

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

We are told that, before the close of this movement, many of earth's great men—scholars, statesmen, teachers, lawyers, ministers, judges,

RELATIONSHIP TOWARD EARTH'S GREAT MEN

accept this last gospel message. Sensing clearly the final, separating issues as we approach the great crisis hour, these men will cast their lot with God's people. To this we all assent in theory. But what are we doing in a systematic, aggressive way to bring about this desired end? Those leading men who have thus far accepted this message have come to us rather as exceptions to the rule—almost in spite of, rather than because of, deliberate effort upon our part. But there is an inescapable group of questions we must face over this predicted influx. What will we do with these men, once they become Adventists? Will we welcome them, and make them feel welcome? Will we, can we, absorb them? In the last analysis, do we really want them to join us? In many instances they will, once they cast their lot with us, be thrown out of their former positions and separated from their advantageous relationships. Their former incomes will be cut off, and their erstwhile friends will forsake them. Will we really welcome some of the leading ministers from great popular denominations, some of the learned professors from the great universities? Would we expect them just to join our colporteur ranks or engage in secular employment, or can we expand our plans to take them into the work for which they have been trained? The influx of accomplished scholars and other ministers of conspicuous talent and erudition, will call for certain adjustments of attitude upon our part. We have moved in rather circumscribed circles. We have been complacent over our own achievements, and critical and suspicious of others. Are we sufficiently elastic to expand our circle to take in what God has promised for us? This neither means nor involves compromise of principle, lowering of standards, or yielding of truth. It does not mean any breakdown of our separateness. But it may, yes, *will* mean an enlarging of our vision and an expanding of our present plans and conceptions. This is a serious, far-reaching question.

ALL workers will be interested in the progress made on the new denominational hymnal. The preliminary work of selection has now been tentatively completed. Approximately 800 hymns have been chosen, 404 of which

have been recommended from "Hymns and Tunes," 216 from "Christ in Song," 16 from "Gospel in Song," 19 from the "British Advent Hymnal," 65 from Prof. H. B. Hannum's special collection of finest hymns, 37 from "Hymns of Consecration and Faith," 14 from the "Methodist Sunday School Hymnal," and 43 are new compositions from our own Adventist composers. It is hoped that this hymnal will be available for use by the time of the next General Conference.

THE summer session of the Seventh-day Adventist Theological Seminary opened auspiciously with an enrollment of fifty-five. The list includes teachers, preachers, conference presidents, academy principals, mission directors, editors, a sanitarium chaplain, an assistant division treasurer, and a few from other lines of service. They come from nine of our world divisions, with thirteen from Europe. And it will be of great interest to our workers to learn that the Seminary board has recently decided to go forward with the erection of the new Seminary building, which is an absolute necessity to the successful continuance of this good work. Let us strengthen the hands of the builders with our prayers and with our gifts.

MANY times our denominational church buildings of the past have been erected without any artistic merit in mind. Yet it costs very little more to build with architectural beauty than without it—and too many times the finger of shame can be pointed at certain of our church buildings. Church architecture is a science in itself, and no matter how simple a building is desired, a good architect can make it attractive. It will be worth while for you to read the article, "Sound Church-Building Principles," in the center opening of this issue. Brother Nourse, the author, is a member of the American Church Architects Association, and his services are widely used in the Pacific Union.

ADVENTISTS should watch for breaches in the wall of separation of church and state in America, such as is revealed in Catholic comment on the recent action of the New York Legislature in regard to free transportation of children to private schools. We quote from *America* of May 27:

"After three years of legislative dispute and several years of public controversy, the measure providing for the free transportation of children to schools, other than those of the state, was passed by the legislature of New York State, and was signed on May 16 by Governor Lehman. This measure establishes a principle of justice that is important not only for New York Catholics but for Catholic parents throughout the United States. . . . The transportation measure has nothing to do with religious liberty but all to do with civil liberty. It does not unite church and state, but forces the state to undertake a service it has too long neglected. It removes an injustice toward parents who are exercising their constitutional liberty and moral obligation."

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Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

ANTI-MISSIONARY INFLUENCES AND TRENDS

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

THE world is facing serious problems today—problems in the political realm, problems in international relationships, problems in the financial and economic world, and not the least of all, serious religious problems in the church as she faces a new, materialistic nationalism which is definitely opposed to evangelical Christianity. Not for centuries have Christian doctrine and the very foundations of religion itself been open to such violent attacks as they are today. These come first from avowed enemies of the church who would overthrow the evangelical gospel of Jesus Christ, and erect a church built upon the narrow basis of national prejudice, with revived ancient deities as its gods. Other enemies within the church are attacking the vital doctrines of Christianity with the weapons of so-called scholarship, endeavoring to undermine the sure foundations of faith.

In these attacks, the missionary program and its objectives have been objects of special assault. And this is not to be wondered at, for above all else evangelical missions have been world wide in their scope and Fundamentalist in their doctrine. Narrow nationalism, or a church built on national cults, either pagan or Christian, can never have a world vision or hope to carry a message to every nation, kindred, tongue, and people. Furthermore, a missionary program must be Fundamentalist in doctrine if it is to succeed.

Missionaries must believe the good news of salvation with the whole heart. They must believe that there is no other way for men to be saved except through the precious blood of Jesus Christ, who died on Calvary's cross and who now ministers as our heavenly priest. Believing thus, they are then ready to go to the ends of the earth to tell the good news, proclaim the message, and make Christ known to all men. They believe that the whole world is in desperate need of the gospel, and so they are ready to suffer hardship that they may make known to men the only Saviour from sin, and

reveal to them the only pathway of salvation.

But the missionary spirit today is languishing among most evangelical Christian bodies, because Modernism and nationalism have robbed the church of this the only basis upon which a successful, world-wide missionary program can be built. And with what result? First there is a startling decrease in missionary gifts and interest. Foreign mission boards are faced with increasing deficits and have had to curtail their mission programs in almost every land. This has resulted in a declining percentage of growth in membership, and in some instances in actual decreases. There has also been a marked falling off in willingness to volunteer for mission service on the part of young people in the home churches. The urgency of taking the gospel to all the world has largely lost its appeal to the Christian youth of today, and as a result mission boards are finding it very difficult to find well-trained, progressive recruits to send out to the mission fields.

These antimissionary influences and trends are very definitely being broadcast today through the secular press and even in religious publications and schools. We read of the crisis of foreign missions, and hear talks of abandoning the project, leaving the native churches to work out their own salvation as best they can. These are some of the problems that face evangelical Christianity.

As Seventh-day Adventists, we cannot ignore the problem, nor can we expect to be entirely free from its influence. In fact, there is a real danger that the enthusiastic urge that led us to launch a world-wide mission program a half century ago, will slacken, and that the spirit of missionary giving and sacrifice will grow lukewarm in our hearts just as it has in the hearts of many other Christian people. There is danger that we will begin to look upon our great missionary program with waning ardor, and begin to curtail our vision and our plans as to the possibility of carrying this message to all the world. There is danger also that our young

people will lose their enthusiasm for a part in the foreign mission work.

The third angel's message is to go to all the world. Divine prophecy has foretold it, and it will not fail. The very call presented to us as a people to give this message has made us pre-eminently a missionary people. It cannot be otherwise. If we are true to this message, we cannot withdraw from the world-wide missionary program we have launched. We *must* go forward, or the Lord will raise up others to finish the work we have begun. This is our task, and its speedy accomplishment is our greatest problem. I believe that this task can be finished only as we enter into it with the spirit of the Master, ready to go, ready to lay all upon the altar in the same consecration and sacrifice that inspired the pioneers of this message.

The Anomalies of Islam

By F. H. LOASBY, *Superintendent,
Northeast India Union Mission*

THE would-be worker for the adherents of Islam is often dismayed to find that his most earnest attempts have failed to provide a lodgment for his message in either the heart or the mind of his hearer. This is due principally to a difference of conception, a divergent mental outlook. It is sometimes stated, in a general way, that the Mussulman worships the same God as the Christian. But this is true only in a very remote sense. The Christian God is one being, while the Mussulman God is another.

The Christian is, or should be, what his religion has made him; and the Mussulman is likewise what his religion has made him—definitely so. This difference is exemplified even more strikingly in the manner in which the Quran (Koran) and other messages were supposed to have been received by Mohammed, than in the teaching of the Quran itself.

If he would discover the religious conception of the average Muslim (Moslem), it is incumbent upon the prospective missionary to Islam to acquaint himself with the mode of "inspiration" claimed. I do not intend to convey the idea that the average believer in Islam is a person of intellectual attainment and intelligent religious belief according to Christian standards. The opposite is almost entirely the case. Islam, like Roman Catholicism in another sphere, finds its greatest strength in the illiteracy and bigotry, religiously speaking especially, of the greater number of its adherents. Islam does not call for conscientious, intelligent cooperation in following out a set of right principles, but for surrendering unconditionally and unthinkingly to a set of arbitrary directions sent down by an arbitrary being. This is explained in the Islamic idea of two kinds of "inspiration."

Wahi and *ilham* are used to express these two different kinds of inspiration. *Wahi*, for instance, is the form of inspiration under which the Quran is supposed to have been given, and implies that the words communicated are the very words of God. This form of inspiration, reckoned to be the highest of all, is considered to have been communicated to Mohammed by the angel Gabriel. In this respect, Mohammed is the most favored of all the "prophets," for the angel Gabriel is said to have appeared to him no less than 24,000 times, but to Jesus only 10 times, to Moses 400, to Abraham 12, to Noah 50, to Enoch 4, and to Adam 12 times. Mohammed, therefore, has a large margin.

