themselves favor the district plan because they appreciate having some definite responsibility in which they are supervised only in broad outline, and left free to work out details according to their own judgment. The conference president states what he and his committee wish accomplished, and the district leader is usually left to work it out in his own way, as long as it is a legitimate one. He thus becomes acquainted with all departments of the work, since he is responsible for the work

of every department within his district. District work helps to develop within a laborer any executive ability he may possess, and thus becomes a training school for developing leaders for greater responsibilities.

Most city pastors greatly enjoy having two or three small churches out in the country added to their responsibility. It relieves the sameness of their work and broadens their experience to give them churches with entirely different problems, and with members living under different conditions. The district plan teaches a worker the value and necessity of working in harmony with the conference program. His district is compared with the other districts in the statements and reports prepared by the conference, and he sees whether his methods of labor are as good as those of the leaders of neighboring districts.

VALUE TO EVANGELISM.—The average district leader is a fairly good evangelist. It is his duty to hold efforts in the various parts of his district each year. His reputation is not built upon the size of the city in which his effort is held, but upon the number of substantial members he may win, whether his effort be held at a country crossroads, or in the central city of his district. He is in a position to know the territory of his district and should make recommendations to the committee as to the places within his district where he feels efforts would prove effective. Nearly always the conference committee will confirm his judgment, and authorize him to conduct the meetings in accordance with his suggestions. He should have a progressive plan over a period of years for a series of efforts to cover the entire territory of his district.

VALUE TO CAMPAIGNS.—The value of the district plan to the successful operation of financial campaigns is so well known that it is used in nearly every conference in the North American Division. For this reason its benefits need be mentioned but briefly. It is well for the conference president to have a meeting of all the district leaders just before the beginning of any campaign, to study over with them their plans for their individual districts. The plans may differ according to the talents and individuality of the various workers, but it is well to let each man fight in his own armor. Although each district leader has the entire responsibility for attaining success in the campaign in his own district, he is assured of and given all help possible from the conference president and the departmental secretaries.

The value of the district plan is just as great in the launching of new or unusual campaigns as in the promotion of those which come regularly. This was demonstrated by a recent experience in the Illinois Conference. The responsibility of raising a sum of money for Emmanuel Missionary College and Broadview Academy was placed upon this conference.

The district leaders were called in, and two days were spent right on the school grounds studying their financial needs. This showed the district men the actual need, and provided material for appeals to their constituency. Methods of raising money were discussed, and it was agreed to devote six weeks to the campaign.

Each district leader took up the matter with his churches in his own way. At the end of each week, the district leaders reported to the conference, and a compilation of these reports was issued to them. Not a word was printed regarding the matter in the union paper, and no circular was sent to our churches or members. In the six-week period, with no ballyhoo, articles, or circulars, every church was visited, and \$14,000 was raised.

In fact, the district plan works so well in reaching financial goals that this constitutes its chief drawback. Some conferences use it only for this purpose, and then we hear the familiar complaint, "The only time we see a minister is when he is after money." *When there is foundation for this complaint, the situation is lamentable indeed.* But when the district plan is used just as vigorously in the interest of feeding the congregations by regular visitation between campaigns, in caring for the isolated, and in district evangelism, then a district is doing its most effective and valuable work. It is then that the conference president, the working force, the church members, and the isolated all agree on the great value of the district plan.



Every Evangelist Should Know

(Tabulated From A to Z)

- a. How to preach practical Christianity.
- b. How to preach our doctrines convincingly.
- c. How to lead men to decide for Christ and the truth.
- d. How to do Bible work in the home.
- e. How to conduct a public effort.
- f. How to conduct a prayer meeting.
- g. How to conduct himself in the pulpit.
- h. How to conduct a baptismal class.
- i. How to conduct the ordinance service.
- j. How to conduct the baptismal service.
- k. How to receive new members into the church.
- l. How to organize and conduct a Sabbath school.
- m. How to organize and conduct a church missionary society.
- n. How to organize and conduct a Missionary Volunteer Society.
- o. How to conduct a church election.
- p. How to organize a church.
- q. How to conduct a funeral service.
- r. How to perform the wedding ceremony.
- s. How to prepare a church budget.
- t. How to properly relate himself to the conference.
- u. How a minister of the gospel should deport himself.
- v. How a minister should dress.
- w. What constitute Seventh-day Adventist church standards.
- x. What the denominational tests of fellowship are.
- y. Proper methods of church discipline.
- z. The value of Bible study and prayer.

—From the Northern European Division Presidents' Council.

Organizing Your Effort

By F. G. CLIFFORD, *Departmental Secretary, South African Union*

THE successful evangelistic effort functions like a well-oiled machine. It does the work efficiently and economically, with a minimum of fuss and friction. Even the smallest effort needs to have its various features organized, if the evangelist is to conserve his valuable time and use it to the best advantage. Advertising plans should be laid well ahead, with the list of topics to be presented all arranged in orderly fashion. This does not mean that a rigid program must be followed. Adjustments and changes to suit the conditions can easily be made after the complete outline is at hand.

The financial side calls for careful planning and foresight. Overeconomy in initial advertising and arrangement of the tent or hall may result in failure to draw a crowd. And on the other hand, needless expenditure may result in a curtailment of the effort at a crucial moment.

The actual conduct of the services requires the working out of detailed plans if we are to represent the truth aright and attract a refined class of people who are orderly and tasteful in their habits. A poorly conducted service does a distinct disservice to the cause we love and is out of harmony with the kingdom of which we are representatives. In a larger effort, in which there are a number of helpers, careful organization is vitally necessary to eliminate friction and misunderstandings, and to promote the utmost efficiency.

The work should be divided into sections—one for advertising, one for the music, one for finance, and another to plan for the arrangement of hall or tent, including provision for ushers and handling of the people, and still another for visiting and keeping in touch with all interested persons. It may be necessary for one worker to serve in more than one capacity, the division of labor depending entirely upon the size of the staff. If the staff is of sufficient size, the evangelist should be relieved of detail work. Although acting as the coordinating agent for all departments, he should be free to throw his energies into the spiritual work of preaching the Word and establishing contacts with the interested.

Such a plan calls for the delegation of responsibility as well as a clear definition of duties. With sympathetic and wise leadership, careful planning pays large dividends by having every phase of the work cared for and operated with an economy of time and effort achieved in no other way. Where a measure of responsibility is not delegated to the various members of the staff, the evangelist consumes much time in attending to the innumerable details connected with the work, and is

unable properly to cope with the supreme task of soul winning. Frequently both health and temper suffer under such a strain, whereas a degree of organization would have conserved energy and resulted in a larger ingathering of souls.

Attractive Platform Decorations

By M. E. OLSEN, *President, Home Study Institute*

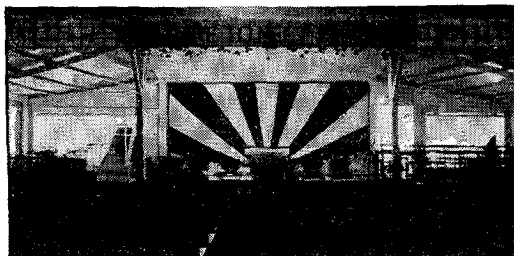
RESTFUL to the eyes, and beautiful, is the best description I can give of the quiet and restrained style of the platform decorations I saw at the East Pennsylvania camp meeting. Behind the speaker as he stood on the platform was an arrangement in white and green, beautiful in its simplicity and calculated to induce the spirit of true worship. At my request, Mrs. G. F. Eichman, the wife of the conference president, and author of the design, has written the following brief description:

"First a frame of the required size was made, and then white and green cambric were tacked on in pleats as shown in the accompanying sketch. The cambric was twenty-seven inches wide, and the two widths were used for each section. A strip of green four inches wide was tacked around the edge for a border, and a green half moon with a smaller white one were put in the lower center to cover the place where the pleating came together.

"A railing about twenty inches high was built around the platform. It was faced with green pleating, and the top of the railing was wrapped in white. Across the front, eight palms were set appropriately, and bouquets of fresh flowers were placed in the center and on the sides. The various bouquets were of larkspur and daisies, pink roses, salmon-pink gladioli, and regal lilies."

The beauty of the pulpit decorations were not marred by an incongruous setting. The pavilion was kept in excellent order. If some one dropped a piece of paper, it was quickly gathered up, and the adjoining grounds were likewise kept clean and attractive. The children united with the adults in keeping the camp in good order.

Altogether the arrangements at this camp meeting were such as to encourage the worshipers to go home and try to make their churches and homes as clean and tidy and beautiful as possible. It is pleasing to God that we should worship Him in the beauty of holiness, and outward surroundings which are in keeping, encourage a quiet, reverent spirit.



DECORATIONS AT EAST PENNSYLVANIA CAMP MEETING

The Handling of Questions

By W. MAUDSLEY, *Evangelist, North England Conference*

I WOULD recommend making a special feature of the handling of questions in evangelistic services, advertising the plan on handbills and posters, and in newspaper notices, by stating: Written Questions Invited. When making announcements during the services, state that you will be pleased to receive any written questions, and that you will answer them to the best of your ability.

Concerning the best time for answering questions: If they are answered before the sermon, the service can be closed immediately after the address. Conducting the question service before the sermon also avoids bringing in other subjects than what you have been speaking upon. It will not, however, give the audience a chance to ask pointed questions on the evening's discourse.

If questions are answered at the close of the sermon, opportunity is provided for any who desire to ask a question on your lecture. This, especially if it raises a doubt, will give you a fine opportunity to restate your case.

Care should be taken to avoid diverting the mind from the evening's discourse, but the questions may reveal weaknesses in your presentation, and give you opportunity to correct them.

Previously prepared questions have value. They help to start the questions coming in, and also help to control the nature of the questions. The query arises, Are scraps of paper undignified, and should printed cards be supplied? Surely a uniform card would be preferable to a heterogeneous collection of scraps of paper. And the printed card has several advantages.

I believe the spontaneous answer is the best way of handling questions. Wherever possible, answer by a text. Avoid giving a sermon in place of a simple answer, and also eliminate sermon questions. Be wary to ascertain just what the question really means. Further suggestions on using the question-and-answer method follow:

1. They make people think Scripturally, and may be used to direct their minds to the comprehensiveness of the Bible, and to establish confidence in Scripture.
2. Answering questions often proves helpful in re-emphasizing the evening's talk, and also in advertising the next week's address.
3. When queries form a part of a future sermon, keep these and refer to them or read them at the time of that particular address.
4. Where the circumstances make it desirable, the evangelist may read the questions while the last hymn is being sung, and then answer them immediately. However, young preachers should be careful about answering questions the same night as the lecture.
5. Should there be more than twenty questions, the undesirable ones may be eliminated by an announcement somewhat like this: "There are a number of other questions, but those already answered will suffice for tonight."

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

□ A study of the relationships, methods, and objectives of

THE MINISTRY AND THE LAITY

By STEEN RASMUSSEN, *Secretary,
Home Missionary Department*

AT the ordination of "the twelve" and the calling and commission of the "other seventy," the Founder of the Christian church formed a golden circlet uniting the ordained ministry and the laity for the completion of the gospel work. This bond can never rightfully be broken until the "church militant" becomes the "church triumphant," and the Bridegroom receives His bride at the completion of the designated commission.

Very soon after the ordination of the twelve, this special group of seventy—almost six times the number of the twelve—were by the same authority chosen, called, commissioned, and sent forth. The hands of ordination were not laid upon them, and it was not required of them that they ordain successors, or that they stand as the foundation pillars of organization, development, and direction of the church, as the twelve disciples were to do. (See "Acts of the Apostles," p. 17.) The duty of this "other seventy" was to go forth as pioneer messengers, preparing the way for the ordained ministry. The scope of their activity was even greater than that of the twelve, for they were to enter territory which the twelve were forbidden to enter. (See "The Desire of Ages," p. 488.) The seventy were sent "two and two before His [Christ's] face into every city and place, whither He Himself would come."

The "other seventy" represent the laymen in the Christian church from the time of its organization to the end of its mission. As compared with the work of the ordained ministry, the commission of the laity differs in degree, but not in kind. The layman is not called to make the proclamation of the gospel his vocation, but to make it his life. As regards technical skill, he is a layman; as regards participation in the spreading of gospel truth, he should be a master workman.

The fundamental method of spreading Christianity is by personal testimony. Life speaks to life, and every man who is in vital touch with Jesus Christ is to make Him known to all with whom he associates. The carrying out of the great commission requires that to public preaching there shall be added genuine witnessing in the market place, in the shops and

factories, in schools and offices, on the street, and on faraway frontiers, as well as in the churches. We recognize, as Lord Kitchener once said, that "generals may win battles, but armies win campaigns." Our supreme concern is that the campaign for the Lord, of preaching the gospel to every creature, shall be completed victoriously in this generation. For the accomplishment of this purpose. He requires that the entire church—both ministry and laity—be united. Thus we read:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."
—*Gospel Workers*, p. 352.

Layman's Army a Mighty Force

Upon the Home Missionary Department of the General Conference has been placed the responsibility of helping to enlist the laity of the remnant church for service, and to train and lead them in action. The layman's army of today is a mighty force, representing all ages, nationalities, traits of character, talents, and experience. As compared with the 3,847 ordained and licensed workers of the present day, the laity, or "other seventy," number 448,911. The ratio of the unordained, humble witnesses in the ordinary channels of life to the ordained ministry is very great, just as it was when the gospel commission was first given. For efficiency and success in the speedy finishing of the proclamation of the gospel to every creature, it is most essential that the two groups be properly united, and that every layman understand his place and part and render wholehearted service.

It is said of John Wesley that he attributed the great success of the movement of which he was the head, to the hearty cooperation of his followers. Of their work he said: "They were *all at it*, and *always at it*. Each new adherent was not only *set to work*, but *kept at work*." It was Wesley's ability to awaken the interest and enthusiasm of his people, to impress them with a sense of their obligation as servants of Christ, and to secure their cooperation, that enabled him to make the movement with which his name is connected such a strong factor in his day. And the same prin-

ciple applies to the success of the layman's missionary movement in the remnant church.

The duties, responsibilities, and work of the ministry are clearly defined. This is equally true as pertains to the duties, responsibilities, and work of the laity. In no sense is the work of either group competitive, but each is supported and sustained by the other. For the greatest efficiency of both, there must be full recognition of fundamental principles, which may be outlined briefly, as follows:

Fundamental Principles Applying to Both

1. *The ordained ministry should be thoroughly familiar with the activities to be performed by laymen, and experienced in them.* This was true in the beginning of the gospel dispensation. The full and definite commission to the ordained twelve was duplicated in the commission to the seventy. There was no separate work, but the ordained group were the first to be initiated into the divine service—to learn its secrets and experience its meaning, and thus be fully prepared to understand and choose, to assign and direct, the greatly enlarged force of laymen.

2. *The laity should become familiar with the burdens and responsibilities of the ministry and the conference leaders.* The leaders of the Home Missionary Department recognize the importance of training the church members to support the program of the pulpit. In our endeavor to cooperate with the ministry and the plans of the local conference, we seek to help our members to see they must not move ahead of the aggressive and constructive plans and program which the ministry or the conference may have outlined, or substitute some other plan. Lay members can most effectively support the work of the ministry by living up to the high standards set by the ministry, as demonstrated in the home and the church, and in the daily occupations of life. We believe it to be the responsibility of the leaders of the Home Missionary Department to help the church members to see the importance of speaking well of the church and its ideals, to support the conference ministry and church officers by personal testimony and witnessing, by prayerful interest, and by accepting their counsel and following their leadership.

3. *There must be mutual recognition of the place each group occupies.* We need to understand more fully that we are not to expect of the minister that he carry responsibilities belonging to the laity, or vice versa; but there must be a working fellowship, in which the layman endeavors to the best of his ability to fit into God's program. This must be the goal of every church and every believer, as preacher and people live and work out together their own salvation in fear and trembling, and bring the Light of the world to others.

4. *There must be mutual willingness to give and to receive counsel.*

5. *There must be mutual confidence and love.*

6. *There must be mutual loyalty to the divine Leader.*

7. *There must be complete consecration to the task assigned.*

The need of the hour is for a revival that will restore to full and hearty adoption, the spirit, methods, and usages of apostolic times. Wherever the apostles went, the laity became coworkers with them in giving the gospel to the people. Ofttimes the laity pioneered the way before them—creating an interest and preparing the people for the heralds of truth. So it would seem, that today laymen are especially sent as pioneers into new territory, and their work may largely be described as scattering literature, visiting the people in their homes for Bible studies and cottage meetings, caring for the sick, and helping the needy. Thus is the way prepared for the ordained minister to quickly bind off the interest and establish new believers in the church.

The laymen of the early church not only aided in the establishment and building up of churches, but after the departure of the ordained leaders, they assumed the care and direction of the new converts. No church was left without public worship because there was no ordained minister to take charge. It was expected of the laity and by the laity that they would build upon the foundations which had been established by the apostles.

As the marvelous growth of the early church was largely due to the cooperation and support of the laity, so the decadence of spiritual power in the church during the first and second centuries may be attributed to lack of recognition and approval of the work of the laity, accompanied by the gradual exaltation of the clergy. The reign of spiritual death, which followed the widespread perversion of the divine plan for the extension of the gospel, was intercepted by the coming of the Protestant Reformation, which, in a degree, brought about a return to the methods of the primitive church. To the church of God at this hour comes the divine summons, "*Let ministers and lay members go forth into the ripening fields.*"—"Christian Service," p. 67. The laity must learn to take up the message of the sacred desk and convey it to families and individuals who stand aloof from the ministrations of the sanctuary or who live beyond the sphere of its influence.

"God has given His ministers the message of truth to proclaim. This the churches are to receive, and in every possible way to communicate, catching the first rays of light and diffusing them."—"Testimonies," Vol. VI, p. 425.

More and more, as we near the time for our Lord's appearing, there must be mutual understanding and hearty cooperation between these two evangelical groups in the church—the ministry and the laity. Through this united force, the large unentered territories will be quickly covered, and the message of truth proclaimed to every soul.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

This Association Forum section is dedicated to the exchange of candid opinions among workers. These opinions may at times differ—one worker viewing a problem in an entirely different light from that of a fellow worker. That which appears here may not necessarily reflect our own viewpoint, but it does present what our workers are seriously thinking about. We are confident that MINISTRY readers will wish to weigh both sides of a question of emphasis or method, to profit thereby. In keeping with this attitude, we are pleased to present in this issue two expressions of conviction on the question of preaching to the poor and to the well-to-do.—EDITOR.

Preaching to the Poor

EDITOR, THE MINISTRY:

In these trying days of financial difficulties, with the setting of financial goals based upon the memberships of the churches, a frequent question that confronts the evangelist is: "Shall we preach to the poor and illiterate, or shall we bend all our efforts toward securing the 'better class'—those who have means and who can assist in the financial programs of the church?"

Look back to the days of long ago when the greatest of all evangelists preached to the multitudes, and notice the crowds as they congregated in the cities and towns, by the seashore and in the market place. When John sent some of his disciples to see whether this preacher was the Christ or not, Jesus said, in answer to their query, "To the poor the gospel is preached." Luke 7:22. In "Christ's Object Lessons," the following statement is recorded:

"Many educated and influential men had come to hear the Prophet of Galilee. Some of these looked with curious interest upon the multitude that gathered about Christ as He taught by the sea. In this great throng all classes of society were represented. There were the poor, the illiterate, the ragged beggar, the robber with the seal of guilt upon his face, the maimed, the dissipated, the merchant, the man of leisure, high and low, rich and poor, all crowding upon one another for a place to stand and hear the words of Christ. As these cultured men gazed upon the strange assembly, they asked themselves, Is the kingdom of God composed of such material as this?"—Page 95.