The entire Quran is supposed to have been prepared in heaven, and Gabriel was simply the instrumentality through which the *wahi*, or divine revelation, was handed to mankind. That is, Gabriel imparted it to Mohammed, but not always by word of mouth. Sometimes Mohammed is supposed to have heard the tinkling of a bell, which was apparent to him alone, and through this he understood the revelation that Gabriel had for him. Sometimes Gabriel assumed human form to deliver the message, and sometimes a bright light enveloped Mohammed, through which Gabriel communicated the will of God. Thus, in *wahi*, Mohammed is merely a machine to hand over to mankind the unalterable "directions" brought from God by Gabriel.

The other form of "inspiration," known as *ilham*, is that given to a servant of God when that servant, under divine influence, delivers from his own mind the messages from God. *Ilham* somewhat approaches the Christian idea of inspiration. Even so, it is definitely not the same, and this is where the young Christian missionary is often perplexed. He sees in the Christian Word certain immutable principles which reveal the very character of God. Indeed, God is expressed in the principles He embodies, and the Christian understands a co-operation between God and man expressed in such terms as, "Come, let us reason together."

The Mussulman, however, knows nothing about such a coordination of purpose as the Christian understands. Indeed, the idea of God as a loving Father seeking the "lost sheep," or eagerly welcoming the "prodigal," is generally repugnant to the follower of Islam. That which has been "sent down" in the Quran is the complete and final code of "directions" concerning every matter for all mankind. It is for man to obey strictly its injunctions or to take the consequences. And so is the case with "inspiration," the Christian idea of which the Mussulman would consider a very defective arrangement. A combination of the human and the divine seems to him incomprehensible, if not altogether distasteful.

In India the missionary is often faced by disputatious Moslems with two or even more divergent "translations" of the New Testament, some of which include, and some of which

reject, certain passages. To the follower of Islam, with his idea of "inspiration," this difference in "versions" is fatal. It proves conclusively what he already knew—that the gospel, which was once a part of God's word, has been corrupted by the Christians, and is no longer to be accepted as reliable. That is the deep, practically immovable conviction of any Moslem who has any intelligence regarding religious matters. As for the rest, the vast majority who never think and never question, they are, if possible, even more absolutely convinced that Islam is the only true religion. Ibn Khaldun, the Muslim historian, says:

"Of all the divine books, the Quran is the only one in which the text, words, and phrases have been communicated to a prophet in an audible voice. It is otherwise with the Pentateuch, the Gospel, and the other divine books; the prophets received them under the form of ideas."

That the Quran is a literary miracle is the universal belief among Moslems, who claim that the actual text was spoken into the ear of the prophet. They admit that the other "divine" books were received as "ideas," but the danger is that the human element has vitally corrupted them, and this is especially so as pertains to the gospel. Thus the Quran, the very word out of the mouth of God, is superior to them all. Obviously, there is the task before the missionary of becoming conversant with the making of the Christian Scriptures. He must know how we got our Bible. Although such an observation may seem superfluous, yet it is surprising how many missionaries come to India without an adequate knowledge of the antecedents of the Bible. Such men become utterly discomfited by the defenders of Islam, and become discouraged in their Christian experience.

As Christians, we consider the obvious impress of the personality of the various writers of the Bible, in the messages vouchsafed to them, as signs of the working of God's Spirit in using human instruments with their varying temperaments. The Christian is not unduly disturbed because there are slight variations or even seeming discrepancies in descriptions of the same event by different Bible writers. It is rather a proof that God's message for the human race, given through human instruments that betray their respective personalities, has remained inviolate. It is well understood in courts of law that if several avenues of testimony coincide too well, there is grave suspicion of collusion. The Christian does not claim that the Bible is an arbitrary, mechanical set of "directions" straight from heaven, without the cooperating influence of human temperament.

Not so the Mussulman with the Quran. With the book of Islam there is no room for "personality" or human temperament. The Quran is supposed to be a miracle of revelation, and a miracle in the manner of its revelation—unchanged and unchangeable. The facts, of course, by no means bear this out.

When Mohammed died, the alleged revelation ceased, of course. There was no Quran as we know it today. The "revelations" were on date leaves, white-stone tablets, and in the hearts of men. Those various portions which had been recited by Mohammed during the twenty-three years of his career, were committed to writing by some of his followers or learned by heart. The recital of the Quran was a matter of religious merit, and the believers tried to memorize and recite as much as possible.

Mohammed had been dead nearly one year when, at the battle of Yemana, a very large number of those most proficient in reciting the Quran were killed. Omar, Mohammed's adviser, became greatly alarmed at this, realizing that some portions of the "revelations" might thus be irretrievably lost. In agreement with the first caliph of Mecca, Abu Bekr, the young man Zayd, who had been Mohammed's scribe, was commissioned by Omar to collect the scattered "revelations." In due season all were compiled in the order in which the book is now arranged, and this was the authorized text for some twenty years after the death of Mohammed.

It soon became apparent, however, that either from varying modes of recitation, or perhaps from differences of expression in the sources of Zayd's first recension, a variety of readings crept into use. When this was observed, the Khalifa Uthman commissioned Zayd with three assistants to make another recension of the whole book, which was done in the Meccan dialect, considered the purest of all. The next thing, of course, was to burn all the offending editions; and so today there is only one uniform authoritative text throughout the Moslem world. This was a most effective way of obtaining the "uniformity" and "freedom from error" supposedly inherent in the Quran, and is indicative of the general psychology of the average Muslim in things religious. The desired uniformity and freedom from error must be achieved even if one must commit errors to bring it to pass.

The Christian believes that religion was made for man, but the Moslem believes that man was made for religion. The missionary obviously must help the Moslem to change his mental and religious outlook, and somehow help him to get a little of the mind which "was in Christ Jesus," the Man of God.

Ordain Local Burden Bearers

By A. R. OGDEN, President,
Caribbean Union Conference

THE counsel of the great apostle Paul that men should be ordained in every church to care for the members of the flock is particularly important. Note his words: "And so ordain I in all churches." 1 Cor. 7:17. "Ordain elders in every city, as I had appointed

thee." Titus 1:5. Likewise, with the growing work of a conference or a mission field, it is imperative that men be developed and ordained to the general work of the church, and thus be properly authorized to care for the spiritual affairs and the growth of the church in general.

I have observed that when the local churches have been fully organized by the carrying out of God's plan and program, and men have been ordained in "every church," the work has been correspondingly strengthened and the church has grown both numerically and spiritually. Some conference and mission leaders labor under the misapprehension that there are not men of sufficient experience and ability to be thus set apart for eldership in local churches. But the only way, according to God's plan, for men to be trained to carry responsibilities, is for burdens to be laid upon them. When this is done, using the best material available, it is usually quite remarkable how rapidly men do grow and develop.

As an example, I have in mind one local mission field the leader of which continually argued that there were no men in the local churches who could be safely entrusted with the responsibility of an elder. The work in that field stood at almost a standstill for a period of years. Finally, a change in leadership in the mission came about. One of the first questions the incoming mission superintendent asked me as union director was, "What would you think of our choosing and ordaining some church elders?"

I happily replied, "That is just what I have wanted to see done for years in this particular field." Within a few months the thirty groups called church organizations were fully officered, and elders were chosen and ordained. The work of that mission immediately began to take on new life. The membership began to multiply and the tithe began to show an increase. These men were soon called together in a church-elders' meeting, and they have thus met each year since in that field. They immediately got under the load of responsibility, and the membership increased so rapidly that it was not long until the mission was organized into a conference with more than two thousand members. The tithe increased in a period of four years from about seven thousand dollars to seventeen thousand.

Thus it was demonstrated in a Spanish field—and I believe the same is true of all peoples—that farmers and men otherwise busy with the usual temporal affairs of life, can and will carry the load of local church leadership when that load is placed squarely upon their shoulders. Then the regular workers can give more time to raising up new groups of believers.

As in the local church group, so in the conference or mission organization with a growing constituency—men must be chosen and set apart to the general work of gospel service for the church at large. After many years of ad-

ministrative experience and observation, I am thoroughly convinced that it is imperative in our growing work for men to be carefully chosen and set apart to the ministry. As the membership enlarges and the message advances, younger men must be called to help carry the load of responsibility.

Great care and caution must ever be used in choosing and calling men, but we must not be so cautious that men are allowed to carry their work for an unlimited period of time without being ordained because of fear that they may not prove able to carry the load. When proper care and caution are used, men called to this high and holy calling usually measure up to the standards and the requirements of the work. God's plans are always the best plans. And God's plan is to use humble, earnest, self-sacrificing men to carry on the work of the church.

For a more thorough and complete presentation of this important subject, all should read the chapter on "Ordination" in "Gospel Workers," pages 441-445. Mrs. White gives an impressive description of Christ's ordination of the twelve in "Acts of the Apostles."

"It was at the ordination of the twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. Of this ordination, the record says, 'He goeth up into a mountain, and called unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach.' Look upon the touching scene. Behold the Majesty of heaven surrounded by the twelve whom He has chosen. He is about to set them apart for their work. By these feeble agencies, through His word and Spirit, He designs to place salvation within the reach of all.

"With gladness and rejoicing, God and the angels beheld this scene. The Father knew that from these men the light of heaven would shine forth; that the words spoken by them as they witnessed for His Son, would echo from generation to generation till the close of time. The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, *second only to that of Christ Himself*. They were to be workers together with God for the saving of men. As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church."—Pages 18, 19.



The Pastor's Prayer

By LOUISE C. KLEUSER

BEFORE I meet Thy waiting flock,
My Master and my Lord,
Before I serve Thy children dear,
And feed them from Thy Word,
Give me calm mind and steady nerve,
And patience, kindness, skill,
To comfort well the weary heart,
To bend the selfish will!
And while I serve on this Thy day,
In busy stress and strain,
Speak to my own soul from on high,
Or else my words are vain;
Yes, loving Master, give me grace,
And then let me Thy people face!

The Ministry, August, 1939

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

ENRICHING THE CHURCH SERVICE

By STANLEY BULL, Minister,
South England Conference

THE service should be a unity, and should not be divided by the announcements. It would be far better if these could be given before the preacher enters the rostrum. The items should then follow as the natural working out of the ideal of unity. Nothing staccato should mar the impression of orderly development.

The opening silent prayer by minister and congregation gives that highly desired hush of reverential expectancy as worshipers wait upon the Lord. The hymn by the congregation gives the assurance of fellowship, a psychological effect of great importance. Scripture readings should not be omitted, as a portion of the Scripture, together with the opening hymn, gives a suitable preparation for communal prayer. The offering should then be taken unhurriedly; and an offertory hymn stanza sung softly at the close is very fitting. Here is the opportune time for the choir, if there is one, to render a selection. The sermon should follow directly.

Some preachers feel impressed to give a children's story. Herein lurks a very real danger, for consummate skill is needed to introduce it in such a way as to avoid the impression of desultory procedure. Children should be encouraged to follow the sermon, for it is just as important for them to come to personal decisions as it is for the older folk. Not all the facts given will be caught by them; but their emotions are nevertheless often stirred by simple thoughts that pass unheeded by the more sophisticated adult.

Every sermon should be simple, impressive, and personal, so that young and old may learn to know God and do His will. The personal decision to be or to do something for God is strengthened by the expression of this determination; hence, the value of an appropriate hymn at the close of the address. The benediction should close a service that has been characterized throughout by a tone of simplicity. The service gains in effectiveness by the avoidance of all irrelevant detail.

What is to be the criterion on the length of the sermon? Is it to depend upon the degree of complexity of the theme and the manner of presentation? Or are there psychological factors involved, such as the power of concen-

tration and interest? Does the power of concentration inevitably fail us after forty-five minutes of application on one theme? Or is it true that interest can shorten this period considerably, or lengthen it almost indefinitely? These are vital questions.

In the "good old days" sermons often lasted two hours, but in these restless modern times, public opinion seems to settle on twenty minutes as being the optimum length. Interest can be gripping for two hours, or flagging in less than twenty minutes. While it is true that the power of concentration is greatly affected by interest, yet it is safe to say that a much greater strain could be placed upon it without undue taxation. There are, of course, psychological limitations. The mind is not capable of holding in logical sequence an indefinite number of facts. Any group of ideas must be systematized, coordinated, and assimilated, before another group of a similar nature is presented. But these limitations are so elastic in their character that they are of little value in determining the length of the sermon.

What Determines Length of Sermon

In considering the sermon, it is not a question of how much one can stand, but a question of when the cumulative effect of the facts upon the emotions exerts the greatest power of control upon the will. The purpose of every sermon is to bring people to decisions, and this purpose to do or to act must be strengthened by the assurance of power to perform. Therefore the *manner of presentation* and the *complexity* of the facts used are of *primary* importance in determining the length of the sermon. If the theme is logically developed, and the subject matter is of average difficulty, the mind is quite capable of concentrating from thirty to forty-five minutes.

Notes are not usually taken in church; so readiness of recall is of utmost importance. Decisions called for during the service must be reinforced later by recapitulation. Some seem to feel that it is not necessary to remember the subject matter, for it is thought that even if we forget the sermon, we are better for having heard it. We are not better, however, until we have actually changed our lives in some respect, and this we do while the memory of the

sermon is still with us. It is true that we forget the details, but the important points of the sermon exert an influence on our emotional life as great as that exerted by the greater body of facts presented during the service.

Thirty minutes has been mentioned as a minimum. This does not mean that a spiritual exhortation of, say, ten to twenty minutes is of little value. These are homelike and should not be thought of as sermons. They are not calculated to stir one to the making of vital decisions or adjustments in the spiritual life. A sermon of less than thirty minutes is pampering to the disposition to take things easy. Many people are today serenely unconscious of the perils of spiritual lassitude occasioned by the aversion to being stirred so deeply that fundamental changes take place in the life.

We are facing today with testing issues. It is an age of crises. A diffuse and pointless sermon is therefore a tragedy. It usually takes more than thirty minutes to stir men deeply. Rarely should one talk for more than forty-five minutes. Nevertheless, it is fatal to establish a rule that stipulates the sermon length, for habit is a tyrant in spiritual concerns. The preacher should be free to determine the length of the sermon within the limits suggested.

The average sermon will take forty minutes; hymns will take another twelve; and there will be a prayer occupying three to four minutes. The whole service should take about an hour, or an hour and ten minutes.

"Public service (worship) should be comforting, joyful, enthusiastic, the most beautiful flower of all the week, but its chief note should be reverence and godly fear." It is clear, then, that stateliness of thought, charm of style, and music which is in harmony with the highest and noblest in life, are all of inestimable value to enrich the service.

There should be dignity and smoothness that bespeak thorough preparation for all items. The Scripture should be read over beforehand by the one who is to take it, and spontaneous prayer is usually not so helpful as meditated prayer. There are exceptions, it is granted. But as the sermon needs preparation, so does the prayer. Solos or other musical items should not be rendered unless they have a definite bearing on the theme; therefore the preacher should be given opportunity to make suggestions concerning these. Preparations for such should naturally not be made on the day of the service. Above all, that which is novel and unusual should not be introduced in the church service until it has been thoroughly tried out in other services.



THE divine mandate to "feed" the flock of God is not fulfilled by rehearsing brilliant but barren doctrinal and prophetic theories supported by a galaxy of secular news clippings. Spiritual nutriment is required.

The Parabolic Rich Man

By C. F. McVAGH, Minister,
Pine Castle, Florida

INTRODUCTION.—The parable* of the rich man in Luke 16:19-31 is the climax of a series of parables spoken by Jesus directly to the leaders of the Jews. They understood what He meant in these parables; yet they were unable to use His words against Him in a way that would prematurely close up His work, as they would have done had He delivered His messages to them in literal language. Take, for example, the parable of the householder who owned a vineyard and went into a far country. Matt. 21:33-45. The Jewish leaders could not fail to understand it, for it was taken directly from Isaiah 5:1-7, where the vineyard is defined.

The Parable of the Rich Man and Lazarus

- I. Statements of Jesus in the context show what led to the personal issue that called forth the parable of the rich man. Luke 14:33; 16:13, 14, 15.
- II. Who was the rich man?
 1. The Jews boasted that Abraham was their father, and that they were the rightful heirs of the world. They were indeed rich in opportunity. Rom. 1:16; 3:2; Acts 7:38.
 2. "Salvation is of the Jews." John 4:22; compare 1 Peter 1:10-12.
 3. Spirit-indited preaching today is preaching what the prophets wrote. 2 Peter 1:21 (margin); 1:25; Heb. 4:2.
 4. The gospel preached to us through the word committed to the Jews is to gather from all nations a people who believe God. Gal. 3:29.
 5. Abraham is the father of many nations, and the land involved in the promise to Abraham is the whole earth, or the new earth. Gen. 26:4; Rom. 4:13.
 6. The Jews believed that all the riches of God's favor belonged to them alone. This attitude manifested itself in race pride and indifference to the world of sinners, festering with sores, that lay at their gates. Isa. 1:6.
 7. But God was not indifferent. He sent His Son. The Son became poor for our sakes, took the sinner's sores upon Himself, and became the sinner's substitute at the rich man's gate. John 5:16; 2 Cor. 8:9; 5:21; John 1:11.
 8. Most of the understanding, faith, and sympathy that His humanity craved came from those whom the Jews despised and called dogs.
 9. He was rejected because His message by word and example was contrary to Jewish tradition. They feared that believing Gentiles would pollute their racial purity, and they would lose their "place and nation." John 11:47, 48; Eph. 3:5, 6.

* "Parable: A comparison; similitude; specifically, a short fictitious narrative of a possible event in life or nature, from which a moral or spiritual truth is drawn; as, the parables of Christ."—Webster.

10. By rejecting Christ, the Jews died to their privileges and riches in grace as God's messengers of light. They lost their homeland and became persecuted wanderers among the nations. Deut. 28:65, 66. Terrible has been the retribution. We reject truth at our peril even in this world. The present plight of the Jews in Central Europe and the Near East is too well known to need recital. The lesson is increasingly clear as the scroll of history unfolds.

11. The rich man was buried in hell (Hades, not Gehenna). He began to reap what he had sown. The poor man, Lazarus, died, but he was caught up to God and His throne. Rev. 12:5.

III. The story of the rich man is recorded as a lesson for us today. 1 Cor. 10:11; Heb. 4:1, 2.

1. The world of sinners lies now at our gate. Matt. 28:19, 20. To be indifferent to the command, Go! is to repeat the mistake of the Jews, with even more tragic results.