We stand in the place of these inquiring men today, in questioning whether we should spend much time in preaching the gospel to those who have hardly enough of this world's goods to maintain existence. But they, too, must have the gospel. It is in unselfish ministry to the poor that we reveal the tender, loving sympathy of the Master. Not many rich men will enter the kingdom of heaven, but the poor shall possess all things.

As we reach out to the needy poor and feed their hungry souls, God will also bring in those

who have means, and the work will be sustained. In our money-raising campaigns we stress the slogan, "Souls not Goals," meaning, of course, that our prime objective should be the winning of souls rather than the attaining of goals. Both of these objectives are all right, but let us not pass by the poor, bewildered, downtrodden masses of society, who long for words of cheer and hope. True, they will not bring in much tithe, nor will they help very much to reach the goal of forty cents a week for missions, but in the sight of God their souls are precious, and Jesus died for them.

WESLEY AMUNDSEN.

[President, Texico Conference.]

The Neglected Wealthy

EDITOR, THE MINISTRY:

An eminent statistician tells us that there are more than thirty thousand millionaires in the United States. As these men of means view the onward rush of current events, they see evidence of a coming storm which may soon sweep away every earthly possession. They are perplexed and alarmed by what is now taking place and by what they fear may come. To them the future is dark and obscure. Many of them have not found satisfaction in their wealth. During one recent year, seventy-nine millionaires in the United States took their own lives.

There is but one remedy adequate to their needs. From the prophetic Word, we know the meaning of the world's unrest and what the final outcome shall be. We have the one message of hope which can bring peace and comfort to these men of ability and influence. Many of them are longing for light, and will listen to the positive truths of our message.

Great possibilities are before us in laboring for this class of people. Some of them will rejoice in the light of God's last-day message, and will use their great influence and wealth to advance the cause. A few consecrated millionaires could do much to supply the enormous needs of the work in all lands of the earth. This may be one way God wills to supply the cause with the necessary funds to finish His work.

"There are thousands of rich men who are starving for spiritual food. . . . It is personal effort that they need. Are they to perish without a special warning? . . . God calls for earnest, humble workers who will carry the truth to the higher classes. . . . Time and money will be consecrated to God, means will be brought into His treasury, . . . and new efficiency and power will be added to the church."—"Testimonies," Vol. VI, pp. 78-83.

Read also the pointed instruction given in Volume IX, pages 113 to 115. Now is the time to put forth our best efforts to reach the wealthy. The minds of many of them are in a more receptive mood than ever before. Soon their means will be swept away, never to be recovered. If we reach them in time, they will contribute large sums to promote the message. In past ages, God has called kings and men of wealth to serve His cause, and He is calling them today. Some of these men will be happy to find a great cause fully deserving of their support. We have lost much by our neglect of this class, which is so spiritually needy. But we can yet accomplish something if we act quickly.

Fellow workers, let us go personally to each such man in our district, and with the love and humility of the Master appeal to him to study with us the meaning of the world condition and the blessed hope of our coming King, Christ Jesus.

H. C. OLMSTEAD. [Pastor,
Northern California Conference.]

THE QUERY CORNER

Bible Questions and Worker Problems

Two Sets of "Testimony" Counsels

Why was the three-book edition of "Selections From the Testimonies" published, and what is its relationship to the well-known and much-loved nine-volume set?

The "Selections From the Testimonies" were issued to meet definite, recognized conditions and needs that are not met by the nine-volume set. It was found that in the great North American field, only about one half of the rapidly growing church membership have access to the instruction, admonition, and encouragement found in the "Testimonies." And in English-reading fields outside North America a much smaller proportion of the membership have these volumes.

This condition caused concern to the General Conference Committee, which carries the responsibility of the welfare of the church. They faced a practical problem. Before them was the urgent admonition of the messenger of the Lord, who said: "*The 'Testimonies' should be introduced into every Sabbathkeeping family, and the brethren should know their value and be urged to read them.*"—"Testimonies," Vol. IV, p. 390. The committee considered what steps could be taken to make possible a widening of the influence of these messages of instruction and counsel, which are of such inestimable value to each believer.

Many of the newer Sabbathkeeping families in the ordinary walks of life are limited in

means, and have to labor earnestly in order to meet the necessities of everyday life and to support the cause which they love. It was to make the counsels found in the "Testimonies" available to the rank and file of a large English-reading laity in the Seventh-day Adventist churches who are now without them, that the "Selections" were issued.

The average lay member is encouraged by the bringing of the most needed testimony counsels into a more practical reading range. This phase of the question is of no small importance. It becomes increasingly clear that we can more nearly reach the objective of having each Seventh-day Adventist family read and know the value of the "Testimonies" now that the smaller and inexpensive set is available. And to that end each pastor and evangelist should lend his aid.

The choice of the matter comprising the three-book set of "Selections From the Testimonies" was not the work of any one man or of one local group. The painstaking work of selecting the articles was assigned to the Board of Trustees of the Ellen G. White Publications, the body of men responsible for the custody of the E. G. White writings. Their work was then reviewed and accepted by the General Conference Committee. Thus the "Selections" stand as the product of the joint work of these two responsible groups. Their work was done most carefully in order to ensure the inclusion of those articles representing the full range of instruction in the "Testimonies" which would be most helpful to the laity.

The many English-reading indigenous and national workers and lay families in overseas lands who have been unable to secure the nine-volume set of the "Testimonies" will find the wealth of counsel and instruction in the three-book set of "Selections" to be of inestimable value. These moderately priced Spirit of prophecy volumes should form an important part of the E. G. White writings library which every overseas English-reading worker should build up.

The full nine-volume set of the "Testimonies for the Church" will always be in demand, and will doubtless have a steady circulation among workers and students and such church members as desire the full 4,956 pages of instruction. The "Selections," containing 1,813 pages and carrying a full range of instruction of great value to thousands of Seventh-day Adventists in the common walks of life who are now without the "Testimony" counsels, will serve valiantly in extending the influence of the messages which God has sent to prepare a people to stand in the day of His coming.

ARTHUR L. WHITE. [Secretary,
Ellen G. White Publications.]

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Success is often as perilous as failure.

KINDLY CORRECTIVES

Correct Speech and Cultivated Conduct

WHEN YOU WRITE POETRY FOR "THE MINISTRY"

By MARJORIE NIXON REY, *Instructor
in Creative Poetry, Lansing, Michigan*

We invited Mrs. Rey to set forth certain guiding principles pertaining to the technique of verse writing for the benefit of those who submit poetry for use in our columns. Mrs. Rey is well acquainted with the needs and demands of our denominational literature, and the principles presented here, of course, apply also to writing poetry for any of our denominational journals. We would only add, to the tabulation of helpful points, be sure your poem has a real message, suited to the needs of the worker fraternity served by THE MINISTRY.—EDITOR.

MOST of us, at one time or another, have felt the urge to put our deepest emotional surges into verse—that form of written expression which sings its way into the hearts of men and is not forgotten. Perhaps our first or second attempt is adjudged poetry by some of our friends, largely on the basis of the fact that it has rhyme. A little later we are conscious of a multiplicity of rhyming words piling up in our minds, clamoring for release. All this contributes to our strengthening conviction that we *do* possess the poetic spark and that we should be rewarded for this by having our work accepted for publication.

Without a foundational knowledge of the technique of writing poetry and without studying the type of verse used in the various periodicals, we begin sending out our work. While we are waiting for our first check or acceptance, we negotiate for a typewriter, inquire into the cost of printed envelopes in two sizes, and buy a ream of paper. But many times our work is returned with surprising promptness, with a courteous rejection slip attached, which reads something like this: "We regret that your recent contribution is not suited to our present needs."

If you find lines of poetic thought, rhyming or otherwise, marching up and down the halls of your mind, and are not familiar with the technique of writing acceptable poetry, go to the library and ask the librarian for a Poetry Primer. "The Forms of Poetry," by Louis Untermeyer, is a small but comprehensive text for the student of technique, and a reliable reference book.

Poetry should be the expression of an extraordinary experience. A prose arrangement of words is not a suitable vehicle for conveying the feelings in such experiences. There is something special about poetry, and when people began to try to find out why its expression had to be different from prose, their con-

clusion became known as "technique." The genius may use this technique unconsciously, but those of us less fortunate have to use it consciously after studying what constitutes the poetic rules of writing. Technique is not an arbitrary set of outmoded rules. It is a living thing. It began with the analysis of all truly great poetry and continues by the same process. After a large number of people, over a period of time, were affected in the same way by the same processes of expression, certain principles became known as "rules." Real poetry is inspiration, and technique is the best method of expressing inspiration.

FOOT AS UNIT OF MEASURE.—You would not consider writing music without a knowledge of units composing the score. So in writing poetry, you should understand the unit of measurement. This is the *foot*, just as a *measure* is the unit in music. The foot is made up of syllables—just as the measure in music is made up of notes. Poetry is organized on the basis of the line, and the foot is the unit used in measuring that line of poetry, which consists of a group of syllables arranged according to a definite pattern. In English poetry the foot contains either two or three syllables, one and only one of which is accented or stressed, except in the spondaic foot and the pyrrhic foot, which are used only as substitutes and not as basic feet.

The foot receives its name from the number of syllables it contains and the position of the stressed syllable. Four principal feet are recognized—the iambic, the trochaic, the anapaestic, and the dactylic. An *iambic* foot is one composed of two syllables with the accent on the second—as in "Detroit." The *trochaic* foot is one composed of two syllables with the accent on the first, as in "Boston." The *anapaestic* foot is composed of three syllables with the accent on the third, as in "employee." A *dactylic* foot is composed of three syllables with the accent on the first, as in "Michigan." When the unaccented syllable comes first, followed by an accented syllable, the rhythm is called ascending. When the accented syllable comes first, followed by an unaccented syllable, the rhythm is called descending.

These feet are grouped in certain definite patterns to form lines, and the lines are named according to the number of feet in each. Thus

when there is one foot to the line, the verse is called *monometer*; two feet to the line, *dimeter*; three feet, *trimeter*; four feet, *tetrameter*; five feet, *pentameter*; etc.

METER.—"Meter is one way of expressing 'rhythm,'" says Agnes Repplier, "and is the foundation of all arts." Life itself is rhythmic. Poetry expresses this larger rhythm in the smaller phases of meter, balance of structure, recurrence of sound, repetition of idea, and in the ebb and flow of emotional emphasis. Rhythm is so natural to us that we almost forget it exists. The cessation of rhythm makes us sit up and say, "I wonder what's the matter?" That's what happens on a steamship when the engines stop. An absence of rhythm in any succession of sounds arrests the mind. We begin to listen, and when the regular beat has reestablished itself, we sit back momentarily satisfied. Each one has his own action rhythm, his own thought rhythm. Just as we find that swinging the arms makes walking easier, so we find that swinging the tone makes vocal expression easier. It emphasizes the important places in the thought we are expressing. Thus a definite pattern composed of feet in a fixed, recurrent arrangement is known as *meter*.

RHYMING.—Good rhyming is a series of pleasant surprises. If the rhymes in your poem do not add to the reader's pleasure, they are not successful. There is always a satisfaction in the rhythmic beat, or the regular recurrence of the accented syllable in the foot; and although rhyme is not as throbbing as the rhythmic beat of the metrical foot, it gives a delicate, delightful emphasis to the beat. Naturalness in rhyming is important. Rhymes ought never to be jarring. This interferes with the easy flow of the poem by delaying the cadence and making us think for a moment away from the poem's current of thought.

In humorous verse, the recurrence of rhyme is important and acceptable. But in more serious verse where the content is more important than the mechanical tricks or the swing of the lines, be careful never to sacrifice idea to rhyme. If you must choose, and many times you must, never give up your idea because the only possible rhyme word and the idea conflict. Rearrange the wording of your lines. Begin two or three lines back. Think harder about what you want to say, and nearly every time rhyme words which also carry the proper meaning will come into your mind. The rhyme pattern is set in the first stanza. After that the ear of the reader, consciously or unconsciously, expects the rhyme to recur in exactly the same location in subsequent stanzas. This rhyme pattern set by the first stanza, applies only to simple verse patterns. There is a rhyme design which applies to the whole poem as a unit and which is not repeated in each separate stanza.

Here are three essentials to building up a perfect rhyme: (1) The stressed vowel syllable sounds at ends of lines must be identical, as the two long a's in the words *lays* and *ways*. (2) The consonant sound following the stressed vowel sound must be identical—*ay-s* and *ay-s*. (3) The consonant sound preceding the stressed vowel sound must be different—*l-ay-s* and *w-ay-s*. Perfect rhyme is judged by the ear. The pronunciation is determined by an authoritative dictionary. Words which look alike but are pronounced differently, as *rough*, *cough*, and *plough*, are called "eye rhymes," and should not be used.

Rhymes are called masculine, feminine, and triple. *Bold* and *cold* are masculine rhymes because they are one syllable each, with identical sounds. *Boldly* and *coldly* are feminine rhymes—having two identical syllables. Triple rhyme is that which has two similar unstressed syllables following the similar stressed vowel sound, as *beautiful* and *dutiful*.

POETIC DICTION.—It is doubtful if any two words in the language mean the same thing. A word's synonym means only relatively the same thing, not exactly the same thing. The poet is working more keenly, more acutely, with more shades of intensity and color than the prose writer; hence he has to have more kinds of words. He must give shades of meaning—tones and overtones, but the metrical pattern restricts him. He cannot use "beautiful," for instance, where he needs a one-syllable word like "fair." If he puts in "beautiful," it would lengthen his line too much. His words must be musical, significant, appropriate to mood and tone, charming in both selection and arrangement, and clear in meaning. A poet's vocabulary should not be secondhand. It should possess originality and accuracy.

FORMS AND PATTERNS.—The stanza is a group of lines arranged as a melodic unit according to a definite pattern. Since stanzas are made by grouping lines, obviously two lines are the fewest that a stanza may contain. There is no arbitrary limit to the number of lines a stanza may have, although stanzas of more than twelve lines are rare. A stanza is described by giving the type of meter and the rhyme scheme. In giving the rhyme scheme, *a* is used to denote the first line and all lines thereafter in the same stanza which rhyme with it, *b* for the next line containing a different rhyme word, and lines which rhyme with it, *c* for the third line, and so on. Stanza forms are too numerous to allow a description of them all. A few with special names, however, should be learned.

The *couplet* is the shortest form of the stanza. It consists of two lines which rhyme. It may be written in any meter, but those written in iambic pentameter are somewhat more common than couplets in other meters. The *tercet* is a stanza of three lines. This form is used rarely by English poets, but its

use in modified form by Shelley in his "Ode to the West Wind" gives it a sure place among English stanza forms. The *quatrain*, a four-line stanza, is the most common of all stanza forms. The most common forms for rhyming are *abab*, *abcb*, *aaab*.

A few complex forms of the stanza should also be studied. The *ballad*, which in a general sense is a narrative poem (usually short), is either adapted for singing or gives the effect of a song by the use of a refrain. Rudyard Kipling was famous for his ballads. The *ode* may be said to be a profound treatment of a profound subject. It may be extremely lyrical or gravely philosophical. It is usually recognized by its combination of high seriousness and emotional intensity. Keats' "Ode on a Grecian Urn" is a good example. The *sonnet* is an interesting form composed of fourteen lines and divided into two parts—the first eight lines known as the octave, and the second six as the sestet. The octave usually states one's conviction, and the sestet draws a conclusion or summarizes the thoughts expressed in the octave. Longfellow's "Nature" is a good example of the sonnet.

MISCELLANEOUS CAUTIONS.—Inversion in poetry dates one's work. Modern poets use a natural, grammatical order of words in their sentences. Each line should read naturally, no matter how much you wish to invert the order of words to get your rhyme words at the end of the line. It is also bad form to "pad" a poem with extra syllables to prevent

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Use Quotations Correctly

WHEN properly used—not too often, and with exactness—quotations enrich our verbal expression, both oral and written. Overdone, they suggest a lack of originality, and if misquoted they make the user seem careless. When a quotation particularly appeals to you, run it down and ascertain that you have it *verbatim*, word for word as its author expressed it. Otherwise it is not truly a quotation.

The Bible is the most fertile source of such matter. There are perhaps more and better quotations in the Holy Book than in all other sources put together. But as commonly used, many of these are misstated, even distorted. A few examples will illustrate.

"That he who runs may read" is all wrong—misstated in a way that destroys the original meaning completely. As given, the implication is that the thing referred to is so simple that anyone old enough to run may read it and comprehend. The full quotation, properly, is: "Write the vision, and make it plain upon tables, that he may run that readeth it." The intention was that the message be read, then spread to other people by the runners.

Again, the Bible does not say, "Money is

the root of all evil." It is the *love* of money that is so stigmatized. "By the sweat of thy brow shalt thou eat bread" is another mistake; it should be "In the sweat of thy face."

Know where your quotations come from. Otherwise you cannot be certain that you have them right; and being unable to give the authority lessens the pleasure of quoting. A friend of mine assigned "A little learning is a dangerous thing" to Shakespeare, but I am sure it was Alexander Pope who said it. Similarly, Shakespeare is commonly thought to have said, "Comparisons are odious," but the word he really used was "odorous." However, "Comparisons are odious," is a real quotation, coming from Burton's "Anatomy of Melancholy." Such things are good to know. You often hear, perhaps use, "When Greek meets Greek," but it should be "When Greeks joined Greeks, then was the tug of war."

When I was a lad, I used to go fishing with a very scholarly man. On one occasion I thought I would show a little learning (which turned out to be a "dangerous thing"), and I remarked, "Water, water everywhere, and not a drop to drink." Courteously, he informed me that the proper wording was "—nor any drop to drink"—and that correction has remained with me a good many years.—L. E. Eubanks, in *Better English*, February, 1938.

THE FIELD SAYS

Echoes From Our Letter Bag

"The Quiet Hour" Broadcast

EDITOR, THE MINISTRY:

Our workers may be interested in the methods and plans we have endeavored to use in carrying on "The Quiet Hour" broadcast. The stations have complimented us very highly on the strategy of our name, "The Quiet Hour," for it does not tell the nature of the broadcast, but only suggests something comforting, quieting, and restful. And I might say that we endeavor in all our presentations to carry out that idea. There is nothing bombastic or antagonistic. Our theme song is the chorus of "Blessed Quietness."

We have never had the best of hours; yet the station tells us that we have by far the heaviest fan mail of any of the religious programs. We do not ask for money over the air, even though the station permits it. As we view it, to do this would lower the dignity of our program. However, we do have ways of letting the people know that we are expecting them to carry the financial load.

After nine months of broadcasting, during which time we increased our broadcasts from three times a week to four, sufficient funds have come in to take care of our broadcast

expenses. Our main task has been to secure the names of our listening friends. To do this we have offered free sermons, books, charts, and other items. For months we conducted a weekly "False and True" quiz which netted us many names. But perhaps the most successful means of securing new names was through the Bible contests which we sponsored. We are just completing the third one at the present time.

Our mailing list now contains 2,300 names. Recognizing the necessity of keeping in touch with those who have written in, we get out a monthly newsletter in which we try to give items of spiritual help, gripping poems, and interesting items connected with our work, and we also present the needs of "The Quiet Hour."

Several months ago we dedicated a broadcast to those who mourn. We had it printed in tract form, and have since sent out many hundreds of copies. From time to time we announce over the air that if any have friends and relatives whom they know to be passing through sorrow, we shall be glad to have them send us their names or ask for copies of this pamphlet, entitled "He Cares." We also had several hundred cards of sympathy printed that we send with the tract to the families of bereaved, as listed in the daily paper. Many fine letters of appreciation have come from this.

At the present time we are making efforts to make contacts with the field, and meet the friends of "The Quiet Hour" broadcast in a personal way. The conference officials have stood loyally back of our radio work, and much of the success that has attended our labor has been due to their kind and full cooperation.

J. L. TUCKER.

[Evangelist, Portland, Oregon.]

BIBLE WORKERS' INTERCHANGE

Methods, Experiences, and Problems

Suitable Subjects for Homes

By MISS J. HANDYSIDES, *Bible Worker,
North England Conference*

WHAT subjects should Bible workers take up in the homes of the people? Should Bible workers anticipate campaign subjects? These questions need to be considered from two angles—that of the Bible worker who is working alone, and that of the Bible worker who is working in conjunction with a minister.

First, let us consider the method to be employed when a minister and a Bible worker are associated in labor. No Bible worker who truly understands her position in a campaign will anticipate campaign subjects. The evan-

gelist is the general in the campaign, and he has planned his program. It is the work of his associates to confirm and establish the truth that he has presented publicly. No minister exhausts any subject in one presentation, but simply creates an interest. The home visitor has great avenues opened before her to go into detailed, deeper study on the truth already given, strengthening the seed and bringing to full fruition. Even simple repetition of what has been given confirms and strengthens.

Next, consider the Bible worker who stands alone. Her work is then very different, and she must plan her own program. To take subjects haphazardly, as they come to mind, is not the avenue to successful results. Have a plan. Before you begin, mentally travel the road over which you intend to take the soul in your care, and forgetting all else, press forward with your plan until the goal is gained.

First, last, and always, teach this gospel of the kingdom. This means, in our day, putting emphasis upon the great theme of the imminent second advent. Seek to explore every phase of it, establishing it firmly, by the prophecies culminating therein, and by every sign in every phase of life.

Teach also preparation for the second advent. Emphasize first, man's nature and condition, including the fall, which involves man's undoing and unpreparedness; the nature of man in life and death; the nature of sin, its origin and destiny; the plan of salvation as demonstrated in the types of the earthly sanctuary and fulfilled in the heavenly; the law of God—the great standard which is the pivot of the entire service—pointing out the issue for these last days; the breach and the Sabbath.

Deal with the imperatives presented by Jesus on the new birth, justification, and sanctification. Teach the inspiration of the Word, and the work of the Holy Spirit—first the fruits, then the gifts. See this work demonstrated in the individual—physically in Christian temperance, mentally in acceptance of light, spiritually in obedience, including baptism.

Present Revelation 14 as precedent to the advent, stressing the judgment hour, Babylon's fall, and the Sabbath test. Make clear the events at the advent: second coming, first resurrection, translation, binding of Satan, millennium, judgment in heaven, second resurrection, destruction of wicked, the Holy City, and the home of the saved. Explain that the Lord's supper is a memorial of the first advent which also points to the second. Regarding the ordinance of humility, teach that the attitude of those who partake was demonstrated by Jesus and His people. The tithing system can be shown to be God's great "right of way" in our lives, a privilege which brings both temporal and eternal blessing to those who accept and follow it.



THE PLACE OF FAILURE on the part of SCHOLARSHIP

some to distinguish between sound, reverent, loyal, Christian scholarship and subversive religious liberalism is responsible for charges of Modernism which are sometimes hurled against fundamentally sound men in our ranks. It is hard for those who know little of the problems and processes of scholarship to sense the viewpoint and moderation of the scholar. Ofttimes those who know the least assert the most. It is difficult for one who has scarcely dug beneath the surface in the vast mine of truth—as found in the tomes of history, the ancient Scripture texts, the findings of science, and the disclosures of archeology—to appreciate the real point and place of reverent scholarship in this movement, if he must take everything from the findings of others.

Our positions are being scrutinized with growing severity by a world which is taking increasing notice of us. We must not tolerate riding on the momentum of mere assertion. We cannot afford to condone inaccuracies, or to repeat generalities that do not prove up. We must have exact and reliable evidence for every point of truth. We must learn to be more accurate in our statements. This message has nothing to fear except from unwise friends, content with the superficial.

Where a man with trivial knowledge of a subject may make sweeping and quite unwarranted statements, the man with thorough acquaintance with the question is more reserved and exact. He cannot indulge in sweeping generalities that he knows are not borne out by precise facts. Because of this, his impetuous brother may be inclined to think him wobbly or uncertain, whereas the reverse may be more nearly true. It is the superficial dogmatist who goes beyond the warrants of the case, and then looks askance at his better-informed brother who refuses thus to prostitute his allegiance to truth and loyalty to fact. This is particularly true of complicated and debatable historical matters, and of difficult prophetic and exegetic expositions.

This movement would never command the respect and allegiance of the trained mind, whom we must reach, were the superficial attitude of some allowed to predominate. But such a situation is unthinkable. It must never dominate. We have a message not only for the untrained masses, but for the most highly trained intellects as well. And this message will appeal, as nothing else will, when presented to such, in harmony with the mandates

of careful scholarship. We must never lose our bearings, or muffle our witness in this transition hour. We must not be stampeded into unsound positions, or frightened into reactionism. Reverent, loyal scholarship is the handmaiden of truth. Let us encourage true, sound, reverent, confirmatory scholarship that exalts truth and buttresses her positions. Let us stand behind men with a clear vision.

THE MISUSE OF THE SPIRIT OF PROPHECY

Misuse of the counsels of the Spirit of prophecy, by unwise friends, is one of the very real perils to the welfare of the advent movement. Many strange teachings seek support through citing groups of extracts, or even a single statement, from the writings of the gift. But the assemblage of statements upon one aspect of a question, without due cognizance as to setting and governing circumstances, and without weighing all the instruction in the writings bearing thereupon, constitutes a violation of two of the clearest principles of sound procedure in investigation, study, and exegesis. "Time and place must be considered," we are specifically admonished by Mrs. E. G. White ("The Writing and Sending Out of the Testimonies to the Church," p. 25), in discussing this very principle.

When circumstances are similar, the counsel is, perforce, similarly applicable. But when conditions have materially or entirely changed, to continue to apply to the changed and corrected situation the statements of perhaps fifty years ago, which were directed specifically to local conditions—thus assuming such statements to be inflexibly and universally applicable for all time and circumstance—is a violation of the most elemental principle of citation. Running all through the writings there are fundamental principles of incontestably universal application. But interspersed among these, there are those specific counsels meeting local and immediate situations which were never designed to be applied to all conditions. This misuse of the writings is unequivocally condemned by such citations as the following:

"They have made selections from the 'Testimonies,' and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate. In doing this, they have done that which is not justice or righteousness. Through taking unwarrantable liberties, they have presented to the people a theory that is of a character to deceive and destroy. In times past many others have done this same thing, and have made it appear that the 'Testimonies' sustained posi-

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THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

THE INTENT OF THE SACRIFICIAL SYSTEM

By M. L. ANDREASEN, Professor,
S.D.A. Theological Seminary

THERE are few subjects more important than that of the sanctuary. In it is contained the gospel in embryo. And as it is gradually unfolded in types and ceremonies, a clearer view is had of what was done on Calvary as well as of the work now going on in the sanctuary above. Ponder well the following statement:

"The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. *All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill.* Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days."—"The Great Controversy," p. 488.

Furthermore, it is stated: "*It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is within them.*"—*Id.*, pp. 488, 489. It is with this object in view that the table of sacrifices, appearing in the center spread of this issue, has been prepared. This work has been done at the expenditure of much effort and study by one of the students of the Theological Seminary, and is here presented for the benefit of all. It might be said in passing that all students in the sanctuary class prepare such a chart, and that they find it of much worth in all subsequent study.

There may be those who "know all about the sanctuary" and hence will not be interested in the chart. But there are others who are still desirous and able to learn, and it is to such that we are addressing ourselves. Read again the foregoing inspired statements on the importance of being thoroughly conversant with the sanctuary question, and you will see why we need not make any excuse for calling attention to this subject.

A study of the sanctuary must be grounded in an understanding of the sacrificial system. Not that it is important in itself to understand the difference between this and that kind of offering, but if this difference is illustrative of the all-comprehensive work which Christ is now doing, if it gives a better perception of

the plan of salvation, and *if it is given for that purpose*, then it becomes important. We are assured that it is for this reason that the Bible devotes pages, yes, whole books, to the subject of the sacrificial offerings. The uninformed novice will not be interested in burnt offerings and offerings for sins and trespasses. He will not care to know the disposition of the blood in the different cases, and it is immaterial to him whether the flesh was eaten by the priest or burned without the camp. To him the blood means very little, for he does not see in it a clear symbol and object lesson of the precious blood of Christ. But to the student of the truth for this time, to those who are ministering in sacred things and who belong to a people whose great contribution to Biblical knowledge is an understanding of the work of Christ in the sanctuary above, the subject will be of absorbing interest.

The Chief Lesson Intended

The chief lesson which God intended to convey to Israel through the sacrificial system was that sin meant death. That lesson was stamped on every sacrifice that had to do with sin, and it met the sinner at every turn. And doubtless that lesson was needed then as it is needed now. Men think too lightly of sin. "It is only a little matter, only a slight fault," we are likely to reason. But even the smallest sin demanded a sacrifice; in fact, most of the sin offerings were for things done "unwittingly" or in ignorance, things that the sinner did not know were sin at the time they were done. Note the different cases mentioned in Leviticus 4. We are therefore safe in concluding that God intended to teach Israel that they could not with impunity transgress the law of God, and that every transgression demanded a ceremony of expiation. Sin, however small, demanded the giving of life. This is an important lesson for all to learn. Thoroughly learned, it should cause greater carefulness in small matters.

The interested student will learn much from the accompanying chart. He will carefully study the ritual of the burnt offering. He will learn that this is the most representative of all offerings, and that the sacrifice offered morning and evening in the temple was a burnt offering. He will learn that it stood for complete consecration and dedication, that its blood was

not carried into the sanctuary as was the blood of some of the other offerings, but was sprinkled "round about" upon the altar of burnt offering, and that the carcass was burned wholly on the altar for a sweet savor unto God. He will want to know—and he will study until he finds out—why all this was done. He will carefully read the first chapter of Leviticus and will there learn precious lessons of dedication to God.

Perhaps the student will wish to spend most of his time on the sin offerings. If he does, he will find a rich field, and will be amply repaid. There are veins of truth which will reveal sin to him as he has never seen it before, but which will also reveal to him a Saviour who will appear more precious than ever. Leviticus 4, 5, 6, deals especially with sin and trespass offerings. As the student reads these chapters, he will note that a difference is made between the sin of a priest and that of a common man. While the blood of the sin offering for a common man is sprinkled on the altar of burnt offering outside the tabernacle, the blood of the priest's offering is carried into the sanctuary. This shows that such transgression comes much nearer to God and is considered more serious. This does not mean that God thinks lightly of sin when it is committed by a common man, but it does mean that sin is much more abhorrent in the sight of God when it is committed by one to whom precious light has been communicated.

The observant student will note carefully the principles laid down in Leviticus 6:25-30. He will note that, according to verses 26 and 30, there were times when the sin offering was eaten by the priests, and there were times when it was not eaten, and that the difference lay in whether the blood was carried into the sanctuary or sprinkled on the altar outside. He will note that when the blood was carried into the sanctuary and there sprinkled, the flesh was not eaten, but that in cases in which the blood was not carried into the sanctuary, the flesh was eaten by the priest, who thus took the sins upon himself and carried them in his own body. (Lev. 10:17, 18.) And he will not rest content until he has clearly perceived the significance of this.

The student will note that the blood of the sin offering was not sprinkled "round about" upon the altar as in the case of the burnt offering, but was placed on the horns of the altar, there to remain as a record, according to Jeremiah 17:1. He will also note carefully what was done to the blood when it was carried into the sanctuary in the first two cases mentioned in Leviticus 4. He will be especially interested in the fact that the only sins provided for were sins done in ignorance, and that presumptuous sins, or sins done "with a high hand"—knowing, willing sins—were not contemplated. Not until he comes to the trespass offerings are there any indications that

willful sins are considered, and then only certain kinds are provided for. Having noticed this, he will wish to study more into this interesting phase of the subject.

As the student goes deeper into the subject, he will want to know how sins were provided for in the sacrificial service when they were done knowingly and willfully. This will lead him eventually to a consideration of the Day of Atonement, and of the special expiatory services on that day. He will want to know how the regular morning and evening services were conducted on that day. He will want to know how many animals were used in all on the Day of Atonement, and he will carefully assign each its place. New and fresh views of truth will come to him as he contemplates the work of the high priest, and compares or contrasts that with the work done on Calvary and in the sanctuary above. He will then know that there is a reason for the Lord's having had recorded minutely all the details of the ministration here on earth. And he will also begin to understand the statement of the Spirit of prophecy that unless the ministry study these things, "it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill."

The accompanying chart will not explain everything, but it will lead the interested student into fruitful fields of research. It will open new avenues and new vistas, which the student may enter if he so desires. We are persuaded that there are mines of truth of which we have only perceived a little, and that diligent research will pay large dividends.

New Testament Application

Having finished his work in the Old Testament, the student will not rest satisfied. He will want to make excursions into the New Testament field, and will find the complementary field in the book of Hebrews. In the author of that book, he will find a man deeply versed in the knowledge of the Old Testament and in the application of Old Testament types to New Testament conditions. With Paul, he will leave behind the more obvious of the teachings of the faith as applied to and intended for the immature, and will go on to some of the deeper things of God, to what the apostle calls "strong meat." (Heb. 5:12 to 6:3.) He will plunge into the subject of the sanctuary as considered from the viewpoint of the gospel, and he will find that his former study will stand him in good stead. Indeed, he will find that it will not be possible for him to follow the apostle or understand his arguments unless he is well versed in the teachings of Leviticus.

It may safely be said that there is no more profound study than that of the book of Hebrews. It was written to prepare the people

—Please turn to page 27

Tabulation of the SACRIFICES OF THE SANCTUARY

	Nature & Accomplishment	When Offered	Animals or Material Prescribed	
Burnt Offerings	<p>NATURE: Voluntary so far as the individual was concerned, but specified on certain occasions for the whole congregation, and in certain instances for individuals. Lev. 1:3.</p> <p>ACCOMPLISHMENT: Atonement was made—it was accepted for him. Lev. 1:4.</p>	<ol style="list-style-type: none"> At will—generally. Lev. 1:3. Daily. Ex. 29:38-42; Num. 28:3-8. At consecrations. Ex. 29:15-18; Lev. 8:18-21; Numbers 7; 8. On special days and feasts. <ol style="list-style-type: none"> Sabbaths. Num. 28:9, 10. New moons. Num. 28:11-14. Feast of Unleavened Bread. Num. 28:17-25. Day of Wave Sheaf. Lev. 23:10-14. Pentecost. Lev. 23:17-21; Num. 28:26-31. First day of seventh month. Num. 29:1-6. Day of Atonement. Leviticus 16; Num. 29:7-11. Feast of Tabernacles. Num. 29:12-34. Octave of Feast of Tabernacles. Num. 29:35-38. For purification. <ol style="list-style-type: none"> Childbirth. Leviticus 12. Leprosy. Leviticus 14. Bloody issue. Lev. 15:13-15, 25-30. Nazarite vow. Numbers 6. With sin offering of poor. Lev. 5:7-10. With sin offering when congregation sins through ignorance. Num. 15:22-26. 	<p>(See texts under "When Offered.")</p> <ol style="list-style-type: none"> Any clean male animal ordinarily used for sacrifice. Leviticus 1. Two male yearling lambs. Bullocks, rams, lambs. <ol style="list-style-type: none"> 2 additional lambs. 2 bullocks, 1 ram, 7 lambs. Daily, 2 bullocks, 1 ram, 7 lambs. Lamb. For the day—2 bullocks, 1 ram, 7 lambs; for the bread—1 bullock, 2 rams, 7 lambs. 1 bullock, 1 ram, 7 lambs, besides the monthly offering. For the priest—1 ram, Lev. 16:3; for the people—1 ram, Lev. 16:5; for the day—1 bullock, 1 ram, 7 lambs. Num. 29:7-11. 13 bullocks, 2 rams, 14 lambs on first day, decreasing bullocks daily by one to 7 bullocks, 2 rams, 14 lambs on the seventh day. 1 bullock, 1 ram, 7 lambs. Lamb or pigeon or turtledove. <ol style="list-style-type: none"> Lamb or pigeon or turtledove. Pigeon or turtledove. accidental violation—pigeon or turtledove. <ol style="list-style-type: none"> Fulfillment—lamb. Pigeon or turtledove. Bullock. 	<p>1. Sal Me or ki wine, oil, 3 flour, Inc 2. 2 3. 2 4. 2 2/10 hin w 5. 2 with 6. 2 7. 2 8. 2</p>
Peace Offerings	<p>NATURE: Ordinarily voluntary. Included vows, thank offerings, and free-will offerings. Lev. 19:5; 7:15, 16. Communal feast in which the Lord, the priest, and the people shared. Lev. 3:11; 7:14, 31-33; 7:15-18; 19:5-8; Deut. 27:7; 12:17, 18.</p>	<ol style="list-style-type: none"> At will, or in fulfillment of a vow. Lev. 19:5; 7:16. At consecrations. Ex. 29:19-28; Lev. 8:22; 9:4; Numbers 7. At Pentecost, with the bread. Lev. 23:17-20. At fulfillment of Nazarite vow. Num. 6:14, 17, 18. 	<ol style="list-style-type: none"> Any clean animal ordinarily used for sacrifice, male or female. Leviticus 3. Ram (Lev. 8:22), bullock and ram (Lev. 9:4), oxen, rams, he-goats, lambs (Numbers 7). Two lambs. Lev. 23:20. Ram. Num. 6:14. <p>RULE: Ordinarily a sacrifice must be perfect to be accepted, but a free will offering could have superfluous parts, or parts lacking. Lev. 22:21-24.</p>	<p>Offer Un Un Fri Le and g Vow For 1/4 b hin c deal For</p>
Sin Offerings	<p>NATURE: Required, when any sinned through ignorance; and on special occasions to cover such sins for the whole congregation. Lev. 4:2; Num. 15:22-29.</p> <p>ACCOMPLISHMENT: Atonement was made for sin. Lev. 4:35; Num. 15:24.</p>	<ol style="list-style-type: none"> General—If a soul sin through ignorance. Lev. 4:2; Num. 15:27, 28. <ol style="list-style-type: none"> Priest. Lev. 4:3-12. Congregation. Lev. 4:13-21. Ruler. Lev. 4:22-26. Common people. Lev. 4:27-35. Specific—Borderline cases in which sin offering is used. <ol style="list-style-type: none"> Perjury under oath. Lev. 5:1. Uncleanness from dead body. Lev. 5:2. Uncleanness of man. Lev. 5:3. Rash oath. Lev. 5:4. Consecrations—Aaron and his sons. Ex. 29:10-14, 36, 37; Lev. 8:2, 3, etc. Princes. Numbers 7. Levites. Numbers 8. Special days— <ol style="list-style-type: none"> New moons. Num. 28:15. Feast of Unleavened Bread. Num. 28:17-24. Pentecost. Lev. 23:19; Num. 28:30. First day of seventh month. Num. 29:25. Day of Atonement. Leviticus 16; Num. 29:11. Feast of Tabernacles. Num. 29:16-34. Octave of Feast of Tabernacles. Num. 29:38. Purification— <ol style="list-style-type: none"> Childbirth. Lev. 12:6. Leprosy. Lev. 14:10, 19, 22. Issue of blood. Lev. 15:14, 15, 29, 30. Nazarite Vow— <ol style="list-style-type: none"> Accidental violation. Num. 6:10, 11. Fulfillment. Num. 6:14-16. 	<ol style="list-style-type: none"> <ol style="list-style-type: none"> Bullock. Lev. 4:3-12. Bullock. Lev. 4:13-21. Kid of the goats, male. Lev. 4:22-26. Kid or lamb, female (Lev. 4:27-35); or if he is too poor, two turtledoves or pigeons (Lev. 5:7), one for a sin offering, one for a burnt offering. If he is yet poorer, 1/10 ephah of fine flour, which is a sin offering, not a meal offering. Lev. 5:11, 12. Aaron—bullock. Princes—kid, Levites—bullock. <ol style="list-style-type: none"> Kid. Num. 28:15. Kid, daily. Num. 28:22-24. For the day—kid. Num. 28:30. For the bread—kid. Lev. 23:18, 19. Kid. Num. 29:5. One kid besides the sacrifice of the atonement. Num. 29:11. Kid, daily. Num. 29:16-34. Goat. Num. 29:38. <ol style="list-style-type: none"> Pigeon. Lev. 12:6, 8. Ewe lamb or pigeon. Lev. 14:10, 19, 22. Pigeon. Lev. 15:14, 15, 29, 30. <ol style="list-style-type: none"> Pigeon. Num. 6:10, 11. Ewe lamb. Num. 6:14-16. 	<p>Sal Un Un Win Fra</p>
Trespass Offerings	<p>NATURE: Prescribed in cases of known sin.</p> <p>ACCOMPLISHMENT: Atonement is made. Lev. 5:16; 6:7.</p>	<ol style="list-style-type: none"> In case of known sin. Lev. 6:2, 3. Ignorant sacrilege. Lev. 5:15. (Borderline case in which trespass offering is used.) Violation of betrothed slave. Lev. 19:20-22. Purification for leprosy. Lev. 14:12-18. Accidental violation of Nazarite vow. Num. 6:9-12. 	<ol style="list-style-type: none"> Ram. Lev. 6:6. Ram. Lev. 5:15. Ram. Lev. 19:20-22. Lamb. Lev. 14:10, 13, etc. Lamb. Num. 6:12. 	<p>Sal Un Win Fra</p>
Meal Offerings	<p>NATURE: Nonbloody. Accompaniment of bloody offerings. Num. 15:3, 4.</p>	<ol style="list-style-type: none"> With all burnt offerings, regular, special, and personal. Num. 15:2-12, 28; 29. With all peace offerings. Num. 15:3; Lev. 7:11-14. Special cases. <ol style="list-style-type: none"> High priest's meal offering. Lev. 6:20-23. The shewbread. Lev. 24:5-9. The wave sheaf. Lev. 23:10-14. First-fruits loaf. Lev. 23:16, 17. Trial of jealousy. Num. 5:15. 	<p>Fine flour. Lev. 2:1, 2. Unleavened bread or cakes. Lev. 2:4. Unleavened wafers. Lev. 2:4. Fried cakes. Lev. 2:7. Beaten grain. Lev. 2:14-16. Barley meal. Num. 5:15.</p> <p>RULE: No meal offering shall be made with leaven, for leaven and honey shall not come upon the altar. Lev. 2:11.</p> <p>EXCEPTION: The loaf of the first fruits at Pentecost and the loaf with the thank offering shall be made with leaven, but they shall not be burned on the altar. Lev. 2:12; 7:12, 13; 23:17-20.</p>	<p>Sal Un Win Fra</p>
Pass-over	<p>NATURE: Prescribed. Sign & memorial. Ex. 13:9, 10.</p> <p>ACCOMPLISHMENT: Angel passed over. Ex. 12:12, 13.</p>	<p>Fourteenth of Abib, first month. Ex. 12:2, 6.</p>	<p>Lamb or kid. Ex. 12:5.</p>	<p>Bit Un Win Ages.</p>
In-cense	<p>NATURE: Prescribed.</p> <p>ACCOMPLISHMENT: Brought prayers before God. Ps. 141:2; Rev. 8:3.</p>	<p>Morning and evening. Ex. 30:7, 8. Day of Atonement. Lev. 16:12, 13. Special occasions. Num. 16:46, 47.</p>	<p>Combination of sweet spices. Ex. 30:34-38.</p>	