2. The day of our visitation is rapidly approaching when every man will be judged in accordance with his works. Rev. 20:12; 22:11.

3. In that day the gulf of a disobedient life will stand between all unrepentant sinners and the kingdom of God. Pride of race or sect will be forgotten. Isa. 2:17-22. The anguish of that hour, when the disobedient, careless, and unbelieving see Abraham in the kingdom and themselves thrust out, is vividly described as hopeless "weeping and gnashing of teeth." Luke 13:28-30.

4. The rich man called Abraham "father," and appealed to him for another chance for his family. But for those who despise and reject Moses and the prophets, no more convincing evidence of God's love can be given. Isa. 5:4; Luke 16:31; Matt. 7:12.

5. There is no second chance for persistent rejection of light, neither in this world nor in the world to come.

6. In the parable, Jesus refers all inquiries about man's condition in death to Moses and the prophets. But Moses and the prophets do not teach the present conscious state of the dead.

7. The historian Gibbon was led to "marvel at the dispensation of Providence in omitting the doctrine of the immortality of the soul in the law of Moses." ("Decline and Fall," Vol. I, chap. 15, p. 451).

8. Thus we see how the really constructive lessons of the parable are obscured by tradition. It is like the man who could not see the city for the houses, or the forest for the trees.



SIMULATED fire neither warms nor sets the soul aflame.

The Ministry, August, 1939

VITAL "TESTIMONY" COUNSELS

Reprinted From Former Periodical Articles

Sense of Responsibility Needed

Address to Ministers at
the General Conference,
April 15, 1901

THE light that has been given me for the past fifteen years has been a representation of the great responsibility which is attached to the work of the ministry. The work of the minister should be regarded in a far higher light. It is the low estimate placed on this work that leaves our conferences in such a weak, feeble condition. We cannot afford this. Those ministers who place a low estimate on the work entrusted to them neither do justice to themselves or to the church. Just as long as our ministers fail to feel a sense of responsibility proportionate to the greatness of their work, there will be a deficiency in our conferences. . . .

There is a great necessity for individual examination. You may very intelligently examine your brother ministers and very closely judge them, while you yourself are in far more need of closer examination and judging than you bestow on them. Many lay burdens on their brethren, weakening and discouraging them by their criticism, instead of uplifting and strengthening them.

God wants us to take ourselves in hand. Examine yourselves, whether ye be in the faith or not. Prove your own selves. Just as soon as you fasten the mind on Jesus Christ, the Saviour who made a complete sacrifice for everyone; just as soon as you see that you must be a complete man because He has made a complete sacrifice for you, you will seek earnestly for help from above to overcome your own failings. . . .

Very many will get up some test that is not given in the word of God. We have our test in the Bible,—the commandments of God and the testimony of Jesus Christ. "Here are they that keep the commandments of God, and the faith of Jesus." This is the true test, but many other tests will arise among the people. They will come in in multitudes, springing up from this one and that one. There will be a continual rising up of some foreign thing to call attention from the true test of God.

These things make it necessary that the minister who meets these tests should have a discerning mind, that he may not give credence to any false doctrine. Voices will be heard, saying, Lo, here is Christ, when there is no Christ there at all. It is some human notion which they wish men to accept and believe.

But the saddest thing is that principles be-

come perverted. Not that there is no one who tries to carry out principle, but that principle has become so daubed with untempered mortar that it will need the closest investigation from the word of God to see if all is in accordance with the principles of true godliness, founded upon a "Thus saith the Lord."

There should be an investigation of self. When you begin this work, you will find that you have your hands full. Too many who have entered the ministry have not had that thorough, cleansing, refining influence upon mind and character that takes away the chaff, enabling them to bring to the Foundation Stone only gold and silver and precious stones. Here is the great need, the great lack. God wants us to come to Him just as we are, throw our helpless souls upon Jesus Christ, and be born again.

Pettishness Must Be Overcome and Put Away

The fact is, many have entered the ministry with a babyish, childish, pettish, and self-willed spirit, just as their mothers allowed them to grow up. This is why I am speaking so often to fathers and mothers about realizing the great responsibility that rests upon them. Every particle of this childishness must be left behind. You have grown to the full stature of men, therefore the childish things you entertained, the disagreeable traits of character which you know are not after Christ's order, your impetuous words, must be put away.

Words are a talent, and you have no right to use God's talents in any way but for His glory, for the benefit of everyone around you. There must be a thorough conversion of the soul, that there may be a conversion of the tongue and lips. Then the treasure house of the soul will be full of precious truths, because Christ's character is studied. Then you will be blessed as overseers and shepherds. And when you as shepherds, exemplifying the traits of Christ's character, come before the flock, they will see the importance of having practical religion, practical godliness, not merely the accepting of a form or a theory.

Some think that they must be so wonderfully orthodox, but they are not orthodox at all after Christ's order. They catch some little point and dwell upon it, magnifying it above all else. Of those who do not see as they do, they say, "We do not want this man to preach because he does not see this point," and, "We do not want that man to preach because he does not see that point." But they do not know what they are about. Leave that man with God.

It is not for you to dissect the ideas of this one and that one. We served our time at this at Minneapolis. Let there be no more of it in the work of God. God wants us to realize that judgment is right upon us. Let us beware lest before we are aware of it, the thief comes upon us with stealthy tread. Let us stand where we look not at the defects and errors of others, but

at Jesus, saying, "I have an individual case pending in the heavenly courts. It means everything to me whether I shall be weighed in the balances of the sanctuary and found complete in Him, or whether I shall be found wanting."

Provision has been made for every one of us to be saved. Those who do not accept the provision made by the shedding of the blood of the Son of the infinite God place their minds on little items, to the neglect of the great truths essential for salvation. They are diverted from the great Pattern, diverted from the study of the character of Christ. Failing to see Him, they are not changed from glory to glory, from character to character. . . .

As I have seen the fields ripe unto the harvest, and as I have seen the lack of interest manifested in them, I have wondered how you could do as you have done. I cannot understand it. If you are connected with Him who gave His life to save the world, how can you see the purchase of His blood perishing in their sins without making any efforts to save them? Christ says, "I came not to call the righteous, but sinners to repentance."

We are not to give the call to those who have received the truth and understand it, to whom it has been repeated over and over again till someone thinks he must bring in something original. He brings in little fables which are not worth a straw. These he brings forward as tests God has given, when Satan has originated them to divert minds from the true tests God has given.

Thou shalt love supremely the God of heaven. This is your first work. And when you do this, you will love your neighbor as yourself. You will treat human beings as souls Christ died to save. Put away all pettishness and fretfulness. All these things are to be purged from the heart. You are to be purified through belief in the truth. God wants us to have the sanctification of the Spirit.—*Ellen G. White, General Conference Bulletin, April 16, 1901.*



HALF-TRUTHS and misstatements are the first parents of the tribe called hasty generalizations. These in turn have produced the great family of the misinformed. While it may be true that we see only what someone wants us to see, it is also equally true that we see only what we want to see. The danger is in the conclusions arrived at with insufficient or inaccurate information.—*H. E. Hinton.*



If you could get religion like a Methodist, experience it like a Baptist, and be positive of it like a Disciple, and be proud of it like an Episcopalian, and pay for it like a Presbyterian, and propagate it like an Adventist, and enjoy it like a Negro—that would be some religion.—*Japanese Christian Quarterly.*

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

HOW SHALL WE STUDY HISTORY?

By DANIEL WALTHER, *Principal,
Seminare Adventiste Du Saleve, France*

WHAT is history, and what does it mean to us? History is not primarily the story of man and his achievements, but is, instead, the story of what God has wrought among men. History is at best the story of facts concerning nations in general and individuals in particular. Carlyle, in the preface to Cromwell's "Letters and Speeches," made this rather pessimistic statement:

"By very nature it is a labyrinth and chaos, this what we call human history; an *abatis* of trees and brushwood, a world-wide jungle, at once growing and dying."—*Vol. I, p. 6, London, 1888.*

For us, history is the indispensable sequel to prophecy. Prophecy without intensive and intelligent study of history is mere theory. History offers proof of the divine statement. History is an unimpeachable acknowledgment that God is truth. History is the laboratory of the Bible student. At times, history is also a light, enabling the informed student to see back as far as possible. For him there exists a world unknown to the profane, and if he sees clearly, he is also to witness.

Of course, history is subjective—the historian sees the past from his own viewpoint. Sometimes his eye is so exerted that he sees too much, and he is unable to overlook the detail. He does not have judgment enough to discard that which does not lead to a clear, complete vision. Quoting Carlyle again: "By wise memory and by wise oblivion, it lies all there! Without oblivion there is no remembrance possible."—*Id., pp. 6, 7.*

History should not be an old curiosity shop in which a dead past is preserved, in which odds and ends of valuable objects are mixed with rubbish and piled up in an inextricable heap, in which the atmosphere is moldy and dust laden. History must be living, fresh, throbbing. In the nineteenth century, the historian had the ambition to rediscover the past, to blow off the dust from the archives, to do away with the skeletons, and to raise up in youthful, blossoming beauty that which had been. And he did it with understanding and respect.

In some instances, source material is so abundant, and the exacting demands of research work so great, that a scholar is compelled to confine his investigations to a very short pe-

riod. For many years, perhaps a lifetime, he studies just a few years of a period. He is well informed on that short span of time, but he practically ignores the rest. Even at that, it is impossible for him to know entirely that one short period of time.