TUARY SERVICE, Prepared by Merwin R. Thurber

Accompaniments	Order of Procedure	Disposition
<p>General: t. Lev. 2:13. al offerings (Num. 15:2-12): For a lamb d—1/10 deal flour, 1/4 hin oil, 1/4 hin For a ram—2/10 deal flour, 1/2 hin 1/2 hin wine. For a bullock—3/10 deal 1/2 hin oil, 1/2 hin wine. cense, Lev. 2:1, 2. As general. As general—see Num. 8:8. z. Double general. b, c. As general. d. deal flour per lamb (double), oil, 1/4 vine (regular). e-i. As general. a. Assume general. b. 3/10 deal flour, oil, or 1/10 deal flour with oil. c. None. b. As general. None. As general.</p>	<p>Bullock, Sheep, or Goat. Leviticus 1 Offerer places hand on head of victim, and slays him. Priest sprinkles blood upon the altar. Offerer skins and cuts up animal, washing legs and inwards in water. Priest places fire, arranges wood, and places pieces of animal in order on the fire. Sacrifice is completely consumed on altar.</p> <p>Turtledove or Pigeon. Leviticus 1 Priest wrings off head, and burns it on altar. Squeezes out blood against the side of altar. Cuts out crop and removes feathers. Cuts bird open, but not apart. Offering is completely consumed on altar.</p>	<p>Blood—Sprinkled on the altar. Lev. 1:5, 11, 15. Fat, etc.—Not separated. Lev. 1:8, 12. Wave Offering—None. Whole Carcass—Burned on altar. Lev. 1: 9, 13, 17. Skin—Given to priest. Lev. 7:8. Crop and Feathers—Thrown on ash heap. Lev. 1:16.</p>
<p>ing of Thanksgiving. Lev. 7:12-14. Leavened cakes mingled with oil. Leavened wafers anointed with oil. ed cakes. Leavened bread, part of which is waved, given to the officiating priest. and Voluntary Offering. Num. 15:3-12. a lamb: 1/10 deal flour, 1/4 hin oil, hin wine. For a ram: 2/10 deal flour, 1/2 oil, 1/2 hin wine. For a bullock: 3/10 flour, 1/2 hin oil, 1/2 hin wine. All Offerings—Salt. Lev. 2:13.</p>	<p>(See Leviticus 3.) Hand on head of victim. Offerer slays animal. Priest sprinkles blood on the altar round about. Offerer waves breast, right shoulder, fat, etc., before the Lord. Lev. 7:29-32. Priest burns fat, etc., on altar. Rest is eaten. (See Disposition.)</p>	<p>Blood—Sprinkled on the altar round about. Lev. 3:2, etc. Fat, etc.—Burned on altar. Lev. 3:3-5; 7:31. Wave Offering—Breast and right shoulder go to priest. Lev. 7:31-36. Rest of carcass—Eaten by offerer. Deut. 27:7; 12:17, 18. RULE: Thanksgiving offering must be eaten the same day. Voluntary and vow offerings may be eaten also on the second day, but no later. Lev. 7:16-18.</p>
<p>t. Lev. 2:13.</p>	<p>Priest and Congregation. Leviticus 4. Hands on head of victim. Animal slain. Blood sprinkled before vail in holy place, and placed on horns of golden altar. Rest of blood poured out at foot of altar of burnt offering. Fat, kidneys, etc., burned on altar. Whole animal—with skin, inwards, dung, etc.—burned without the camp.</p> <p>Ruler and Common People. Leviticus 4. Hands on head of victim. Animal slain. Blood placed on horns of altar of burnt offering. Rest of blood poured out at foot of altar. Fat, etc., burned on altar. Priest eats flesh of animal. Lev. 6:25-29; 10:16-20. Occasional offerings apparently follow gen- eral rule. (For Day of Atonement sin offerings, see under Special Ceremonies.)</p>	<p>Blood—1. Priest and congregation—sprin- kled before the vail, and put on horns of golden altar. Rest poured out. Lev. 4:6, 7, 16-18. 2. Ruler and people—put on horns of altar of burnt offering. Rest poured out. Lev. 4: 25, 30, 34. Fat, etc.—Burned on altar. Lev. 4:8-10, 19, 26, 35. Wave Offering—None. Flesh—1. Priest and congregation—burned without the camp. Lev. 4:12, 21. 2. Ruler and people—eaten by priest. Lev. 6:25-29. Skin—1. Priest and congregation—burned with whole animal. Lev. 4:12, 21. 2. Ruler and people—not specified, but may assume it went to the priest. RULE: "No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burned in the fire." Lev. 6:30.</p>
<p>t. Lev. 2:13.</p>	<p>Same as sin offering, except blood. Lev. 7:1-7.</p>	<p>Same as sin offering (Lev. 7:1-7), except blood. It was sprinkled upon the altar round about, instead of being put upon the horns of the altar. Lev. 7:2.</p>
<p>t. Lev. 2:13. Lev. 2:27; Num. 15:4-11. ne, Num. 15:4-11. nkincense. Lev. 2:2ff.; 24:7.</p>	<p>General (Leviticus 2)—Bring offering to priest. Priest burns handful of flour with oil, and all frankincense; or portion of prepared bread with oil. Rest goes to priest. High Priest's Meal Offering—All burned. Lev. 6:23. Shewbread—Placed on table in holy place for a week, with incense on it. Lev. 24:5-8. Wave Sheaf and First-fruits Loaves— Waved before the Lord. Lev. 23:11.</p>	<p>Flour—Handful on altar. Lev. 2:2. Rest for the priesthood in general. Lev. 7:10. Prepared Bread—Portion on altar. Lev. 2:9. Rest to the officiating priest. Lev. 7:9. Shewbread—To priesthood. Lev. 24:5-9. Waved Part of Leavened Bread—In thank offering to officiating priest; rest to offerer. Lev. 7:13, 14; Deut. 27:7. First-fruits Loaves—To priest. Lev. 23:20.</p>
<p>er herbs. Ex. 12:8. Leavened bread. Ex. 12:8. ne (Jewish tradition). "The Desire of " p. 653.</p>	<p>a. Select animal on tenth of Abib. b. Kill on fourteenth at even. c. Sprinkle blood on doorposts and lintel. d. Roast animal entire. e. Eat with bitter herbs. f. Burn what remains. Burned before the Lord.</p>	<p>Blood—On doorpost and lintel. Flesh—Eaten by offerer and friends. Remainder—Burned.</p>

(Continued on page 26)

Special Ceremonies Tabulated*

Day of Atonement

TEXTS: Leviticus 16; 23:27-32; Num. 29:7-11.

OFFERINGS: Daily burnt offering; bullock for a sin offering and ram for a burnt offering for the priest; two goats for a sin offering and a ram for a burnt offering for the people; and for the day, one bullock, one ram, seven lambs, for a burnt offering, and one kid for a sin offering.

ATONEMENT CEREMONIES (performed by the high priest): (See Leviticus 16.)

1. High priest bathes and changes to white garments, after performing the morning ceremonies in his pontifical robes.
2. Presents bullock of priestly sin offering before the Lord; hands on head.
3. Presents goats, and casts lots to determine which shall be for Jehovah and which for Azazel.
4. Kills bullock and catches blood.
5. Takes censer and incense into most holy place and puts incense on coals.
6. Returns to court for blood of bullock, which he takes into most holy place and sprinkles on the mercy seat and before the mercy seat seven times.
7. Returns to court, kills Lord's goat, and enters most holy place with the blood, sprinkling as before.
8. Returns to holy place, and makes atonement for the holy things.
9. Returns to court, and makes atonement for the altar, sprinkling it with the blood of both bullock and goat seven times, and placing blood on the horns of the altar.
10. Confesses sins of Israel over head of live goat, and sends him into wilderness by a fit man.
11. Resumes pontifical robes, and offers fat of sin offerings, the burnt offerings for himself and the people, the burnt offerings for the day, and the kid of the sin offering for the day.
12. Resumes white robes for trip to most holy to fetch censer and incense plate. (Jewish tradition.)

The Nazarite Vow

TEXT: Num. 6:1-21.

Accidental Violation

OFFERINGS: Two pigeons—one for a burnt offering and one for a sin offering—and a lamb for a trespass offering.

PROCEDURE:

1. Shave head on first and seventh days of the cleansing.
2. On eighth day bring two pigeons to the priest, one for a sin offering and one for a burnt offering.
3. Bring a lamb for a trespass offering.
4. Shall lose the days that were before the defilement.

Fulfillment

OFFERINGS: Male lamb for a burnt offering, ewe lamb for a sin offering, one ram for a peace offering, basket of unleavened bread, cakes of fine flour, and the meal and drink offerings of the appropriate animals.

PROCEDURE:

1. Offer sin offering.
2. Offer burnt offering.
3. Offer peace offering with accompaniments.
4. Nazarite shaves head, and burns hair.
5. Wave heave offering.

Cleansing of the Leper

TEXT: Lev. 14:1-32.

* This tabulation of the special ceremonies—completing the table of the sacrifices of the sanctuary service appearing in the preceding opening—was prepared by Merwin R. Thurber, book editor of the Review and Herald Publishing Association, as one of the requirements of Professor Andreassen's class, The Sanctuary, in the Theological Seminary. Its value for reference will be apparent to all workers.

Preliminary Ceremony

OFFERINGS: Two sparrows, cedarwood, scarlet, hyssop, and running water.

PROCEDURE:

1. Kill one bird over earthen vessel filled with running water.
2. Dip living bird, cedarwood, scarlet, and hyssop into water and blood, and sprinkle leper seven times.
3. Let living bird go free.
4. Leper shaves and bathes on seventh day.
5. Leper returns on eighth day for concluding ceremonies and offerings.

(This same ceremony is used to cleanse a house infested with plague. Lev. 14:48-53.)

Main Ceremony

OFFERINGS: One male lamb for a trespass offering, one male lamb for a burnt offering, one ewe lamb for a sin offering; three-tenths deal flour mingled with oil for meal offering, and one log of oil.

PROCEDURE:

1. Slay trespass offering, and wave it and the log of oil before the Lord.
 2. Put some of the blood on the right ear, right thumb, and right great toe of the offerer.
 3. Sprinkle oil seven times before the Lord.
 4. Put oil on ear, thumb, and toe where blood was put.
 5. Pour oil over head of offerer.
 6. Offer sin offering.
 7. Offer burnt offering and meal offering.
- (In case of poverty, it will suffice to have one lamb for a trespass offering, and two pigeons—one for a sin offering and one for a burnt offering.)

Water of Separation

TEXT: Numbers 19.

USE: For purification from defilement received from dead body, bone, grave, etc.

PREPARATION:

(Any clean person may perform, but priest shall oversee.)

1. Take red heifer without the camp.
2. Slay animal.
3. Priest sprinkles blood toward the sanctuary seven times.
4. Whole animal is burned.
5. Priest casts cedarwood, scarlet, and hyssop into the fire.
6. Clean man gathers ashes, and stores them in a clean place without the camp.

PROCEDURE:

- (Any clean person may officiate.)
1. Mix ashes and running water.
 2. Sprinkle place of death first, if house or tent is involved.
 3. Sprinkle unclean person.
 4. Sprinkle unclean person on third and seventh day.
 5. Unclean person shall bathe himself on seventh day, and shall be clean at even.

Purification for Childbirth

TEXT: Leviticus 12.

SEPARATION: For a son, seven days plus thirty-three days. For a daughter, fourteen days plus sixty-six days.

OFFERINGS: Lamb for a burnt offering, and pigeon for a sin offering. In case of poverty, two young pigeons will do—one for a burnt offering, and one for a sin offering.

Purification From Uncleaness of Issue

TEXT: Leviticus 15.

OFFERING: Two pigeons, one for a burnt offering and one for a sin offering.

PROCEDURE:

1. Number seven days from time issue stops.
2. Bathe on seventh day.
3. Bring two pigeons to priest on eighth day.
4. Offer one for sin offering and one for burnt offering.

Trial of Jealousy

TEXT: Num. 5:11-31.

OFFERING: One-tenth ephah of barley flour.

OCCASION: If a man is jealous of his wife.

PROCEDURE:

1. Come before the priest with offering.
2. Priest shall prepare bitter water by mixing dust of the floor with holy water in an earthen vessel.
3. Priest pronounces curses for infidelity, writes them in a book, and blots them with the bitter water.
4. Priest waves meal offering before the Lord, and burns a handful on the altar.
5. The woman drinks the water.
6. If she is innocent, nothing happens; if she is guilty, the curses take effect.

Expiation of Uncertain Murder

TEXT: Deut. 21:1-9.

OFFERING: Heifer not wrought with, and not yoked.

PROCEDURE:

1. Measure from dead man to nearest city.
2. Elders of that city bring heifer to rough valley, unsown.
3. Strike off the heifer's neck.
4. Priests come near.
5. Elders wash hands over the heifer.
6. Elders proclaim their innocence.

FEASTS AND HOLY CONVOCATIONS

Sabbath

TEXTS: Ex. 20:8-11; Num. 28:9, 10.

TIME: Every seventh day is holy.

OFFERING: Two lambs for a burnt offering, besides the continual burnt offering.

New Moons

TEXT: Num. 28:11-15.

TIME: First day of every month.

OFFERING: Two bullocks, one ram, seven lambs, for a burnt offering, with appropriate meal and drink offerings. One kid for a sin offering.

Passover

TEXTS: Exodus 12; Lev. 23:5; Num. 9:1-14; 28:16; Deut. 16:1-7.

TIME: Fourteenth of Abib, the first month.

OFFERING: Paschal lamb.

Feast of Unleavened Bread

TEXTS: Ex. 12:15-20; 13:5-9; Lev. 23:6-8; Num. 28:17-25; Deut. 16:3.

TIME: Fifteenth to twenty-first of Abib.

OFFERINGS: For burnt offering, daily, two bullocks, one ram, seven lambs, with appropriate meal offerings; and one kid for a sin offering.

The first day and the seventh day shall be holy convocations.

Ceremony of the Wave Sheaf

TEXT: Lev. 23:10-14.

TIME: Sixteenth of Abib, the second day of the Feast of Unleavened Bread.

OFFERINGS: Wave sheaf or omer of barley, waved before the Lord; yearling lamb and its appropriate meal offering.

"Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God." Lev. 23:14.

Pentecost

TEXTS: Lev. 23:15-21; Num. 28:26-31; Deut. 16:9-11.

TIME: Fifty days from the wave sheaf.

OFFERINGS: Two loaves to be waved; and—

For the day, two bullocks, one ram, seven lambs, for a burnt offering, with appropriate meal offerings; one kid for a sin offering. Num. 28:26-30.