LET us now observe seven underlying principles concerning the study of history which should be observed by the true student of this subject.

1. The Christian historian has his preferences. There are personalities and periods which he particularly likes to study—just as the company of some men is more agreeable to him than that of others. Yet he is to search for truth, the *entire* truth. He is to discover the marvelous chain of facts and events that prove that God's will is operative among men. He will not pick out part of the facts, but will be led "into *all* truth." How wonderful and how necessary, for instance, is the intelligent, thorough study of the advent movement fostered in the early centuries of our era. Is there anything more urgent than to try to discover all that has any reference to our movement through the centuries past?

2. History is the art of understanding clearly and interpreting soundly these principles of a practical value. Settings vary, but basic principles prove changeless. In his studies, the student must free himself from historical traditions. He is to have the courage of his convictions, and is not necessarily to follow beaten tracks. He is to respect the work of predecessors, but he cannot allow himself incessantly to repeat and use trite, lifeless, worn-out statements and arguments. He is to be fearless in his appreciations of values, even if they should not be in harmony with the traditional, customary historical interpretation. If he is sure of his point of view, then he is to state it, no matter what the world may think. Fear of not falling in line with others, and a tendency to conclude on the identity of conclusions, makes many a work of history worthless and insipid.

One frequently hears the expression, "History repeats itself!" This is both true and false. All depends on the definition of *repeat*. If "repeat" means an exact repetition of a previous event or fact, then the slogan is wrong,

for there are no two facts exactly alike. In this sense, history does not repeat itself. Nor do the same causes always lead to the same effects. If, on the other hand, "repeat" refers to underlying principles, to the eternal vicissitudes of the human heart, then we find similar happenings in various nations, and it is true that history repeats itself.

3. The study of history is important for teachers and ministers. They should devote special attention to the outstanding problems of ancient and modern figures. But why study only the history of wars, diplomacy, territorial expansion, and destruction? Is there not also a history of peace, construction, invention, art, economy, society? We are not to gather facts just for the sake of collecting antiquities important enough to be put in a museum where they may or may not be noticed by unconcerned visitors. There must be a practical, fruitful side to the study. The *present* must never be left out of sight when studying the past.

4. The historian is not to be superficial. He is to strive for access to all sources, of whatever kind they may be. He is to "examine all things." Some "historians" use history as a means of defending a dogmatic viewpoint. They look for historical facts to warrant their theory. But history is not to be exploited for the benefit of a national, social, or religious argument. To use history as such an instrument is to become recreant. The true student is not a propagandist of some preconceived idea. History is not the valet of some dogma. True history can prosper only in a country where there is freedom of thought and speech.

5. Nothing must ever be used that is not absolutely true, and no truth is to be omitted in order to insist on a preconceived argument. Sometimes facts that do not entirely enforce a specific argument are discarded. But there is an elementary, essential, intellectual honesty which cannot with impunity be neglected. The historian must be reliable. He is honorbound to disregard all calls, save the cry for truth. He is to quote all his references, and he must do it with a scrupulous accuracy.

6. When studying certain phases of history, particularly with reference to our movement, some fear that our faith might be weakened. Some fear that an intensive study of certain records and documents might change our viewpoint of the truth. Some are being discouraged to study too closely certain chapters of history lest they discover disquieting facts. But if truth cannot stand the test of historical research, then it is not truth. Our cause has nothing to hide, and nothing ought to be hidden from our cause. There must be a loyal and complete study of all available material. We should rejoice for the honest way in which our leaders are conducting their efforts in this direction. Prayerful and attentive study can only strengthen our belief and broaden our faith as we behold the beautiful panorama that

shows so clearly the men of God through the ages as they struggled for truth. That study discloses to us the fact that in centuries past there were many witnesses, yet unknown to us, who had the same faith, who fought the same spiritual foes, who harbored the same great hope as we have today.

7. Our study of history ought to be thorough and methodical. We ought not to draw conclusions too hastily. There must be patient, painstaking effort and the utmost carefulness in our appreciations and statements. There is perhaps no study in which there is so much diletantism. Anyone with a little education, it seems, can sit down and read history books, and perhaps write some. But if there is not *personal* labor and investigation, then our work will be well-nigh worthless. If we merely depend on secondary sources, without finding out for ourselves, we will not derive any great satisfaction. History must be the workshop where the preacher and the teacher love to be. History is an inexhaustible storehouse of experiences which gives the minister and the teacher unlimited material.

In living with men of old, we learn, as Emerson states it, "to read history actively and not passively." In studying men of God of all ages, we also learn a lesson of humility. In studying history, we are to fight doing so in a mere routine way and with laziness of mind. How inclined we are to be satisfied with easy conclusions; how astute is our mind when it wants to avoid effort. History offers the intelligent and vigilant student one of the greatest pleasures of the spirit. But these intellectual pleasures are the fruit of a long, patient, personal effort.

This is true especially for the one who studies history through the word of God—the student's true revelation. In the divine Word, indeed, "the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—*"Education," p. 173.*

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¶ IN research, one must not forget the whole in the study of the part. The searchlight sweeping the whole must balance the spotlight and bring out the details of a given point. We must both extend the horizon and concentrate the field of observation.

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¶ BE it not forgotten that in countries now violently hostile to Christianity, it was the *perversions* of Christianity that turned men from the genuine—the gross departures of Roman and Greek Catholicism, or of a messageless, decadent Protestantism. The beauties of the genuine have been rejected because of the caricature of the false.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

EXAGGERATED RECITALS UNJUSTIFIABLE

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

THE ministry of the Seventh-day Adventist Church is a ministry with a message. As our workers move here and there, both at home and abroad, they see and hear many thrilling experiences that are well worth telling to our general body of members. In its effect upon mission giving, intelligent praying for others, and personal service for one's fellow men, nothing more deeply moves and encourages Adventist believers than to hear the recital of God's providences and to see the evidences of His power as He works on the hearts of men in bringing to them the knowledge of eternal life.

No missionary or mission body has such wonderful experiences to recite as have Adventist workers, because of the nature of our truth; and no preacher will ever find people more interested to listen or more willing to respond to appeals for support than our own church members. But despite a constantly increasing abundance of inspirational matter on present-day topics and mission advances, drawn from almost every land of the earth, it is distressing to find that workers sometimes feel it necessary to misquote a fact or to magnify an incident to such a degree that the truth is seriously violated, and the people are not given the true facts.

I know one worker who once said that he never told an untruth except when he was in the pulpit. In order to create an impression, he seemingly thought it essential to enlarge or misstate some stories to such an extent that truthfulness fell from him. Of all men, and of all peoples, the Seventh-day Adventist minister in the pulpit should be representative of truth, and particularly guard himself so that at no time he overstates a situation or wrongly magnifies the work while addressing a congregation of believers in the Lord—believers who should rightly have confidence in the veracity of the speaker. If the Lord is going before our workers and leading scores of hundreds to Himself, let us never multiply the scores into hundreds, or the hundreds into thousands. Let us tell the people the truth, and permit the Lord to give the increase in His own way and time.

It is not at all necessary to embellish the facts of God's workings. They are sufficiently wonderful as to require no man-made addition. As missionaries and ministers, we should never

attempt simply to thrill our hearers with the telling of the unusual, or seek merely to entertain them with stories, even though they be mission stories. We should attempt to inspire our people with a true recital of what God is really doing today. Let us catch the thought of that great missionary Paul, who "declared particularly what things God hath wrought . . . by his ministry." Acts 21:19. Then, as did Paul, we shall find the people glorifying the Lord and in no way seeking to exalt the man.

Let us in our recital of these things ever direct the minds of the people to the power and love of God, lifting Him up that others might be drawn to Him. The recital of true advancement in a simple, humble manner, will be quite sufficient to lead our members to sacrifice their means to support the work, and to inspire our young people to find their place in such a field of service for others, as well as contribute to the reception of the rich blessing of the Lord.

Sensationalism Not Needed

We need to be careful lest we be swept into the stream of sensationalism, a stream that is ever widening and flowing with increasing current in our day. Sensationalism is not needed in the recital of mission facts and stories. It is a part of the world's program today, but it has never been necessary in the plan of God, and is certainly not called for in the ministry of truth for these closing days.

It is helpful to note the words of Christ to His Father at the close of His ministry, in that prayer which He uttered just prior to the cross: "I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." John 17:8. Christ testified that He gave what was given Him. His followers received these words, and they knew that God had sent Him, and they believed.

Jesus always kept within the way of truth. In all our reports and our statements, let us follow in His steps, declaring "particularly what things God hath wrought." Then men will receive our words joyously and confidently, and they will know that God is using them to glorify Him and will believe that He has sent them.

Beware of Race Snobbery

By H. G. WOODWARD, Superintendent,
Tamil Mission, India

WE were taught in childhood to emulate the noble quality of patriotism. A patriot, of whatever nation, is remembered with admiration, and the person devoid of any affection for his motherland is to be pitied. But a virtue carried to excess becomes a vice. We are living in an age when extreme patriotism, or as better defined, nationalism, has become a passion in every land. Men's ideas have thereby often become cramped, their outlook narrowed, and their eyes blinded to the good qualities of others. While claiming all virtues as their very own, they pass on their vices to the foreigner.