For the bread, one bullock, two rams, seven lambs, for a burnt offering, with appropriate meal offering; one kid for a sin offering; two lambs for a peace offering. Lev. 23:15-21.

The Ministry, July, 1939

Blowing of Trumpets

TEXTS: Lev. 23:24, 25; Num. 29:1-6.

TIME: First day of seventh month.

OFFERINGS: One bullock, one ram, seven lambs, for a burnt offering, with appropriate meal offering; one kid for a sin offering.

Day of Atonement

TEXTS: Leviticus 16; 23:27-32; Num. 29:7-11.

TIME: Tenth day of seventh month.

OFFERINGS: (See under Special Ceremonies, Day of Atonement.)

Feast of Tabernacles

TEXTS: Lev. 23:34-43; Num. 29:12-34; Deut. 16:13-15.

TIME: Fifteenth to twenty-first of seventh month.

OFFERINGS: First day, thirteen bullocks, two rams, fourteen lambs, for a burnt offering, and one kid for a sin offering. Each day thereafter, the number of bullocks is reduced by one, until on the last day the offering is seven bullocks, two rams, fourteen lambs for a burnt offering, and one kid for a sin offering.

Octave of Feast of Tabernacles

TEXTS: Lev. 23:36, 39; Num. 29:35-38.

TIME: Twenty-second day of seventh month.

OFFERINGS: One bullock, one ram, seven lambs, for a burnt offering; one kid for a sin offering.

Intent of Sacrificial System

(Continued from page 23)

of God in the time of the apostles for the transfer of their affections from the temple on earth to the temple in heaven. The people loved the temple. Around it the worship of Israel had centered for centuries. Here God had revealed Himself, here the sacred ark had had its resting place, here the white-robed priests ministered in behalf of God and men. But soon the whole service would cease. The temple would be broken down, there would not remain one stone upon another, and God's people would be scattered to the ends of the earth. Even the early Christian believers were bound to the temple with bands not easily severed. What would happen to them when the temple was no more? Would their faith by that time be anchored within the veil in the sanctuary above, and would they know of a surety that they had a minister in the heavenly sanctuary who would carry on the work though all things earthly decay? The Christians had accepted Christ as their King and prophet. Would they also accept Him as their priest? Did they know that there was a sanctuary in heaven, and that Christ was there ministering as their Advocate?

It is doubtful that the average Jew had any clear perception of a temple in heaven. He was perfectly satisfied with the temple on earth. And if he had a perception of a heavenly sanctuary, had he any clear knowledge that the priesthood on earth was only a type of a higher service in heaven? May we carry the question farther, and ask if the average Christian of that day had this clearly in mind? We

—Please turn to page 45



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.

DIET'S TRUE PERSPECTIVE

By M. A. HOLLISTER, *Associate Secretary,
General Conference Medical Department*

THE statement, "It's nobody's business what I eat," has been uttered a great many times as a defense against the diet feature of health reform. But those who thus express themselves overlook the broad concept of the instruction given us in this and other phases of healthful living. No doubt such persons have the idea that the principles of health reform in regard to diet are an infringement upon their liberties and free thinking. So let us address ourselves to the supposed "personal liberty" argument.

Freedom of thinking and acting is desirable when conducted in the right channels, but otherwise it is not so desirable. "All things are lawful unto me, but all things are not expedient." 1 Cor. 6:12. If thinking leads to wrong acting, it should be changed. No man "liveth to himself." This being true, others must be influenced by our thinking. "If thou be wise, be wise for thyself," is good counsel, but the results of so-called freedom of thinking may produce very unfortunate reactions that would not be wise.

I believe in freedom of thinking and acting when such freedom is along approved lines. Paul says, "Who by reason of use [the habit] have their senses exercised to discern both good and evil." Our thinking therefore should strengthen our ability to discern that which is good from that which is evil. No man has a free mind who, because of his thinking, is set adrift, bound in chains of disobedience or prejudice, and refuses to break from such bondage. He may be bound by the demands of appetite or passion, or he may be bound by custom or caprice, or by the presence of others enamored of some unfortunate attitude. Many years ago Channing said:

"I call that mind free which is not passively framed by outward circumstances, which is not swept away by the torrent of events, but acts from an inward spring from immutable principles which it has deliberately espoused. . . . I call that mind free that does not cower to human opinion and feels itself accountable to a higher tribunal than man's. . . . I call that mind free which through confidence in God has cast off all fear of wrongdoing."

That mind is free which Channing describes, not because of being incapable of wrongdoing,

but because of "confidence in God." Such confidence can come only by the assurance brought by obedience to God's requirements. This should be the basis of all true approach to health reform. A man's attitude toward one precept of the law of God is his attitude toward every other precept of that law. If he "offend in one point, he is guilty of all." If his attitude toward the diet instruction we have received is disobedience, then he is accounted as disobedient toward every other law of nature by "that higher tribunal."

Man is not my judge unless that man is myself. I am not to "cower to human opinion," not even my own. How unfortunate that my own acts should judge me unworthy of my desired reward. Shakespeare stated, "This above all; to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." And we may add, nor to God. That man's mind is not free who, hoping to be true to himself, refuses to order his life by the divine instruction given us. When we are motivated by the higher powers of the mind and by the determination to act in harmony with truth and true living, then our living may produce the desired objective.

"True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennoble the mind, refines the taste, and sanctifies the judgment. . . . Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings. It opens to the soul the never-failing fountain of happiness."—"Patriarchs and Prophets," p. 600.

Transgression of the laws of nature is sin as much as transgression of the moral law of God, for we are sinning against ourselves in either case. The ultimate result is certain—violation of one precept of the law makes one guilty of all. The wages of sin is death, in both the physical and the spiritual realm.

How necessary therefore that all bring their thinking into true perspective, measuring the present by the future, the temporal by the eternal. Then our eating will be to please ourselves, because it betters the physical and prepares for the spiritual. Thus pleasing our-

selves, we please our Creator. This freedom will not allow us to transgress either the physical or the spiritual law, for that would destroy the joy of true freedom, true living, and true religion.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "For not he that commendeth himself is approved, but whom the Lord commendeth." Our acts will not take on a selfish motive, because our living, eating, and drinking, or whatsoever we do, will be measured by the larger rule.



The First Work of Physicians

By WESLEY AMUNDSEN, *President, Texico Conference*

WHAT is the first work of Seventh-day Adventist physicians? The answer to this question is clearly set forth in the book, "Medical Ministry."

"The Redeemer expects our physicians to make the saving of souls their first work. If they will walk and work with God, in His love and fear, they will receive leaves from the tree of life to give to the suffering. His peace will go with them, making them messengers of peace."—Page 37.

As I read these lines, and then thought of the greatest of all medical evangelists, He who without institutions or medical equipment of any kind spent so much time healing the sick, I tried to visualize a scene which would revolutionize the work of medical evangelism in this country. I thought of the hundreds of fine Seventh-day Adventist physicians, established in many of the strategic places of our land, and of the influence these doctors would have in following the footsteps of the Master if they would heed His counsel in making the work of soulsaving their first work.

More and more the thought persists in my mind, What would happen if our physicians would walk the paths of the Master Healer? What would take place in the realms of the medical world if men could see a self-sacrificing group of men and women whose desire was not for the riches of this world, as brought in through treatment of diseases, but whose hearts were poured out in an unselfish ministry for the suffering ones around them? What would happen if these men and women who have attended God's place of training would be seen visiting the homes of the poor and downtrodden, those who are too poor to pay the fees of the medical profession and whose bodies oftentimes are wracked with pain because there is none to minister?

I know it sounds like a dream, and yet, do we not send men and women to Africa, to China, and to the outposts of earth, who carry on this service for the unfortunate? But you say, "In this country [U.S.A.] we have clinics

for the poor, and both county and city hospitals where they may secure help." Ah, yes, but there are few in such places, efficient though they are for the purpose for which they have been erected, who have any interest in the souls of men.

HEALTH EDUCATION EXPERIENCES

COMBINE PRECEPT AND PRACTICE IN HEALTH REFORM.—A young woman about twenty-seven years of age entered our maternity ward. Her

husband, aged thirty-one, had a good position in a bank, with an income which provided the couple with a good car and a comfortable home. The young woman, now a mother, had pimples which detracted from an otherwise attractive appearance. I noted this facial condition, together with the fact that after the fifth day I had removed three empty candy boxes from her bedside table. She remarked on the third day that her appetite had seemed poor for months, and I noticed that she drank very little water.

Occasionally, throughout the day, she would offer me candy. I would politely refuse or put some aside to take home to eat at mealtime, explaining the reason. I told her that the candy would spoil my appetite if eaten between meals, and that too much candy often causes skin eruptions. She suggested that perhaps she ate too much candy.

I gave her a series of short health talks on the use of too much sweets, and suggested that she drink at least six or more glasses of water daily, as this would aid in clearing up the skin condition. On the seventh day a friend came in with another box of candy, which my patient smilingly accepted, but did not open. She gave it to one of the delivery-room nurses. I was interested to note that she did not offer it to me.

When this young woman came back seven months later to our Hospital Day baby clinic, her complexion showed a marked improvement. She said that Junior did not seem to mind the fact that she did not stuff him with candy. At least she had not *cultivated* his sweet tooth. And I had preached to her so much on the subject of drinking water and of not eating between meals that I, too, improved in this respect.

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NINA WRIGHT.
[Senior Student Nurse.]

We are not to leave to charity that which God has given to us to do. The Saviour says, "I was sick, and ye visited Me. . . . Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto Me." Do we not minister to Christ when we do these deeds of loving service in His name? God desires to use the medical ministry in order to restore His image in man. Is this not of more value than the restoring of physical health?

"A great work is to be accomplished in setting before men the saving truths of the gospel. This is the means ordained by God to stem the tide of moral corruption. This is His means of restoring His moral image in man."—*Id.*, p. 187.

A SANITARIUM HEALTH-EDUCATION CAMPAIGN

By EDWARD L. MACDONALD, *Research Worker, Natick, Massachusetts*

IT has been said that one can tell an army man by his erect posture, a sailor by his stride, and a college professor by his looks in general. Why can we not tell the medical worker by some outstanding characteristic? Should not doctors and nurses display a more radiant health than lay people?

The officials of the New England Sanitarium, at Melrose, Massachusetts, thought the time had come to do something to make the average person cognizant of the radiance of health. The number of days of absence from work because of illness was not greater among the workers of the sanitarium than among those of other institutions in the community, and yet they felt that those who represent a Seventh-day Adventist health institution should possess a greater efficiency than the average hospital worker of the world.

Constantly dealing in health, the administrators knew that stressing health habits and health consciousness, and taking a worker checkup in terms of laboratory findings should, theoretically at least, be a means of fostering better health. To this end the officials set their mark—better health for institutional workers.

Health Contest Among Workers

On December 15, 1937, a health campaign was launched, to be run over a period of three months, to the middle of March, 1938. This period embraced a time during which the greatest total of days are ordinarily lost from upper-respiratory infections. The entire sanitarium family of 210 workers was divided into two sides, with a leader for each. The problems facing the leaders were: first, to generate a health consciousness; and second, to inspire the workers to health habits which would promote health. Through a combination of health habits and laboratory tests, the health of each would be demonstrated.

HEALTH CONSCIOUSNESS.—"Sales" promotional material was presented at regular as-

sembly to the sanitarium family. Motion pictures on health were shown, with films on travel and vacation scenes. Posters on food and nutrition were displayed, and the uses of proper rest, exercise, fresh air, water, sunshine, etc., were discussed, as a means of fostering health consciousness. This was so successfully done that it became the constant subject of conversation at the table, in the hallways, and off duty.

Who will dare to accept the challenge of Christ, and even here in America depart from the set customs of men in going out and seeking the lost in the name of Him who died for lost, perishing humanity?

HEALTH HABITS.—Securing a health-habit blank with numerical scoring was not as easy to do as fostering a spirit of health consciousness, for it seemed there was no such blank available. A questionnaire on health habits, which originated with Dr. Thomas Wood, of

Table and Weights Used for Health Habits

M—75		S.D.—10					
Habits	Wt.	A	U	O	R	N	
1. Trust in divine power	2	2	1	0	-1	-2	
2. Freedom from worry	2	3	2	1	0	-1	
3. Gratitude	2	3	2	1	0	-1	
4. Willing to persevere	3	4	3	2	1	0	
5. Baths per week	3	5	4	3	2	1	
6. Care of teeth	2	4	3	2	1	0	
7. Water between meals	4	6	5	4	3	2	
8. Relaxation	0	2	1	0	-1	-2	
9. Adequate sleep	3	5	4	3	2	1	
10. Recreation	4	7	6	5	4	3	
11. Exercise	3	5	4	3	2	1	
12. Wake refreshed	2	4	3	2	1	0	
13. Tonic bath daily	3	6	5	4	3	2	
14. Elimination	2	3	2	1	0	-1	
15. Bodily protection	3	4	3	2	1	0	
16. Proper shoes	1	2	1	0	-1	-2	
17. Care of hair and nails	2	3	2	1	0	-1	
18. Posture effort	4	5	4	3	2	1	
19. Weekly rest—spiritual	2	3	2	1	0	-1	
20. Regular meals	2	3	2	1	0	-1	
21. Nothing between meals	3	4	3	2	1	0	
22. Mastication	2	3	2	1	0	-1	
23. 20-min. meals, breakfast	2	3	2	1	0	-1	
24. Good appetite	2	2	1	0	-1	-2	
25. Vegetarian	2	3	2	1	0	-1	
26. Milk, grains	2	3	2	1	0	-1	
27. No drugs	2	2	1	0	-1	-2	

Columbia University, was chosen as a basis. But this questionnaire also revealed the organic condition of the health checkup, and since the weights were a part of this organic checkup, new weighing measures had to be devised for the health habits.

I was assigned the task of evaluating weights for each of the twenty-seven habits listed in this blank. Statistical procedure is greatly helped when an objective criterion is used. Those in charge suggested that a combination of the average weight, average blood pressure, and highest hemoglobin should, from a laboratory standpoint, constitute this criterion for a standard score. These criterion scores were prepared in three sets—superior, average, and poor. The superior was called Q_1 , the average Q , and the poor group Q_3 . These were grouped with the answers given for each of the twenty-seven items in the questionnaire appearing herewith, in which the "A," "U," "O," "R," and "N" were to be interpreted as *Always, Usually, Occasionally, Rarely, and Never*.

By combining the coefficients of reliability with the standard deviation for each item after a technique devised by Kelley ("Interpretation of Educational Method," pp. 66-71), the scores were computed for the health habits. Each individual's score was standard scored and

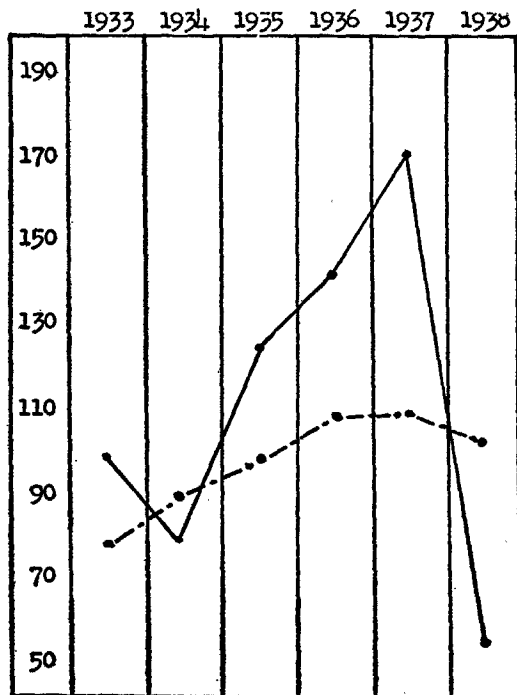
added to his criterion score of weight, blood pressure, and hemoglobin. Since both the criterion and the health-habit scores were in terms of standard scores, they were comparable and could be dealt with as of equal weight.

Tests were given on December 15, and again on March 15. Those individuals who made a gain "in terms of standard scores," added points for their side to win. Those who lost points, deducted points from their side. Each individual knew nothing of his rating on the first paper until after he had finished the second test. However, he did know the results of the laboratory work. There is every reason to believe that these reports were filled out honestly, for the results were indicative of that type of atmosphere.

Results of the Health Campaign

The results of a health contest are found, we might say, in the "ability to go places and do things," and not in terms of graphs, or which side won. The accompanying graph reveals the number of days lost through illness, over a five-year period, by the workers in the sanitarium. The results secured as indicated by the graph need no comment. Attention to health habits and an atmosphere of health consciousness is largely responsible for

HOSPITALIZATION DAYS DUE TO UPPER RESPIRATORY INFECTIONS
For December, January, February, in Years 1933 to 1938



No. of Institutional Workers ———:
No. of Hospitalization Days - - - -



No. of Students of Nursing ———:
No. of Hospitalization Days - - - -

the decrease in days lost and the increase of health efficiency.

At the close of the contest, after filling out their second health-habit questionnaire and taking their laboratory test, one hundred seventeen workers also filled out the questionnaire sent out by the Vitality Records, Inc., 26 W. 44th St., New York City. These felt they had not only striven for, but had achieved many rounds in the ladder of health, and had laid a foundation for a longer and more useful life. All felt a degree of satisfaction in that the institution had achieved its goal, and those who participated had received a greater spontaneity for healthful living.



Health Education in England

AT the British Union Conference Ministerial Institute, held in May of last year at Watford, England, the subject of health education was not neglected. Material from two of the papers presented is reproduced herewith, almost in entirety, and an extract from a third. It will be noted that in connection with institute work we must present topics that are adaptable to the needs of the country as well as the group to whom the health counsel is given.

In the paper from Dr. J. E. Cairncross, medical superintendent of the Stanborough Park Sanitarium, we note that he presents in a scientific and forceful way the importance of whole-grain foods and the harmful effect of the use of refined flour and sweets by so many British people. He concludes his remarks by quoting a summary of what a healthful dietary should contain. His counsel was based on a British authority on nutrition, Sir Robert McCarrison. This summary follows:

"To ensure perfect nutrition and a high grade of physical efficiency and health in human beings, the following foodstuffs are recommended:

"1. A good whole-grain or a mixture of whole-grain cereals, or a good whole-meal bread. [Under this category would come our excellent food product, Granose Biscuits.]

"2. Milk and the products of milk—butter, cheese curds, buttermilk.

"3. Eggs.

"4. Green-leaf vegetables.

"5. Root vegetables, such as potatoes, carrots, etc.

"6. Legumes.

"7. Fruit.

"8. Water."



Introducing Health Education

By J. M. HOWARD, Minister,
South England Conference

WE have found three methods effective in introducing health education in public work. First, there is the obvious method of presentation from the platform. We should aim to give a moderate, common-sense tone in

such a presentation, avoiding foolish extremes and the impression that we are food cranks. Let us not fall into the error of quoting Leviticus as a law against unclean meats for these days, or we shall find ourselves in an untenable position when we tell the same audience that the ceremonial law was nailed to the cross. We must by all means preach and practice the full health message, but upon a defendable and logical basis.

A second method of presentation is giving a health demonstration in a hired hall. This, when well organized, can be a great help in giving publicity to our health work, and in leading new believers to feel that the health message is a going concern. These demonstrations can usually be made self-supporting. Great care should be exercised in the selection of a well-qualified individual to give the demonstration.

Still another method is conducting a comprehensive series of cooking classes. We have usually found it wise to hold these classes in our own homes, so that they are under our direct control. The method we use is to give a course of six classes covering every phase of health cookery that the average housewife is likely to need. During each class period, four or five vegetarian dishes are made and a dozen recipes given. By the end of the course, those in attendance have about seventy practical recipes to use.

The field we usually cover in the six lessons includes: (1) nut savories, (2) legumes, (3) cheese and egg dishes, (4) soups, stews, gravies, and sauces, (5) how to use our patent nutmeats, (6) healthful beverages. It is our duty to provide those who attend our classes with all the practical information at our command. For those who cannot attend the more comprehensive classes, we provide a stenciled sheet of about fifty recipes.

We have a profound conviction that our sisters must be armed with a knowledge of sources where wholesome protein elements can be secured, before they are made aware of the present dangers in flesh foods. The health message is often seriously prejudiced by the efforts of well-meaning but uninstructed or half-instructed new disciples. "A little learning is a dangerous thing."



Health Teaching in Public Work

By B. A. WILLIAMSON, L.R.C.P. & S.,
Stanborough Park Sanitarium, England

MUCH is being done at present here in England along health-education lines, but there are principles in the maintenance of a high standard of well-being in which the public health services still are far behind those of the Seventh-day Adventist health message. Our effort consists principally in the reitera-

tion of simple rules of health, hygiene, and the adequate aiding of nature in combating disease. This effort must be guided by such high-minded lay education in health as is found in the pages of "Ministry of Healing."

If from among the nurses graduated at our sanitariums, there can be taken representative characters, appearing in uniform, to aid in our evangelistic efforts, discussing health questions and emphasizing the fact that the Adventist people are a health-conscious body, much good will accrue, I am sure. Ministers, self-instructed through "Ministry of Healing," or guided by a nurse, should bring to new converts the blessings of reform—not as a millstone with which to sink them, but as a better way of living.

For the purpose of educating new converts healthwise, it would be well if churches in large centers could give some financial support to establishing a nurse in their community. Another plan with greater possibilities is for several workers to establish a hostel as their headquarters, pooling their ideas and resources. Such a group might consist of a Bible worker, two nurses, two or three colporteurs, and a part-time housekeeper. With the literature work as strong as it is in the British Union, such a plan would be more feasible here than in the United States. By the nurses' giving treatments to the sick among those whom the colporteurs have contacted, a friendly influence for health reform is established, and the Bible worker, and eventually the minister, can reap results.

Nurses with public-speaking ability can make valuable contacts with women's cooperative guilds and other organizations. The closest cooperation should exist between the medical ministry and such auxiliary activities as our food factories and the publication of our health magazines. Much more could be done than is being done. The backbone of health propaganda in any country is its medical institution. It is only as the methods and the personnel of an institution become known in any locality that the greatest good can be derived.



NATIVE NURSING IN AFRICA.—The nursing profession has been taken up widely by Bantu women [of Africa]. These nurses do noble work in the towns with their crowded, poorly housed, underfed thousands. The call for nurses has been most urgent in urban areas, and many of those who have qualified in mission hospitals, such as the Victoria Hospital of the Church of Scotland in Lovedale and the American Board Mission Hospital in Durban, have found employment in the city locations (townships for Africans). There is such an urgent call for nurses that not nearly enough are being turned out from year to year. The rural areas are now also being served. Special gratitude is deserved by great missionaries like Dr. N. Macvicar of Lovedale and Dr. J. B. McCord of Durban, both now retired, for they have seen to it that this side of Christian education was not neglected.—Mrs. Z. K. Matthews, in *Religious Digest*, May.



Association Notes

FROM the May 1 issue of the *Inter-American Division Messenger* we glean the following item concerning the work in Mexico: "The light is breaking

through and flashing forth, until southern Mexico especially is really blazing with the truths of the message. Practically all the workers in Mexico are medical missionary workers. Our evangelists and colporteurs and practically all other workers give good attention to this work, and as a result, prejudice is breaking down and doors are opened to our workers as they advance the cause. Elder C. E. Wood, with his committee, is giving constructive leadership in every phase of our work in the field. The work is advancing solidly, evenly, and progressively."

❶ WE believe many of our doctors and nurses are enjoying special experiences in the medical missionary field which would be of very real encouragement to others if they knew of them. We therefore extend this invitation to you to write us a brief account of your medical missionary experience for the columns of this section of *THE MINISTRY*. Those experiences which proved of benefit to you may be instances in connection with calls in the homes of the people, at the office, with an evangelistic effort, in your local church, or at the institution with which you are connected, and may in turn be a blessing to others if passed on.

❷ THE following, taken from *Hospitals*, journal of the American Hospital Association, may be of interest to our sanitarium managers as a suggestion for a smoothly working organization, especially if they are making use of the chart adapted by our medical convention held in Battle Creek, Michigan, October, 1937. (See page 67, Report of Medical Administrators' Council.)

"In our hospital, we have a master chart showing how the authority of the governing board progresses through the director to each department head. In addition, there is a separate organization chart for each department showing the progression of the department head's authority to each one of the departmental employees.

"It has thus been easy to provide each department with copies of the master chart, and of the chart of the particular department. This scheme makes the details of the organization clear to any employee who cares to study the charts, which are posted in each department. The fact that we have not attempted to show the details of all departments on one chart has made it possible for the department charts to be completely detailed."



The Golden Rule of Health

Do unto your body as you would have your body do unto you.

FAULTY FOOD HABITS AND DISEASE—No. 2

By G. K. ABBOTT, M.D.,
St. Helena Sanitarium

THE animal experiments reported in the previous article compared the effects of the diets of India with those of the various classes of the English nation. It seemed from these experiments that the diets of the English people resulted in a great preponderance of the common diseases of the respiratory and gastrointestinal tracts. Among these respiratory diseases are many that are recognized as due to infections; that is, of germ origin, such as pus in the sinuses and the middle ear, bronchitis, pneumonia, bronchopneumonia, and other infections such as boils and abscesses. Regarding the occurrence of pneumonia as related to the diet, Dr. Alexis Carrel, of the Rockefeller Institute, makes a remarkable observation:

"The frequency of pneumonia may also be modified by food. The mice belonging to one of the strains kept in the mousery of the Rockefeller Institute died of pneumonia in proportion of 52 per cent while subjected to the standard diet. Several groups of these animals were given different diets. The mortality from pneumonia fell to 32 per cent, 14 per cent, and even zero, according to the food."—*Man, the Unknown*, p. 207.

From voluminous research it is now known that susceptibility to pneumonia is due to lack of vitamin A, and consequent failure in the maintenance of the normal structure and function of the respiratory mucous membranes which prevent the entrance of germs into the tissues, and the further failure of the internal protective efforts of vitamin C, and possibly other dietary factors, in neutralizing the toxins or destroying the germ. A definite relationship of the dietary lack of vitamin C to rheumatic fever has recently been discovered. Nearly all dietary deficiencies, and many dietary excesses, prepare the body for infections. Sometimes they are the real determining factor, as shown by susceptibility and so-called natural immunity.

Relation of Diet to Disposition

"Many spoil their dispositions by eating improperly. . . . It is possible for one to spoil his spiritual experience by an ill-use of the stomach."—*Counsels on Diet and Foods*, p. 126.

"Against every transgression of the laws of life, nature will utter her protest. She bears abuse as long as she can; but finally the retribution comes, and it falls upon the mental as well as the physical powers."—*Id.*, p. 120.

That improper diet and eating have much to do with the disposition as well as with gross physical disease is not unknown to experimental science, even though animals cannot be used to demonstrate the production of mental disorders. Concerning the wide range of diseases produced by faulty diet, Wrench says:

"The list is, comparatively speaking, almost as complete as the list of contents of a stately book of

medicine. The diseases of the mind and other very special diseases are omitted. One cannot exactly diagnose neurasthenia, hysteria, and schizophrenia, in the rat.

"Yet even in rats, conditions like these arise from faulty diet. For example, in later experiment, McCarrison gave a set of rats the diet of the poorer classes of England: white bread, sweetened tea, boiled vegetables, tinned meats, and jams of the cheaper sort. On this diet, not only did the rats grow badly, but they developed what one might call rat neurasthenia, and more than neurasthenia. They were nervous and apt to bite their attendants; they lived unhappily together, and by the sixteenth day of the experiment they began to kill and eat the weaker ones among them. . . .

"We are left, then, at the end of these experiments with two vividly contrasting sets of little animals in this small 'universe' of Coonoor—those on good and those on faulty diet; the healthy and the sickly; and certain mental characteristics in contrast—the good-tempered and live-and-let-live on the one hand, the bad-tempered and cannibalistic on the other."—*The Wheel of Health*, p. 38.

Speaking of his personal visit to Doctor McCarrison's experimental station at Coonoor, Doctor Heiser says:

"As I approached the first cage, a heavy, stocky rat lunged viciously at me. His hair was rough, his whiskers bristled threateningly. . . . He was ready to fight at the drop of a hat. From the time he had been weaned he had been fed on white bread and jam, boiled beef, boiled mutton, boiled fish, boiled vegetables, boiled tea—the English workman's daily fare. It was apparent that he and his fellows partook of the nature of the Britons, and never, never would be slaves.

"Next to them, pink eyes round and placid, were the rats brought up on the Sikh and Pathan diet. They were as large as the British rats, but their fur lay sleek and smooth; and they were gently disposed."—*Reader's Digest*, March, 1938.

That even insanity occurs in the deficiency disease, pellagra, has been known for many years. Very recent experiments with a newly identified fraction of the vitamin B complex in the treatment of insane pellagrins, have produced complete mental restoration in four to six days. (See *Journal of the American Medical Association*, May 14, 1938, p. 1665; June 18, 1938, p. 2065; Aug. 13, 1938, p. 584.)

To the dietary production of all this great variety of disease, one might add, if space permitted, the effects in detail of the total or relative lack of each of the various food elements which regulate the growth, structure, and function of the numerous tissues, organs, and systems of the body. These regulative substances are the vitamins, minerals, and certain amino acids. The known distinct fractions of the vitamins or essentially separate vitamins are at least twelve main ones and several others less perfectly known, or problematic. It is this field of research which is revealing the causes of many other diseases of hitherto obscure or unknown causation.

A brief scanning of literature at hand shows

a very large number of these diseases and disorders in which a faulty or unbalanced diet is wholly or largely the cause. Among them are night blindness, colds, acne, dental cavities, pyorrhea, gingivitis, trench mouth, spinal-cord degenerations, nerve degenerations, loss of appetite, constipation, stunted growth, degenerations and other disorders of the ductless glands (pancreas, thyroid, adrenals, testes, ovaries, pituitary, thymus), scurvy, purpura hemorrhagica, rickets, failure of callus formation after fractures, tetany, congenital pyloric hypertrophy and stenosis, malformations of the teeth and jaws, cataract, psoriasis, pruritis (certain types), eczemas (certain types), secondary anemias, and pernicious anemia.

Dietary excesses of protein, acid ash, or animal fats, as well as dietary deficiencies, play an even larger part in some diseases such as Bright's disease, arteriosclerosis, high blood pressure, cardiac hypertrophies, apoplexy, cirrhosis of the liver, and in some skin diseases such as psoriasis, general pruritis, and certain eczemas.

Many years ago Sir William Osler said, "Ninety per cent of all conditions outside of acute infections and traumatisms, are directly traceable to diet." And now the predisposing and really determining cause of many infections has been found to be dietetic. By far the larger proportion of degenerative diseases, such as those of the liver, heart, blood vessels, and kidneys, are also directly traceable to diet. These are the "current customs" and "popular errors in regard to diet." We cannot say what the whole truth might reveal, but from what is now known (and without any attempt to say what proportion), the statement, "The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet," would seem a very conservative statement.

Influence of Diet on Heredity

The statements in regard to the hereditary transmission of disease originally due to transgressions of parents and their faulty diet ("Counsels on Diet and Foods," pp. 117-119, 120), deserve more consideration than can be given here. The statements concerning the effects of transgression of natural law on longevity find striking scientific confirmation by H. C. Sherman in regard to the single factor of diet:

"As there has been so strong a tendency to attribute longevity entirely to hereditary factors, it may be worth while to emphasize the fact that here in parallel groups of exactly the same heredity, the influence of food on longevity is demonstrated with such degree of mathematical certainty as is represented 'by chances' much better than 10,000 to 1, or with a hundredfold greater certainty than is usually considered necessary for the conclusive establishment of such scientific observations."—"High Blood Pressure," pp. 160, 161.

The degenerative diseases are particularly related to longevity, for they cut the thread of life prematurely in a most notable and often

tragic manner. Specifically, concerning hereditary kidney disease due to meat eating, Doctor Newburgh, of the University of Michigan, reports some very enlightening experiments showing the deceptive effects of external appearances while internal organs are fatally injured. (Id., p. 67.) Doctor Hindhede of Denmark gives other facts of undeniable significance in connection with the degenerative diseases and longevity. (Id., pp. 84-86.) Also, arteriosclerosis in its first stages has been found in young children and even in the newborn and the fetus. (Cowdry, "Arteriosclerosis," p. 13.)

In connection with this subject, a further statement is made which all of us should heed. "Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health."—"Counsels on Diet and Foods," p. 122. In view of all this, we can see the importance of including health subjects in the curriculum of every academic and college course in all our denominational schools.

Current Medical Notations

DR. THURLOW C. NELSON, head of the department of zoology, Rutgers University, reported before a conference of New York and New Jersey health officers that "18,000,000 persons in the United States have trichinosis, the worm disease from eating undercooked pork. The disease is painful, as the worms enter the more active muscles, such as chest, heart, eyes, and tongue. If too many of the parasites are eaten with undercooked pork, death is likely." Doctor Nelson said the spread of trichinosis is unrecognized, and is a national health problem. "Particularly disturbing," he said, "is the fact that the medical profession as a whole does not recognize this parasitic infection, but writes down a diagnosis of typhoid, intestinal flu, pleurisy, or may even operate for appendicitis. In all, some sixty diseases have been confused with trichinosis."



FEDERAL health statistics in the United States reveal these informative facts:

Four million persons are incapacitated by illness in an average day of every year.

Over 40 per cent of counties with a population of seventeen million in the United States do not have a registered hospital.

In 1936, nearly 250,000 women did not have a physician to care for them at time of childbirth.

Twelve thousand mothers die each year as the result of childbirth.

Every year seventy million sick persons lose a billion days of gainful labor.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Union Holds Near-by Effort

IN response to a request from the Iowa Conference, the Union College Student Ministerial Association sponsored a series of meetings in Shenandoah, Iowa, under the direction of Elder J. W. Rowland. From the first the attendance was good, reaching as many as one hundred a night. Some remained after each service to ask questions and to get free literature. Several books were sold.

During the half hour preceding the song service, the nurse connected with the effort conducted a free clinic, to which all who had health questions were invited to come, and a short health talk was given each night on simple, everyday problems of healthful living. Special music was furnished by students from the college, and a question-box service was conducted each week.

Five people have taken their stand for the truth, and are keeping the Sabbath. There are also several more who are very much interested, and we are now conducting studies on the Community Bible School plan, under the direction of Elder Osgood, president of the Iowa Conference. The evangelistic company is meeting periodically with these new converts to help them with their studies and to establish them in the truth.

P. C. JARNES.

[Student Leader, Shenandoah Effort.]

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Collecting Hymns as a Hobby

By PAUL O. CAMPBELL, *Evangelist,*
Central California Conference

THOSE who have followed the suggestion in a former article [May, 1939, *MINISTRY*] have discovered that musical appreciation grows keener with the memorizing of a few hymns. They have also discovered that it takes more than a good tune to make a good hymn. A song which seems good at first may not wear. It takes a real song with a message to live. The experienced, therefore, choose songs carefully.

There are several ingredients that go to make up an effective hymn or gospel song; namely, words, melody, harmony, and rhythm.

The words are as important as the melody. They should carry a message, be thought-provoking, and challenge to new activity. The melody should be singable. Hymns are usually sung in concert, and of course harmony always increases the pleasure of the singing.

All songs, including religious songs, must have proper rhythm. But within the rhythm lies a danger. A small change in rhythm can so overbalance the whole song, that it becomes a monstrosity. All normal people like proper rhythm, but it should not be distorted. Rhythm can be powerful without being crude, interesting without being cheap. It can be inspiring and alive, without borrowing an atmosphere of frivolity from the world.

Now for a suggestion that will add zest to hymn study. Memorizing a few hymns tends to make the reader hymn-conscious. Why not let this consciousness help in further enjoyment? Men with hobbies make all kinds of collections. Why not make a collection of favorite hymns? Make a scrapbook of songs that you like. With this new-found appreciation, song collecting will be a real pleasure. Use an old prospectus or a loose-leaf notebook, and paste the songs in it. Sing these songs often. Some songs that at first were thought quite good will be discarded as the days go by. Other songs which at first seemed rather unattractive will take the place of those that have been discarded. Soon there will be a desire to know something of the history and legends of certain favorite songs.

Thus the collector will find himself launched into the subject of hymnology. One day he will awaken to find himself with a new and interesting hobby, one that will bring him rich reward. With this new interest awakened, there will be a growing desire to sing, in both solo and ensemble work. Melodies will take hold of the heart. Words, newly appreciated, will unconsciously demand a clearer pronunciation and a better diction. Thus the singing voice will be improved, and the singing itself will become a pleasure.

When called upon to sing, some hesitate because the voice has not been too well-trained; others because there is nothing at hand but an old, familiar hymn. But sometimes this is a great mistake. If the singer has prayed over a song as he would over a Bible study, if he has read the words over on his knees, asking the Spirit of God to burn those words deep into his own heart, that song will very likely reach the hearts of the hearers. The song may be an old one, or the voice may be more or less untutored, but somehow God uses such singing to His glory. Even if the voice is perfect, if it be not motivated by a heart on fire from heaven, the song will fall dead upon hearts longing for salvation.

Why not pray over a song as over a sermon? Then let the heart sing it. Thus, men will be touched, and souls will be revived.

Calvary's Triumph

L. E. F.

(D.icated to my wife)

L. E. Froom

p Slowly.

1. On the cru - el cross for me, — Died the man of
 2. All a - lone He died that day, — Died my sins to
 3. Lord, Thy Love hath won my heart; In Thy serv - ice

Cal - va - ry; Died that I might live for aye, —
 wash a - way; Bro - ken heart - ed on the tree;
 give me part; Tell Thy love o'er land and sea,

CHORUS. *mf* (a tempo.)

Live be - cause He died that day. See Him hang - ing
 Rec - on - cil - ing God and me.
 That sin's cap - tives may be free.

on the tree, — Hang - ing there for you and me;

Love in - car - nate, Love sub - lime; Bound - less love, and grace di - vine.

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THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Connect Science With Scripture

By GEORGE MCCREADY PRICE, *Veteran Science Teacher, Pomona, California*

IN this day and age of the dominance of the evolution theory, it is incumbent upon the minister to know not only his Bible, but the scientific evidence that assuredly supports the Word. From the many statements in the writings of Ellen G. White, it is clear that an advanced theological training of a special degree and quality is demanded by the conditions of our time. In describing the need for such training, and the utter unpreparedness of those who do not receive this education, Mrs. White says:

"Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires knowledge of scientific as well as Scriptural truth."—*Testimonies*, Vol. V, p. 390.

It seems self-evident that "the strange forms of error" here referred to include the various aspects of the evolution philosophy which we see all around us. And it is certainly a fact that young ministers need "a knowledge of scientific as well as Scriptural truth" in order to be prepared to meet these modern issues. Here, then, is an aspect of advanced ministerial training which has hitherto been too neglected, but which is urgently needed today. Again, we are told:

"A knowledge of science of all kinds is power, and it is the purpose of God that advanced science shall be taught in our school as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work."—*Fundamentals of Christian Education*, p. 186.