This truth is evident in the language we use every day. If a man is a coward, we speak of him as having "Dutch courage." If he goes away without permission, we say he took "French leave." Should a man fail in the payment of money he owes, we say he paid in "Spanish coin." The naughty child is a "young Turk." Should a man show sagacity in business, we speak of his "American enterprise." And if he exhibits marked courage, we refer to his "British pluck." Objectionable American tourists are described in the following manner in the *Delineator*:

"They carry an American flag as a badge, they proclaim loudly the inferiority of everything they see in comparison with what they know at home, they ridicule the customs they find prevalent, they make a vulgar display of money, and when they embark for America, they let everyone know they are going back to 'God's country.'"

This objectionable characteristic of intolerance for other people is evidently not one of recent derivation, for more than a hundred years ago, the Abbe Dubois, Jesuit priest and traveler, spoke of such individuals in this manner: "Trammeled by the prejudices of their own surroundings, some persons think nothing well regulated that is not included in the polity and government of their own country."

Well over a century ago saintly Henry Martyn, chaplain of the East India Company, told how he annoyed the general of the troops of the station at which he was located, "by what I said about the natives." He dared to say: "These men are not all fools, and all ingenuity and clearness of reasoning are not confined to England." Apparently the general had thought otherwise. Nor was Martyn alone in this opinion, for Robert Morrison, famous missionary to Africa, speaks in the same strain, and his words are as true today as they were the day they were spoken:

"A notion which some people possess that there is nothing good or comfortable out of England, that all God's works everywhere are inferior and to be despised in comparison with what He hath done for England, may be called patriotism, but it is a notion

that is unjust and of an impious tendency, and one unworthy of a Christian missionary."

That the hateful spirit of race superiority was in the hearts of the apostles is made clear in the word of God. We see that even so noteworthy a man as Cornelius, the Roman centurion, was beneath the contempt of Peter. As we read the record, we note the rebuke he received for his lack of spiritual comprehension: "What God hath cleansed, that call not thou common." Acts 10:15. And that Peter learned his lesson is clear, for he declared: "God hath showed me that I should not call any man common or unclean." Acts 10:28. Have we learned the lesson yet?

Unsanctified pride of race is hateful in the sight of God, for we read: "Though the Lord be high, yet hath He respect unto the lowly: but the proud He knoweth afar off." Ps. 138:6. Even those in a lowly estate have the respect of the Lord, and who are we to despise them, or to treat them with haughty condescension? What right have we to use such disrespectful terms as "dago," "chink," or "nigger"? Lamentable as race snobbery may be among the nations of the world, it should have no place in the remnant church. Dr. Stanley Jones, the noted missionary lecturer, once truly said:

"The church has not fearlessly and uncompromisingly taken its stand against race snobbery. Unless it does, it cannot lead in a world where the superstition of blood will surely fade, and the fact of character take its place."

Does it matter in the sight of God what is the color of a man's skin, or in what land he was born, or from what division of the human race he sprang? He is a brother in the Lord. Other things are mere incidentals. "Blood is thicker than water," we are reminded. Yes, and the blood of Jesus Christ, God's Son, is thickest of all! Knit together in one great family by the blood of Christ shed for the sins of the whole world, let us put away every shred of race prejudice, and claim relationship with those of like precious faith in all parts of the world, be they who they may. Jesus exercised no spirit of racial superiority toward the despised Samaritan; nor should we.

In Christ there is no east or west,
In Him no south or north,
But one great fellowship of love
Throughout the whole wide earth.
Join hands, then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son,
Is surely kin to me.



SANCTUARY HABITS.—When a pastor sits in the sanctuary during the course of the service, he ought to behave in a seemly manner. Lounging, leg crossing, nose picking, yawning, should be postponed to the hours of relaxation in the parsonage. Most of our pastors are robed, and while they are thus solemnly attired, personal mannerisms should be completely under control. The sanctuary habits should be impeccable.—*The American Lutheran*.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

THE WIFE'S PART IN THE PROGRAM

By MRS. H. E. BISEL, *Minister's Wife,*
Lafayette, Indiana

THE minister's wife holds a very important place in relation to her husband's work. She should be all that the word "helpmeet" implies—whether it be in the home or in aggressive soul-winning endeavor. If she senses her responsibility, and prepares herself to meet the demands, she may do a work almost equal in importance to his. But if she lives an aimless, selfish life, she may counteract much of the good he seeks to do, or may well nigh neutralize his influence.

More is expected of a minister's wife than of other wives, and rightly so. The way she cooks and keeps house, her dress and conversation, her part in church activities, and her method of doing the everyday things that go to make up life, are critically noticed by others. In these days when so many are lowering the standards, a minister's wife may do much by precept and example to stem the tide of worldliness in the church. Our unconscious influence counts either for Christ or against Him.

A sister came to me on the campground last year and said, "Pardon me, aren't you a minister's wife?" I said yes, and then she proceeded to tell me why she had thought so. I felt a sense of responsibility, and a thrill of satisfaction that I had not disappointed her.

A minister's wife should have a genuine interest in her husband's work—an interest born of deep consecration and a love for souls. This interest will manifest itself in various ways. First of all, it finds expression in a well-ordered, happy home. It takes a fine sense of relative values to properly combine beauty, simplicity, economy, self-denial, comfort, and appropriateness in furnishing a home. The solution must be left with each individual homemaker, never forgetting that the wisest policy is always to live within one's income.

There should be order and regularity in the home. Good, wholesome meals served at definite times, with regular hours for retiring and rising, will do much to bring into the daily program that rhythm of activity that will mean not only physical fitness, but definite accomplishment. Of course there are times when strict regularity in eating and sleeping may be interrupted, through no fault of the homemaker or her husband. A minister's life is full of those unexpected things that may at times bring over-

taxation or loss of sleep and appetite. When the rhythm of the daily program is broken, it should be restored as soon as possible. Most efficient work is accomplished only when health is at its best.

The thoughtful wife sees that her husband's hours of study and devotion are not needlessly interrupted by phone calls, doorbells, errands, and such small matters as can wait. She keeps an eye on the family wardrobe, and sees that clothes are kept clean and mended. A missing button may become a great annoyance when time is precious. Well-pressed clothes and spotless linen lend their influence quietly but surely to the message we bear.

The Qualities That Win

A minister's wife needs to be a largehearted, sympathetic woman who knows how to apply the balm of Gilead to sin-sick souls and aching hearts. Her presence should not attract to self, but to Christ. She must know how to guard confidences, and she should never indulge in needless criticism. A happy disposition, an optimistic outlook, and faith in God have an irresistible influence for good. As she mingles with others in church activities, she may help them to catch a vision of greater possibilities and higher ideals in Christian service. She will be quick to see the weak spots in the church, and she will lend her influence to strengthen them. In order to do this, the necessity of being a Dorcas Leader or a cooking-school teacher may be thrust upon her. She may have the privilege of teaching the most troublesome class in the Sabbath school, or of lifting a banner that is trailing in the dust, when others declare, "It just can't be done here."

When it comes to pastoral visiting, or calling on those newly interested in the faith, the wife may often accompany her husband. This is not always necessary, but it is sometimes desirable, depending, of course, on the circumstances and the nature of the call. It can never be a mistake for her to go when a woman whose husband is an unbeliever is to be interviewed, as it prevents idle remarks or possible gossip that might hurt the minister's influence. Her presence should always have an influence that gathers for Christ.

She should always remember that the manner in which she dresses has an influence. Much is

said in the Spirit of prophecy about this. Fads and extremes should be avoided; modesty, neatness, and appropriateness should characterize the dress of those who stand as leaders. It is sometimes a great advantage to be able to sew and make one's own clothes. Above all, she should steer clear of that unnecessary outward adorning that is condemned in the word of God. Several years ago a minister and his wife visited a church in which I was working. She wore a bead necklace. People in that small church were very strict about such things, and naturally her necklace produced more comment than the minister's sermons. Of course, it might be said that our people should not be so critical. But do they not have a right to expect a minister's wife to be above such criticism in matters of common understanding?

If a wife sings or plays an instrument, she may render valuable aid in public meetings. If she is a Bible worker, she can be a great asset. She should feel it a privilege to mingle with the people in friendly greetings after the service. In this way she may get a slant on some situations or problems that may aid greatly in winning souls to the truth. In our efforts to give God's last warning message, we meet mighty antagonistic forces, and we need the cooperation of heavenly intelligences. Realizing this, while her husband preaches and pleads with sinners, the minister's wife can lend her help by holding on to the arm of Omnipotence in silent prayer. She will also be alert to the opportunity to give that encouraging personal word that has helped many a soul to find Christ. Here is counsel from "Gospel Workers," for those who accompany their husbands in travel:

"If a minister's wife accompanies her husband in his travels, she should not go for her own special enjoyment, to visit and to be waited upon, but to labor with him. She should have a united interest with him to do good. She should be willing to accompany her husband, if home cares do not hinder, and she should aid him in his efforts to save souls. With meekness and humility, yet with a noble self-reliance, she should have a leading influence upon minds around her, and should act her part and bear her cross and burden in meeting, and around the family altar, and in conversation at the fireside. The people expect this, and they have a right to expect it. If these expectations are not realized, the husband's influence is more than half destroyed."
—Page 201.

We are also told that those who must stay at home to care for the children may do as great and important a work as their husbands. They can greatly lighten his burdens by managing the household with economy and discretion, and training those under their care for lives of future usefulness. The minister's wife has a higher place than just being a helpmeet. Loyally she stands beside her companion with words of cheer and encouragement. With him she shares the honors and the trials. Together they sow beside all waters, sometimes in joy, sometimes in tears, looking forward to the glad reaping day when they will see the fruit of their toil in the kingdom.