Some may contend that the "advanced science" here spoken of means the various lines of science embraced by the field of medicine. But even though it may include the medical sciences, we should not limit the meaning to this branch alone. Especially in view of the "strange forms of error, religious and philosophical combined," which we find all around us, we shall be making a sad mistake if we do not realize that the times demand a special preparation to meet the specific needs of the world today—a world sick in body, headed for ruin because of false ideas and false theories.

It was said regarding our first college that it should "take a higher position in an educational point of view than any other institution of learning." And the particular way in which this was to be accomplished is stated

thus: "The great object in the establishment of our college was to give correct views, showing the harmony of science and Bible religion."—*Testimonies*, Vol. IV, p. 274. Battle Creek College is no more. Instead, we have a number of colleges here and there, but there can be no doubt that the original object in the founding of our first college should still be the aim of all our advanced training schools.

All our colleges carry on acceptable work in the various laboratory sciences, and doubtless these sciences are being taught from the Christian point of view. But it seems that this is not enough. For the special training of our young ministers and other public workers, we need to offer other fields of science which will correlate the results of all scientific study, and show in a definite, concrete manner the ways in which all the modern scientific discoveries are in harmony with Bible religion. It is only a matter of common sense for us to say that all this means advanced work, very advanced work. It means that these other sciences will probably have to be added to what we have already been giving. What we have been offering is good and necessary. But here is a program of preparing a few capable workers to engage in a very special line of work for these times.

It seems that this is what is referred to as the advanced science which is to be taught in our schools, "as a preparation for the work that is to precede the closing scenes of earth's history." It is not mere scientific work of the laboratory kind that is here referred to; but a wider and higher sort, a gathering up of the results of all that has been discovered, and placing these modern facts in a real Biblical setting, as demanded by the needs of the present day.

Every year we spend thousands of dollars for equipment, and for the teaching of such laboratory sciences as physics, chemistry, and biology. But what is being done in actually preparing our graduates to correlate all these modern sciences together, and to see their bearings on the religious and philosophical problems which they will meet as soon as they step outside college doors? This is a very urgent need confronting our colleges at the present time.

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"Too Busy to Read"

THE editor of a denominational paper recently deplored the oft-repeated phrase of ministers, "Too busy to read." In discussing the facts regarding the lack of inspirational reading on the part of hundreds of preachers, one remarked, "Preachers are *too* busy, because they do not read." The discussion brought to mind a statement of W. O. Rogers

regarding his own individual experience. . . .

"There were always more things to be done than there were hours. It was not only sermons, Sunday school lessons, weddings, funerals, committee meetings, pastoral visiting, but a thousand extras that were always crowding in. Instead of leisurely going to my desk and writing sermons as the spirit moved me, that desk always held a dozen tasks, each one clamoring to be done. It was a never-ending problem which one was *most* pressing. I would begin on one, only to find that it must be dropped half done in order to have some other finished on time. Prayer meeting talks were gotten up the last minute. Sermons were finished Saturday midnight. Reports went in late, important letters were neglected. General reading was largely *crowded out*. I jumped back and forth from one thing to another like a contractor with a dozen unfinished houses on his hands, and with no knowledge of the materials available for use.

"I wished for a foreman to lay out the work for me, to tell me just what to do next, and to bear the responsibility of seeing that things were done *on time*. One day I read a magazine article about Stanley Ketchell, a prize fighter whose record was an almost unbroken string of victories. The sport writer explained how Ketchell made his mind rule his body. Before going into the ring and all during a bout he would talk to his body as if it were a separate person and he the trainer. 'That's all right; that didn't hurt you any,' he would say to himself when his opponent landed a blow. 'That will only encourage him and help bring him within reach.' He would coach his body along until the right moment came, and then say, 'Now, old fellow, go in and finish him.' And victory usually came in the next three minutes.

"If a prize fighter can make one part of himself coach another part," I said to myself, 'why can't a minister do the same?' Why couldn't I make my body and mind act as my coach or trainer, and plan my work for me as I should do it, and then make me do it? So, next morning, instead of sitting around reading the papers and wondering what to do at first, I jumped up from the breakfast table and said to myself: 'Now you go out and get a little fresh air in your lungs by raking the back yard for half an hour; then come into the study and I will give you your instructions for the day.'

"In thirty minutes I was back at the desk making out a list of the things that must be done by noon, the calls that must be made that afternoon, and the engagements for the evening. I marked off everything that was not absolutely necessary, arranged the desk work in the most advantageous order, and marked after each item on the list the time that should be given. Now I said to myself, 'Let's see if you can get this desk work out of the way by noon.' I went to work and did it, and not once was I tempted to jump up and go at something else that suddenly seemed more important than what I was doing. The boss had laid out my work, and I was bound to obey his orders."

Mr. Rogers goes on to tell of the satisfactory completion of his day's work, and the satisfaction he experienced in being able to "lock his office." Some may read the statement and feel that one could do this for a time, but what can be done one day can be done another day. It is simply a matter of being your own boss, instead of letting a thousand things boss you. Why not try it, and have the boss assign specific hours for reading and study.

Preaching is the supreme business of the preacher. You cannot preach, if you are dissipating your time and energies running about aimlessly. You can preach if you keep your well of inspiration filled with the spirit of the Holy Ghost.—*Expositor*.

REALM OF RESEARCH

Historical and Scientific Findings

Settlement of Roman Question—2

By H. L. RUDY, President, Central European Division, Section II

THE great settlement of the Roman question on February 11, 1929, consisted of three parts: (1) a political treaty, (2) a financial convention, and (3) a concordat. These different agreements as incorporated in the Lateran Treaties, were necessary to cover the three great aspects of the Roman question.

The Lateran Pact did not settle all differences. The respective spheres of influence of church and state needed further definition. The outstanding quarrel between Mussolini and the pope came in 1931. On May 25, Pius XI issued his encyclical "Quadragesimo Anno," in honor of the fortieth anniversary of the issuance by Leo XIII of his encyclical on labor, "Rerum Novarum."

"The encyclical deplored the fact that 'the whole economic life has become hard, cruel, and relentless in a ghastly measure.' The pope urged a 'just' wage, advocated the attainment of some property by the workmen, and recommended that wage earners be made 'sharers in some sort of ownership or the management of profits' of capitalistic enterprise. Communism was declared 'detestable,' and socialism and Catholicism were called incompatible. Pius lamented the 'dreadful scourge' of unemployment and blamed it, in part, on the 'extreme freedom of competition.'"

"Lest this plaint against unrestricted competition be considered an endorsement of the Fascist system, however, the pope said: 'It is to be feared that the new syndical and corporative institution possesses excessive bureaucratic and political character, and that notwithstanding [certain general advantages] it risks serving particular political aims rather than contributing to the initiation of a better social order.' Pius also protested, and this could apply only to Italy and the Soviet Union, that the 'destruction of a variety of prosperous institutions that were originally linked with one another has caused society to consist virtually of only individuals and the state.' Such ideas were displeasing to the Fascists. They maintained that the pope had no right to pass judgment on economic and social matters. Pius, on the other hand, held that the church could not surrender its right to exert influence over the economic and social welfare of the family."—*Langsam*, "The World Since 1914," p. 399.

From May to September, 1931, there was a bitter conflict between the church and the state in Italy.

"An open break between church and state soon threatened, for besides this difference of opinion there existed conflicting views regarding the education of Italian children and the activities of the Catholic societies. Before long Fascist students started destroying church property, trampling the pope's portrait, and attacking priests. On the ground that it was engaging in political activity, Mussolini, on May 30, 1931, closed all clubs of the Catholic Action, and on the following day he dissolved all Catholic societies not directly connected with the Fascist party.

"Pius denied that the Catholic Action was dabbling in politics and accused the government of violating the Lateran Accord. In a special letter he denounced Fascist claims regarding the education of youth, called 'illicit' the Fascist oath which 'even little boys and girls are obliged to take, about executing orders without discussion,' and deplored the setting up of a 'true and real pagan worship of the state.' He also complained that Italian children were being diverted from attendance at church service in favor of participation in military and athletic events. The Fascists replied by reminding the pope that as sovereign of a foreign state he had no right to interfere in a purely domestic situation. Mussolini announced that 'the child as soon as he is old enough to learn belongs to the state alone. No sharing is possible.' He also charged that the Catholic Action was controlled by former members of the supposedly dissolved Catholic People's party, who were making secret preparations to overthrow Fascism.

"For a time it appeared as though the agreement of 1929 would be torn up, but both Mussolini and the pope adopted reasonable attitudes, and a compromise was effected. Mutual expressions of good will were exchanged, and in the fall of 1931 Enrico Rosa, a Jesuit and a militant anti-Fascist, was removed from the editorship of the leading Catholic review in Italy, while Major Giovanni Giuriati, the man who first accused the Catholic Action of spreading anti-Fascist propaganda, resigned the secretary-generalship of the Fascist party. In addition, the pope placed control of the fifteen hundred reopened Catholic Action clubs in the hands of the bishop of each diocese rather than in those of laymen, as had formerly been the case. The Fascists agreed that in the future their military and athletic programs would be arranged so as not to interfere with Sunday church services for the children. On February 11, 1932, Mussolini paid a personal visit to the pope. Thus, on the third anniversary of the signing of the Lateran treaties, the newest accord was 'officially consecrated.'—*Id.*, pp. 399, 400.

There exists a most cordial relation between Mussolini and the Papacy at the present time. On January 9, 1938, Mussolini received sixty bishops and archbishops and two thousand priests in the Palazzo Venezia. In a brief speech Mussolini referred to the inestimable importance of the peace treaty which was made between the Vatican and Italy, the signing of which is to be commemorated in 1939. Then Il Duce spoke of the excellent relations that have existed between the state and the church since 1929 as well as during the war with Abyssinia. He admonished the clergy to cooperate with the state in promoting the health and faith of the Italian people and in encouraging a rapid growth in the population, because large families make possible the battalions which facilitate great victories. Monsignore Nogara, who responded in behalf of the clergy, assured Il Duce of hearty support on their part. He said:

"I can assure you that when the glory of God, the welfare of the people, and the greatness of the fatherland are concerned, or, in other words, in all that which is of real value, the clergy will give their hearty support to the government. We do that also because we desire that Italy shall continue to be an example to and master of the entire world, and we want that Rome shall be the honored seat of the vicar of Christ."—*Münchener Zeitung*, Jan. 18, 1938.

At about the same time Mussolini issued a decree to the effect that the new wide street leading to St. Peter's and the Vatican is to bear

the name, *Via della Conciliazione* (Conciliation Street), in memory of the Lateran Treaty of 1929.

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OUR vaunted scientific age has come to hard straits. This is the way the liberal *Christian Century* views it:

The civilization which has grown up under the unfettered freedom of science for the last three centuries, is itself in a state of near collapse. This huge fact stares the scientist in the face at the very moment when he rises to defend his freedom. He cannot make a plausible apologetic for scientific freedom, or ask for its continuance, without reckoning with the embarrassing fact that it is a *scientific* civilization that is in trouble. If it were a religious civilization, or a primitive civilization, or a superstitious civilization that confronted the scientist, he could boldly and plausibly prescribe science as the cure of the ailment that afflicts it. But it certainly is not a primitive or a superstitious civilization, but a highly sophisticated one; and the Christian church is just now waking to the fact that it is not a religious civilization in any Christian sense. Christianity maintains hardly more than a vestigial existence in the Western World. The place formerly occupied by Christianity has been taken by science, which sets the effective patterns of Western culture. A social order which could be called "Christendom" no longer exists except as a memory and as a revived hope. . . .

The scientific movement as a whole has been too proud; it has claimed far too much for itself; its messianic role is considerably deflated in the face of the present debacle which threatens mankind. For civilization now confronts no question so profound as this: What to do with the knowledge which science has given us? Our knowledge has outstripped our devotion. The springs of faith and humility have been allowed to dry up. In his preoccupation with science, man has made an idol of his own knowledge and has fallen down before it. . . . Science has made man ill. In the delirium of his egoism he goes forth into his world of skyscrapers and telescopes and radios and airplanes and machine industry and medicine, and exclaims, "Behold great Babylon that I have builded!" But man by himself cannot build an enduring civilization. A civilization which rests upon a humanistic foundation is an artifact, not a natural creation. The very science which is used to create it will be seized by tyrants to destroy it. If the aim of science is to put into man's hand the control of nature, then it is clear that instead of being man's savior, science may become man's betrayer.—*Jan. 12, 1938.*

NOTES AND NOTICES

Information and Sundry Items

(Continued from page 2)

divisions in which the financial aspect of purchase is a major factor. An excellent statement of the relationship of the "Selections" to the nine-volume set of the "Testimonies"—a relationship which is puzzling to some, and needs an explanation—appears in this month's Query Corner, on page 16.

¶ No doubt many ministers have been puzzled over how best to close the interment service at the graveside and avoid the embarrassing pause when people are hesitant to leave. Lewis R. Brown had often had this experience. He

tells in the *United Presbyterian* of April 20, of the solution he worked out.

I spoke to several ministers and morticians, seeking suggestions and a solution. All had similar experiences, without solution. I then decided to try one of my own, which has worked very satisfactorily. Several morticians have expressed their pleasure and appreciation of its use. Distinctly, I find that morticians feel that it is not their responsibility to dismiss the people from the cemetery at the close of a funeral service. So, the responsibility must be the minister's. After the benediction, I have used this form—after a slight pause of silent prayer: "Friends, may you depart in peace, comforted, strengthened, and sustained by the love and peace of God, which passes all understanding." I find that the people turn and leave immediately. The word "depart" suggests movement. The rest of the words leave a spiritual impression which is proper to carry with one from the grave of a loved one.

¶ THE effectiveness of reaching the masses with the gospel message through the public press is emphasized by Dr. E. Stanley Jones in these words quoted in the *Presbyterian*:

The apostle Paul knew how to reach people with his message. In a Jewish community he spoke in the synagogue. In the Greek cities he entered the market places. His message was not bounded by walls or forms. He spoke directly to the people where they were. In spreading our Christian witness, we must do the same. The 30,000,000 people who read Sunday newspapers in 1936 are our direct challenge. The preacher who saves all his message for his inner circle and ignores the essentially evangelistic possibilities of the modern newspaper is blundering his opportunities.—Oct. 7, 1937.

THE RELIGIOUS PRESS

Valuable Current Excerpts

MODERNISM'S DECLINE.—Perhaps the most hopeful sign on the immediate horizon of the church militant is the rapid and inevitable decline of the momentary heresy known as Modernism. . . . Undoubtedly a number of factors have contributed to the rapid demise of an attitude over against historic Christianity which threatened to overwhelm Protestantism a decade ago. The universally admitted breakdown of the social gospel, the marked influence of Barthian theology, and the hopeless despair of the world as the second third of the twentieth century opens, have almost entirely eliminated Modernism as a religious attitude which would appeal to man's need for faith or even his desire to use his intelligence.—*American Lutheran*, May.

DRY SWING.—As a result of a survey, the *Country Home Magazine*, a national farm journal, reports that upward of a quarter of the nation's [U.S.A.] 40,000 chartered communities will be under prohibition by next fall. More than 5,000 communities had used their local option privilege to vote themselves "dry" at the end of 1938.—*The Presbyterian*, April 20.

BIBLICAL ARCHEOLOGY.—Dr. J. W. Jack, who writes frequent articles on Biblical archeology, tells of excavations at Tel-el-Kelefi, a small mound north of the Gulf of Aqaba, which may be the site of Eziongeber, though the sea has now receded 700 yards from it, owing to the silting in of sand from the deserts. The discoveries here show that this place was a busy industrial center, as well as a port for trade with the South and East. Solomon's ships brought gold, precious stones, and "almug" trees (were these sandalwood as the margin of the Revised

Version suggests, or were they Indian teak?). Copper refining furnaces have been unearthed on this site, which may have furnished the copper for the two great brazen pillars which stood at the door of Solomon's temple, and also for the brazen "sea" or water tank for the ablutions of the priests, and the twelve brazen oxen on which it rested. The Queen of Sheba may have come from her kingdom in Southern Arabia, not only "to hear the wisdom of Solomon," but also to make a commercial treaty, and supply him with the products of her country, in exchange for what Palestine might produce.—*Religious Digest*, May.

SATANIC FORCES.—Unless all signs fail, the church of Christ faces a struggle for its very life. Forces literally satanic are loose in our world. Paganism at its worst is threatening to win the places of power and to rule the nations. The Christian who can think back through the last twenty years with complacency and look forward into the years immediately ahead with an easy, smiling optimism needs to be awakened as by a bolt out of the blue that shall rouse him and terrify him and drive him near to the heart of the Almighty.—W. E. McCulloch, in *Federal Council Bulletin*, March.

BIBLE DEFINITION.—The new bulletin of the National Lutheran Council dated March 3, 1939, brings the good news that the joint committee on fellowship of the United Lutheran Church and the American Lutheran Church reached a complete accord on the following statement: "By virtue of a unique operation of the Holy Spirit by which He supplied to the Holy Writers content and fitting word, the separate books of the Bible are related to one another, and taken together, constitute a complete, errorless, unbreakable whole of which Christ is the center."—O. A. Geiseman, in *American Lutheran*, April.

GREGORIAN CALENDAR.—The "calendar" we use was borrowed from the Romans, and first fixed by Julius Caesar in 46 B.C. He arranged the year in 12 months of alternating 31 and 30 days, with February allotted 29, and once in four years 30 days. The seventh month was named "July" in his honor. His successor Augustus (in whose reign Jesus was born) had the eighth month named for him (August) and its 30 days increased to 31, which compelled February to lose one more day and have 28 and 29. This "Julian" calendar was followed until the sixteenth century, when it was found that too many days had been added, and Pope Gregory XIII, on the advice of astronomers, in the year 1582 cut that year short 12 days, and ordained that the extra leap year day should be dropped three times in each 400 years. This "Gregorian Calendar" was not adopted in England and America until 1752, and was not adopted in countries where the "Greek Church" prevailed, but was adopted by Soviet Russia in 1917.—*Religious Digest*, May.

EXTRA SATURDAY.—This new World Calendar, keeping to the familiar 12 months, adjusts the length of these so as to make equal quarter-years of 91 days and to bring the New Year day always on January 1, a Sunday, the first day of the week. This is done by thinking of the calendar as having 364 days and setting aside the 365th day of the solar year as an extra day which has no part in the last quarter, yet belongs to the old year. It is regarded as an extra Saturday, a day of passage, the connecting link between the old and the new year. It is confidently expected that this last day of the year, "Year-End Day," will be universally observed as an international holiday throughout the world, encouraging thereby world unity and world amity. This balanced and harmonious arrangement of the calendar will have days, weeks, months, or quarters all meeting in perfect agreement four times every year at the end of every quarter. Holidays, festivals and national days are thus celebrated forever on the same weekday and date year after year. To

know the World Calendar for one year is to know it for all years.—*Swami Omkar, in Federal Council Bulletin, April.*

TEMPLE OF RELIGION.—The Temple of Religion, at the very center of the [New York] Fair exhibits, therefore is to symbolize the place of religion in the world of tomorrow. At the same time, it is to stress the freedom of religion as the foundation of all freedom, and in accordance therewith afford all denominations opportunity to present their message. The various church bodies may hold public meetings, give pageants and musical programs, with every privilege to proclaim their tenets in a positive way, the only restriction being that which applies to all world's fair exhibits of any type: There must be no bitterness and intolerance, no calling of names. No church services may be conducted, and no offerings may be lifted, nor will any funds be solicited from the churches; but all will have opportunity to put forth their message, the tools they offer for building a better world tomorrow.—*A. F. Brunn, in American Lutheran, April.*

BANISHING GOD.—Geoffrey West, in his biography of Charles Darwin, . . . says that Darwin's theory of "the survival of the fittest banished God from life and let loose the furies." Dr. Paul Hutchinson says that "even science is unable to push back into Pandora's box all the forces that Darwin's theory let loose upon the world, and that salvation can be founded only in the realm where Darwin never entered. The true solution must be found in men's hearts."—*Religious Digest, May.*

AMERICA'S MONEY.—We feel that the mounting church deficits in America are inexcusable and unpardonable despite the "depression" pleas we hear almost constantly. Depression? Let us see: Americans spend \$200 a year for luxuries and pleasure; 50 cents a person a year for all religious purposes. For every dollar spent for church, Americans spend

eight times that amount for motor upkeep; four times that amount for motion pictures; an equal sum for beautifying the female figure; twice as much for candy; and jewelry purchases mount to the staggering figure of one billion dollars annually. America spends more for chewing gum alone than she does for God. In a recent year, our American people spent \$15,000,000 for chewing gum and \$8,000,000 for foreign missions.

If the church could have only one tenth of the money spent for tobacco in America, she could put missionaries in every nook and corner of this lost world. Last year (1937) the liquor interests spent \$25,000,000 for advertising alone. We doubt if all of Protestantism spent as much to take the gospel of Jesus Christ to the millions of souls all over the globe. These figures, if they do nothing else, point to a symptom. America has forsaken the God of her fathers and has gone out after false gods. America is worshipping the god of pleasure. She has given herself over to luxuries—the movies, the radio, the automobile. Thousands of American men and women are ashamed to offer a Pullman porter as little as a dime for a tip; but many of these same people will lay that dime on the Lord's plate without any compunction whatsoever. A quarter for the porter and a dime for the Lord—think of it!—*A. W. Brustat, in American Lutheran, April.*

NEW AFRICA.—Africa moves forward. She has a great deal to be thankful for in the great missionaries of the past. She is in a state of transition; the old life is tumbling down very fast, and with it the old traditions and customs. The African of today is more difficult to work with than the one of fifty years ago. He is educated or partly so; he knows the ways of the white man or thinks he does; he is wanting to assert himself, to prove his worth, to be listened to and to be understood. He is becoming nationalistic and is very critical in his attitude to the white man, the missionary unexcepted. It requires men of even greater vision and greater faith, if possible, to help in this forward move. It requires greater patience and more tact and a spirit of give and take, as only great minds can do. Such men and women are urgently needed in the new Africa.—*Mrs. Z. K. Matthews, in Religious Digest, May.*

SUNDAY OBSERVANCE.—Let me now emphasize the importance of Sunday observance. I am not a preacher but merely a statistician and business analyst. Therefore, you can trust me to be impartial in this statement: Sunday observance bears a most intimate relation to all the ideals for which our Christian civilization stands. Furthermore, of all the things which I have mentioned, the need of one day of rest out of seven days is most clearly imbedded in history. We look back 3,000 years to the ten commandments of which it forms the keystone. Students of very ancient history, however, have discovered that it was a feature of the very earliest known laws of six or eight thousand years ago. Without a reverently observed Sunday, life loses indispensable elements. I am presenting the need of Sunday observance not from any mere theological standpoint but as an economic necessity. Whatever may happen to our Sunday-morning church services, or to our man-made creeds, or to our missionary movements, I am absolutely convinced that Sunday observance will again be returned to as a definite necessity.—*Roger Babson, in Religious Digest, May.*

RUMANIAN FREEDOM.—The Rumanian minister of public education, apparently backed by the prime minister and King Carol, has ordered that complete freedom of religion prevail in all that country's institutions of learning. The decree stipulates that school children will not be subjected to the indoctrinations of a church to which they do not belong, although they will be expected to be respectful toward the dominant church.—*Christian Century, May 10.*

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TITHE DEFICIT.—Someone has estimated that the Protestant people of America have robbed God of \$350,000,000 annually, if we assume that the tithe is the fundamental principle of our support of the Lord's work. Surely this ought to provoke and invoke conscientious thought in the minds of all leaders of the church. The problem of receiving monetary donations from the church's constituency must be a perpetual headache and heartache to all financial officers in our church as well as in Protestantism generally. We are told that in the Protestant churches of America receipts for religious purposes have fallen off 32 per cent in 1938. Most churches are far short of the moneys required to meet the necessary missionary and educational requirements. Eleemosynary and educational institutions under the supervision of the church are hard pressed financially to meet even their current expenses.—*A. W. Brustat, in American Lutheran, April.*

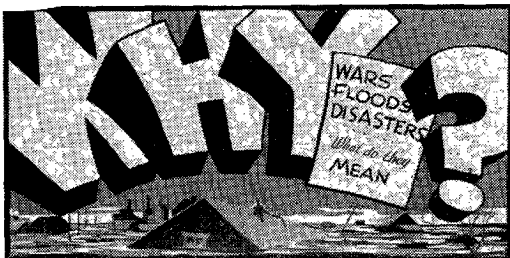
ENGLISH BIBLE.—In the year 735, a fine old Saxon monk named Bede finished his translation of the Gospel of John into Anglo-Saxon. It wouldn't look much like modern English; nor would the good King Alfred's translation of parts of the Bible into the Saxon tongue of his day. But it was the beginning of the English Bible nonetheless. When the Norman-French conquerors of England displaced the Saxon church leaders with Normans, there began that merging of the two tongues that continued for several hundred years until at last there was only one language in England, and that was English. Into this old English the Bible was translated by that noble reformer, John Wycliffe. One hundred years later he was followed by William Tyndale, whose translation of the Bible coincided with the invention of printing, so that the Bible could be broadcast all over the English-speaking world. Finally in 1611 the Authorized Version was completed by a group of brilliant scholars appointed to the task by King James I. A much more accurate version, taking advantage of the more recent discoveries of ancient manuscripts and versions, is our American Standard Version of 1901. . . . A number of fine "modern language" translations have since been made—Moffatt's, Weymouth's, and Goodspeed's being the best—which give the Bible in the speech of the modern day, without the flavor of the speech of King James' day, which was largely retained by the American Standard Revision. These are very useful for bringing out the exact shades of meaning and emphasis in the old manuscripts and in making the Bible seem fresh and new—*Biblical Digest, April.*

Misuse of Spirit of Prophecy

(Continued from page 21)

tions that were untenable and false."—"Testimonies to Ministers," pp. 32, 33.

Furthermore, all that has been presented through the gift upon a given point should be assembled and studied, if one is to obtain a true, fair, and balanced understanding of its counsels thereupon. Fanaticism and extremism on the part of professed believers in the



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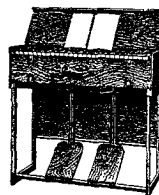
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- To meet each patient's needs, individual counsel is given, as well as parlor lectures and demonstrations by physicians, dietitians, and nurses. Question boxes are provided where the patient may ask for information regarding his particular problem. Health literature is made easily accessible at all times.
- Every student nurse is taught to be a teacher of health, that she may explain the principles underlying the treatment given and the diet prescribed.
- The sanitarium also reaches out into the community with its health program. Health lectures and demonstrations are given to school children. For adults, home hygiene, cooking, and first-aid classes are conducted.
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gift always involves violation of this principle. It is always based upon a one-sided assemblage of statements taken without their balancing, modifying corollaries, and without respect to local conditions. And this one-sided assemblage invariably leads to positions at variance with the church at large—yet seemingly supported, in the eyes of the assembler and his followers, by Spirit of prophecy authority.

There needs to be recognition and sedulous application of these twin principles of "time and place." We condemn, and rightly so, practices on the part of other religious groups, which involve a one-sided presentation of Biblical statements on the Sabbath or the nature of man, for example. Let us not think that we can ignore controlling principles with reference to the right use of the Spirit of prophecy without deleterious effects, or that we can reach sound conclusions while flouting them.

L. E. F.



When You Write Poetry

(Continued from page 19)

the rhyme words from getting there too soon and making the line too short metrically. The poet has few syllables to work with, and they are too precious to be used in padding. Each syllable should carry its weight of meaning.

Avoid poeticisms, trite expressions, and trite ideas. Avoid obsolete words, such as "yon" and "yore." The sacred forms "thee" and "thy" should not be used in the same poem with the familiar "you" and "your." The following line appeared in one of our publications recently—"Would 'you' deny 'thy' calling great?" thus combining the two forms, rather than adhering to one or the other. Contractions will label you as one not trained in poetic writing. Avoid sentimentality. Good poetry is never sentimental. Neither is it vague, although there should be evidence of proper restraint.

Avoid too many adjectives. This is a veritable lure, and is often the downfall of verse writers. Nearly every poem has too many adjectives. Poets put them in without realizing that each adjective added to a noun weakens that noun, and does not add to the power or meaning. This does not mean that you should use *no* adjectives, but it does mean that you must find the right adjective and not fumble through a list of them to get your ultimate meaning over to the reader. Instead, use concrete nouns and descriptive verbs, and you will not need many adjectives. Look through your poem again, cut out half the adjectives, and see whether the poem does not gain in power. Remember, nouns are always necessary; adjectives are sometimes necessary; and verbs are most important.

In its completed form, your poem should be centered as nearly as possible on the page, in much the same fashion as one would frame a

picture. Ordinarily, double-spaced typing is recommended unless the poetry would run over onto a second page, and then single spacing might well be used. Indentation is not used in present-day poetry journals to a great extent, but where used should indicate a slight change in thought, and lines similarly indented should rhyme. The modern tendency is away from profuse punctuation. However, the proper use of punctuation marks tends to clarify thought and emphasize one's message. Check each comma, period, semicolon, and dash that you use, and thus make it easier for your readers to share with you the poem's mood.



Intent of Sacrificial System

(Continued from page 27)

have reason to doubt that he had. It was to meet such conditions that the book of Hebrews was written. It must be made very plain to the church that Christ had become the anointed of God, that His death on Calvary was part of the plan of God for the salvation of the world, and that as the lamb was slain in the temple service, so Christ as the Lamb of God was slain on Calvary. This explained the death of Christ, which was a stumbling block to so many of the Jews. When they understood that Christ was the Lamb of God, they could understand why it was necessary for Him to die. Their sacrificial service explained this.

But an explanation of the death of Christ was not sufficient. Why had He gone away, and when would He come back again? This also needed amplification. And again the type gave the necessary explanation. Christ was the Passover lamb. But it was well known to every Jew that the death of the Passover lamb was not sufficient. *There must be an application of the blood.* After the lamb was slain, the blood must be smeared on the doorpost. Let it be repeated: *The death of the lamb was not enough. The blood must be applied.* The apostle would not need to argue this with any Jew. He knew it to be the truth. It were well if Christians knew as much.

Having arrived at this point, it would be easy for the apostle to show that it was necessary for Christ not merely to die, but also to make an application of the blood. How did the priests make this application in the sanctuary on earth? The Jew knew the answer to this question also. In the ordinary services the priest took the blood and disappeared from the sight of the people into the sanctuary. There he ministered the blood, and only when the ministration was ended did he again appear. On the Day of Atonement the high priest did the same, only at that time he went into the innermost part and ministered the blood before the mercy seat.

So likewise Christ must do with His blood.

Why I Became a Christian

BY JAMES EARL SHULTZ

WITH me, to be a Christian meant to be a Seventh-day Adventist, since I was born of Seventh-day Adventist parents. But I never should have been one had it not been for the Spirit of prophecy. I was not prejudiced in favor of this gift, since my father, who accepted the message under the labors of D. M. Canright, had never been taught to believe in it as had my mother, who accepted the truth under the labors of another.

Desirous of taking a law course, I was studiously avoiding any manifest interest in anything religious. However, after having read most of the books in a rather extensive home library, I one day picked up a volume of the "Testimonies," which I was reading when I heard my mother's footsteps approaching. Returning it hastily to its shelf, I refused, despite her close questioning, to tell what I had been reading. However, I had read enough to whet my interest, for the testimony was personal, sent to a man in my own State; and although his name was not given, I surmised that he was a member of my home church.

Later inquiry of Elder O. F. Guilford, a saintly nephew of William Miller, confirmed my conviction that I knew the man. His attitudes, whenever he came to our church, had identified him in my mind as the one whom the Lord had said would manifest just such tendencies if he failed to correct trends in his life and defects in his experience which were manifest years before. He was such a marked example of the truthfulness of the messages born that I could not shake off the conviction that the Spirit of prophecy is true—that, since it is true, the Bible must also be true, and that, since both teach the doctrines of Seventh-day Adventists, an honest man could do but one thing—become a wholehearted Seventh-day Adventist.

My reading of the Spirit of prophecy has ever sustained those early convictions. To those who are in doubt on any fundamental teaching of Seventh-day Adventists, I would recommend the reading of all that Sister White has written. If you cannot afford all the books which the Lord counseled her to write, avail yourself of the low-priced "Selections From the Testimonies," consisting of three abbreviated books with a total of 1,813 pages. Complete Index included.

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He could not be priest on earth, for here only those of the house of Levi officiated, and Christ came from the tribe of Judah. He was priest of a higher order, even as His blood was more precious than that of bulls and goats. His priesthood was after the order of Melchizedek, an eternal priesthood, and His sanctuary was in heaven. There He had gone to minister His blood in behalf of sinners. He had disappeared into the sanctuary as did the priests here on earth, but He would appear again without sin unto salvation. He was now ministering His blood, He was making efficacious to the individual soul what He had provided on Calvary, and when He had finished His work and cleansed the sanctuary, He would come again.

This was the background which explained to the Hebrew Christian both the death and the absence of the Lord, and also His coming again. And as the Hebrew Christian needed this explanation, so does the Christian today need it. Most Christians are satisfied that the work on the cross is sufficient, and that no more need be done for our salvation. But the thinking Christian will remember that the blood must be put on the doorpost, that there must be an application of the blood, a ministration, and that without this the blood is of no avail. Only the sanctuary gives light on the absence of our Lord, only His ministration in the sanctuary in heaven explains His title as our High Priest and Mediator.



"ARE PRIESTS MORE FAITHFUL THAN MINISTERS?"

Alarmed by the startling decline in the number and circulation of Protestant church papers in recent years, during which the influence of Roman Catholic periodicals has grown rapidly, James D. Rankin, D.D., LL.D., Associate Editor of the *United Presbyterian*, raises the question as to whether Catholic priests are more faithful in urging upon their people these sources of information. In a recent article he points out that Protestant ministers urge the claims of missions, but seldom those of the church paper—the strongest agency in securing an interest in missions.

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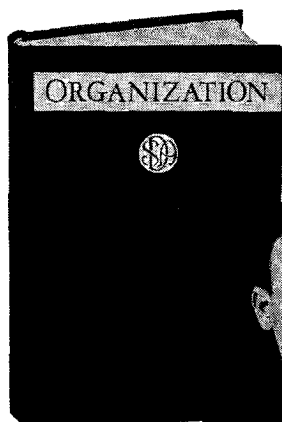
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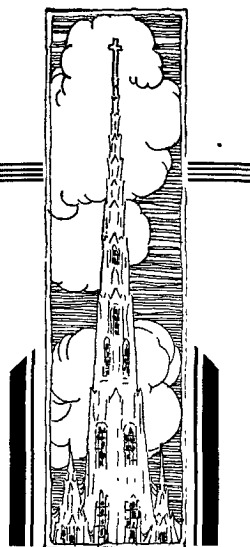
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UNITY!—True heart unity among all groups of workers and all phases of work is devoutly to be desired and diligently to be fostered. We are, in the plan, purpose, and provision of God, one body, with one objective and but one reason for our existence—that of finishing our work of witnessing to the world through the winning of as many souls as will respond to God's final warning and entreaty to men. We are to beware of divisive influences and alienating methods. We are to guard against separating into rival groups to foster mere *phases* of our work, and are sedulously to avoid jealousies and rivalries between such special groups. We must not permit division or misunderstanding to come, for example, between the evangelistic ministry and the departmental workers, or between field and institutional groups. Unity of heart and objective is one of the manifest needs of the hour. With the world arrayed against us and our task increasingly stupendous, sympathetic understanding, interest, and coordination are too obviously essential to need further elaboration. It is the steadfast purpose of this journal to serve as a uniting, coordinating agency to the full worker body of this movement, lifting the ideals, improving the methods, broadening the vision, and deepening the passion for soul winning on the part of all workers in this message. "*Forward Together!*" must be our watchword.

CRUCIAL!—The "forties" constitute the turning point in many a ministerial life. Thenceforward men rarely stand still, but go either forward or backward. Most men have been growing and climbing until then. But reaching the age when there is less physical vitality, some begin to relax mentally, as well as to take a less strenuous pace physically. They neglect to study. They begin to lean on past attainments. They become less elastic and adaptable, and soon they find themselves falling back in the race, while the more aggressive forge ahead. The tragedy of it!—for at fifty a man should have but reached the threshold of his greatest work. He should then have an acceptable complement of experience, knowledge, maturity, perspective, and vision as his equipment, and should be prepared for his greatest contributions and achievements. Yes, many fail just here. Every day we see this self-engendered segregation among workers going on before our eyes. It should startle and spur everyone who has reached this crucial decade.

TOUCHY!—Some are prone to be oversensitive about expressions of opinion as regards methods of labor that differ from their own. They seem fearful of permitting any discussion—even in the workers' own journal—that may bring out the advantages of other ways of working, or methods of procedure differing from their own. Such seem needlessly jealous of any seeming slight or possible encroachment on the part of evangelist or pastor, as concerns their own particular department, institution, or line of work. But such an attitude of apprehensiveness is neither wise nor persuasive. And it certainly does not reveal largeness of soul or vision. Let us never forget that the right of worker expression is sacred in this case. Men have a right to differ as to methods of work, emphasis, and approach—differing methods reaching different types of mind and temperament. The movement will not be jeopardized because someone follows plans different from ours—so long as we are all basically sound, and loyal, and united in the fundamentals of the faith. On fundamental beliefs there can be no compromise, and no essential variation. It is confusion of the two that causes variance and grief.

SEPARATION!—Why do some who have long been in the work of God, held important positions, and seemingly had success in their line of endeavor, go crashing down from the heights of ministry for God to the sordid mire of sin, to the consternation of their associates and the grief of all lovers of the cause and of righteousness? Such a curse never comes without an adequate cause. Separation between the soul and God usually starts through neglect of personal prayer and study of the Word for one's own soul. Ministry then ultimately degenerates into professionalism. Pride, shame, or fear, may drive some on in hypocrisy to performing as an ecclesiastical actor, depending upon ability, argument, personality, logic, psychology, organizational ability, financial acumen, or oratory. This goes on until the one who is walking and living apart from God meets some enticing temptation without divine help, and weakened by soul poverty, he has insufficient power to resist. The last step is possible only because the first step in separation from God was taken. To anyone who has taken the first step, or any succeeding steps, we say, Do for your own soul's sake, for the cause you represent, for the honor of God, retrace! Go back to His side—the only place of safety and protection.

L. E. F.