Welcome to a New Pastor*

By BERTHA FORSHEE,
Takoma Park, D.C.

ELDER PITMAN had just received a letter asking him to be pastor of the Lakeside City church. He remembered that church well, as he had stopped in Lakeside City over the week end on his way to his present field of labor. He remembered the large congregation, the beautiful organ music, and the timely sermon given by the dignified gray-haired minister. The letter stated that it would be necessary for him to give his reply within a week. How could he decide so quickly? What should he do?

He remembered the advice an old pastor once gave to some young ministers who were just starting out. One thing he said was this: "A minister without a wife's counsel is like an automobile without a steering gear—liable to run into the ditch." So he called his wife from the kitchen, where she was preparing lunch for him and the children.

"Why, husband," she exclaimed, when she saw his face, "what is the matter? You look troubled. Are some of the members ill? Or aren't we going to make our goal?"

"Nothing like that," he answered quickly. "Let me tell you. I just received this letter asking me to be pastor of the Lakeside City church."

"The Lakeside City church!" exclaimed his wife. "Why, John, that is the largest church in the conference! The call to be pastor there is an indication that your work is appreciated!"

"But listen to what the letter says: 'We are sorry to give you so little time to consider the matter, but because of certain circumstances beyond our control, it will be necessary for your reply to be in our hands within a week.' What shall I do?"

"Well, my dear, I feel that it does not take the Lord a week to answer prayer. We shall ask Him to make plain His will in the matter. Didn't He say: 'Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you?'"

"Yes, that is true, my dear. You are right, as usual. We shall wait on the Lord, and He will show us what we ought to do."

After lunch and evening worship, when the children were tucked into bed, husband and wife reread the letter, talked it over, and then knelt and asked their heavenly Father to show them just how to answer the call. Strange as it may seem, within the short time allotted, the answering letter had been sent, in which Elder

* This pleasing reading was given at a recent welcome for a new pastor in one of our Eastern churches. By request it is reproduced here because of its probable interest to MINISTRY readers for similar occasions.

Pitman accepted the invitation to serve the Lakeside City church as pastor. But with all this, he did not forget to ask the Lord to send the right person to care for the little flock he would soon be leaving.

Finally the farewells and good-bys were all over, and the Pitman family were settled in their new home. Everyone on the street was trying to get a glimpse of the new pastor and his family. He was really glad when his first Sabbath sermon was over, for while he was speaking, he felt that every eye was riveted on him. Nevertheless, he tried his best to direct the minds of the large congregation in the right channel. When the closing song was over, he gave a hearty handshake to each member as the congregation left the church.

The following week the Pitman children started in a new school. The old saying that fools and children tell the truth seemed to prove true in this case, for in a day or two the children came home telling Father and Mother Pitman the remarks they had heard at school. Johnny's daddy did not like the new pastor's voice because it was too shrill—not at all like that of Pastor Jones. Lucy's mother didn't think he was very spiritual, or he would part his hair on the side instead of in the middle. Billy's father wondered why a pastor would wear striped gray trousers with a black coat—Elder Jones never dressed that way. Lillie told all the girls her mother didn't believe she could ever like the new pastor's wife as she had liked Mrs. Jones.

The pastor and his wife realized, of course, that they had been the subject of conversation, but no comment was made till after the children were in bed. The pastor felt a trifle discouraged, but his wife, who was always ready for any emergency, promptly picked up a little book and read him these words:

"Heavy responsibilities are the lot of the minister. Perplexing problems come to him; disagreeable tasks have to be performed. It requires a spirit of determination and courage. At times he is tempted to lose heart; he is not the first, and perhaps he will not be the last, servant of the Lord to get down under the juniper tree. But most of the minister's time is given to serving, and there is no joy that can compare with the joy of Christian service. After all, the little things we ministers are called upon to do help to make the wheels run smoothly, and we must face trials with courage and try continuously to bring the greatest good to the largest number of people."

"Helen, you certainly are the kind of wife who keeps her husband from running into the ditch. The tasks may be difficult, and the road may seem rough, but, with the help of the Lord, I shall do my best, and trust in Him to give me favor with the people, in order that they may have confidence in my ministry, and accept the messages which the Lord sees fit to give through me."

Of course the new congregation did not soon forget their old pastor, but in a short time Pastor Pitman had won their hearts completely.

No more was heard of the shrill voice, the striped trousers, or the part of his hair. Years passed by. At the beginning of his fifth year with the Lakeside City church, another momentous letter came to him. This time it was from the mission board. It was a call to the Pitman family from Africa.

Again they prayed for guidance. Their decision was made, and plans were made for them to connect with the Lord's work among the heathen tribes of Africa. Just before their departure, the members of the congregation which Elder Pitman had served so faithfully, presented him and his ever-helpful wife with choice remembrances at a gathering in their honor. And with tears streaming down their faces, they all joined in singing, "Blest Be the Tie That Binds."

The Perils We Face

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

A PROPHECY finding open fulfillment in the experience of the church today is recorded in John 16:33: "In the world ye shall have tribulation." Persecution is no longer subterranean and fitful. The forces that assail the church of God are openly assembled in vast and terrible array. The conflict is on, and it will grow in intensity. Of this time Mrs. E. G. White speaks in these words:

"Till the close of time, there will be conflict between the church of God and those who are under the control of evil angels. . . . At the present time, when the end of all things earthly is rapidly approaching, Satan is putting forth desperate efforts to ensnare the world. He is devising many plans to occupy minds, and to divert attention from the truths essential to salvation."—*Acts of the Apostles*, p. 219.

We may well note some of these antagonistic forces.

DOCTRINAL DIFFERENCES.—Adventists are subject to peculiar and extreme doctrinal antagonisms in this age of conflicting forces. Men who reject God have no place for an inspired revelation. Men who give no time to the word of God, and who think they can save themselves, certainly have a hatred for the doctrine of the second advent. It is surprising in how many lands it is unpopular to preach Christ as man's only Saviour, and the second advent as the only hope of the world. In no land is the perpetuity of God's law a popular doctrine, or the observance of the Sabbath easy. There is a grave danger that, faced with this unpopularity, we may be tempted to obscure our loyalties to those fundamentals, both in our public preaching and in our private witness.

POLITICAL ANTAGONISMS.—We are sometimes appalled as we listen to the most intelligent men in many nations expounding the

political doctrines of their states. Sometimes their ideas are excellent, and often their reasoning is sound. But too often we find Adventist believers with an undue national bias. We must never forget that in Christ Jesus we are all one. We must never allow our minds to drift into the narrow lanes of nationalism. We must not allow our preaching to be tainted by it. The best men are not in any one land. The servant of the Lord left this counsel:

"We are to demonstrate to the world that men of every nationality are one in Christ Jesus. Then let us remove every barrier, and come into unity in the service of the Master."—*"Testimonies," Vol. IX, p. 196.*

LOSS OF MISSIONARY ZEAL.—The national expansion movements today have led to a revival of imperialism, but they are not now accompanied by the desire to enlighten the people in backward lands with the gospel of Christ, except in the case of the Roman Church. We in the Adventist Church are amiss if we neglect the great missionary activity which is carrying the message to the ends of the earth.

DEPENDENCE ON ORGANIZATION.—Another very real danger is the tendency to depend upon the organization which supports us. The world is heading toward a mighty conflict through the medium of superlative organizations. We must remember that we depend on the Lord Jesus Christ and that the organization to which we belong must be centered in Him. Samuel Chadwick once pointedly wrote:

"Christ was the Good Physician who healed by the spirit of life, but the modern Saviour is an Engineer who will redeem by organization and accommodation. The salvation of the world is 'not by might nor by power but by My Spirit saith the Lord of Hosts.'"—*"The Way to Pentecost," p. 71.*

Other religious organizations express and perpetuate their ideals in institutions, but we do not exist in this world for the sake of building up large institutions. We must pray God to save us from a corporate pride which trusts in institutionalism. The one supreme purpose in life is to spread the knowledge of Christ our Redeemer and His speedy return to earth. Oswald J. Smith wrote this condemnation of certain religious propaganda methods in his book *"The Work God Blesses:"*

"The fact is that we have built 'up' instead of 'out.' Such has ever been the policy of Roman Catholicism, and Protestantism has made the same mistake. In organization we have gone from laity and priest to pope; and in buildings, from homes and halls to cathedrals. God told us to build out, to evangelize; but ignoring His plan, we have built up. And so today, we are overburdened with property and top-heavy with machinery and organization."—*Page 113.*

DISTANCE BLURS PERSPECTIVE.—I think that one of the serious dangers we face is the fact that we are now living at a long distance from the days of our Adventist pioneers. We are in danger of overlooking their early principles and the plain Bible truths which animated all their work for God. Not many of the present

generation had acquaintance with the early pioneers, or with Sister White and her work, and the rising generation of Adventist preachers may become indifferent or incredulous, because so much time has elapsed between us and the early days of God's mighty blessing on this cause. God is to be in the closing days of His work as He was in the beginning, and even more than He did at Pentecost is to be done through His people today.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

On Every Worker's Desk

By G. A. ROBERTS, *President,
Inter-American Division*

WE are told in Revelation 19:10 that "the testimony of Jesus is the Spirit of prophecy." This is true of the "testimony of Jesus" in all ages, whether given to the prophets of old, as recorded in the New Testament; or to His messenger for these last days, as recorded in the "Testimonies for the Church." If leaders do not speak according to this "testimony," as found in the Bible and the Spirit of prophecy, when they give counsel to the church, if they do not carry on the work of God according to the divine instruction given therein, it is evident that there is "no light in them." How careful, then, should every leader be that he does not substitute his own human words, plans, and methods for the divine instruction which has been given, and is so conveniently available for constant reference and use.

The increasing responsibilities of our denomination lay many new and added burdens upon our church and conference leadership in all lines of our work. In the earliest days of our message, there were no departments, no foreign missions, no institutions, and no extended system of overseas organizations to be maintained as there are at present. The few lines of work that were carried on then were controlled and directed by a small group of men who had very little in the way of "Testimonies" for reference. Instead, they met their problems as best they could by earnest prayer and by searching the Bible. When possible, they prayed with God's servant to whom He often graciously revealed just the knowledge needed for the step to be taken.

As our work developed and expanded, God gave detailed instruction from time to time to His servant concerning all things needful. Even professional methods and the most profound features that His people are to employ and make prominent in these last days, were revealed and explained. Nothing vital was omitted.

No leader in any line of our work need be uninformed, nor need he blunder and fail in his work. No one need lean on his own human understanding, for he may have divine counsel on every point if he so desires. Our early workers possessed a high privilege in having direct access to divine counsel on specific matters. That earlier counsel, with much added for these last days, has been preserved and is now available to our workers in the published writings of the "testimony of Jesus"—the Spirit of prophecy. We need this instruction *today* in our daily lives and in conducting the work, as verily as our pioneers needed it in establishing the work.

To keep our small working force of laborers and our full constituency actively supporting every interest and each line of the world work as should be done, requires wisdom that does not come alone from past experience, or spring from human sources only. It requires on the part of each leader that he be divinely and specifically led in his own particular line, and that he be informed on every other line and give his support to all. The messages in the books of the Spirit of prophecy have been given to this people for this very purpose. How do we as leaders in every line relate ourselves to the help that has been provided? Do we daily and earnestly consult these books when need arises, or do we casually read them in our leisure time only?

Selected Library for Constant Reference

These books are much more important to us as workers in the cause of God than the reference books of the doctor and the lawyer are to them, just as our sacred work of dealing with the souls of men is more important than their work of dealing with the bodies of men and their property and civil rights. None of us would knowingly consult a doctor or a lawyer concerning matters of serious importance if we knew he did not possess or have access to authoritative books of his profession. We want no offhand judgment, but matured counsel, well-sustained by the latest and best authorities available.

Since our work deals solely with eternal interests, it surely demands of all leaders that we always speak according to the highest authority, the "testimony of Jesus." To do this, these works must be as readily available to the responsible worker at the very time they are needed, as the books of a doctor or a lawyer are available to him. A complete set of all the published writings of the Spirit of prophecy on the office desk of each conference and institutional leader in our cause is needed to make this possible. A set of books at home is not enough. They are needed during office hours, when vital things are being considered and important decisions are being made.

Just as possession of a well-selected library

of the best professional books inspires confidence in a professional man, so also does a complete set of the books containing the "testimony of Jesus" for these times, placed on the desk of a leader and faithfully used by him, inspire confidence in the leadership of that man. Thus will it be understood by the people that he is, or is seeking to be, divinely led in the counsel he gives. No better investment could be made by our institutional boards or conference committees, than to supply each conference, mission, and institutional leader with the principal Ellen G. White books and the index to her writings.

Not only is it important that each leader who now holds responsible positions of influence have these books readily available and faithfully study them, but every worker in our rapidly increasing world work should also be turning to the Spirit of prophecy writings for unerring counsel and instruction. Each worker who does not now bear responsibilities of leadership should secure a full set of the books and prepare himself by prayerful study for his present field of labor, and for the work of leadership to which he may be called. Young men just entering the work should also prepare themselves in this way, for they may soon be in positions of trust or may become members of important committees and boards.

The real qualifications of successful leadership in this cause are spiritual, and the Spirit of prophecy books give first attention to the spiritual in all lines. Let everyone who can possibly do so secure these writings and make careful study, that he may find the divine instruction and the spiritual help needed for these last days.

✱ ✱ ✱

Architect*

By NATHANIEL KRUM

GREAT ARCHITECT, I know not how
To build this house of mine,
For I have not the wisdom, strength,
Materials, power divine.

Build Thou my house, Thou buildest well,
Square with Thy law of truth,
Plane down the coarseness of my mind,
My manners, so uncouth.

Fix well the nails of earnestness,
The paint of deep desire,
And fill the hearthstone of my soul
With Holy Spirit's fire.

Build Thou my house, and when 'tis done,
Give, Lord, this guaranty,
That Thou wilt make my house Thine own,
And come and dwell with me.

* Taken from a new book of religious and nature poems, "God Walks the Hills and Other Poems," written by Nathaniel Krum, formerly connected with the Sentinel Publishing Company in South Africa. Obtainable from the author, 411 Garland Avenue, Takoma Park, D.C., for thirty cents postpaid.



THE PLATFORM OF OUR MESSAGE

A Primary Proposition and Its Inseparable Corollary

THERE is, thank God, a firm, immovable foundation, or platform, upon which the marvelous superstructure of this movement is built. It reaches down to the very bedrock of changeless,

THE PRIMARY PROPOSITION eternal truth—God; His immutable government and law; His perfect, “everlasting-gospel” plan for compassing human redemption; His immutable dealings with mankind on the basis of obedience or disobedience to His revealed will; His matchless scheme of salvation through Christ, with its divine, substitutionary Sacrifice to satisfy the joint demands of justice and mercy, and its priestly ministry of the risen Christ in the sanctuary above; the heralding of the final judgment hour at the close of the last prophetic time period, and the supreme test of obedience in connection therewith; the identity, character, time, and revival of the power of the beast-opposer of God and His people; the ultimate segregation of mankind into the loyal and the disloyal, on the basis of the restored Sabbath sign of allegiance; and the rally call out of Babylon to the one standard of the commandments of God, the faith of Jesus, and the guiding testimony of the Spirit of prophecy.

This majestic platform thus spreads out to encompass all the truth of God, and is known to us as the *first, second, and third angels’ messages*, historically developed at the time designated of God, grounded on the inerrant word of God, and divinely attested by the appointed messenger to the advent movement. Consequently, he who seeks to dislodge any part of this triple platform is in reality seeking—though futilely—to dislodge a portion of the foundational truth and provision of God for the consummating hour of human history. Truly it is a fearful thing either to abandon or to attack the basic things of the government of God, and of His remnant church on earth. Dreadful will be the accountability of those who thus do despite to the Spirit and purpose of God.

There are majestic doctrinal, prophetic, and spiritual *pillars* that support the beautiful and symmetrical temple of truth and faith which rises from this impregnable foundation platform of eternal principle. These, springing from the Word, are likewise specified and certified by the gracious gift which God has placed

in the remnant church for its guidance, and for the establishment of its certainties. There can be no rightful confusion and no evasion here. They who tamper with these divinely attested pillars of the faith are fighting against God, and denying the veracity of the testimonies of His Spirit. They are, in reality, attempting to remodel—and therefore to alter and ultimately to weaken—the very structure of truth. Grave is the responsibility of those who show such temerity.

There are fundamental old *landmarks* that stake out the scope and the major involvements of this faith of heavenly origin. They were placed in their historic position by agreement in pioneer days, after laborious study and agonizing prayer. And these fundamental positions are likewise specifically confirmed by the Spirit of prophecy. They bear the insigne of heaven, and he who denies them, or attempts to alter, cover, or remove them, is guilty of grave offense against both the dead and the living. And gravest of all—he is guilty of denying the attestations of both the Spirit of prophecy and the Scriptures upon which they are based. Such an attitude involves a warning parallel to the solemn declaration of the apostle John in Revelation 22:19, which pertains to *taking away from the Book of God*. This is our first proposition, on which all true Adventists stand and to the defense of which they are irrevocably committed.

BUT there is an inescapable corollary to this proposition—just as true, as unassailable, and as inexorable as the main proposition itself. It is this: That this foundational platform, these

AN INESCAPABLE COROLLARY towering pillars, and these imperishable landmarks—specified and endorsed by the Spirit of

prophecy—are all clearly enumerated, elaborated, and repeated therein time and again. Therefore, he who injects into the category of primary fundamentals secondary or supplemental items which are *never named or admitted as essentials* by the Spirit of prophecy writings, is guilty of misuse of the gift, even though unwittingly. This is attempting to attach unaccredited “riders,” as it were, to the undebatable platform, so as to gain “Testimony” endorsement for some minor item perhaps held

by some individual pioneer or group, and for which authoritative and inclusive endorsement is sought. Never should it be forgotten that the *silences* of the Spirit of prophecy are just as significant and determinative as are its specific and repeated declarations. In a way, these silences constitute as clear guidance of what is *not* primary, and therefore *not* to be declared foundational, as the declared statements do of what *does* constitute the established and indispensable essentials from which we must never depart.

The injection of an unspecified and unrecognized minor item into the list of imperatives of the faith, is a trick that should not pass undiscerned, nor should the seriousness of this artifice escape us. It is as serious, in its sphere, as is that expansion upon the perfect and complete word of God which likewise drew forth John's solemn warning (verse 18) against *adding* to the word of the living God.

Even more regrettable and inexcusable than failing to recognize these two distinguishing principles, is including among the testing fundamentals specific items which the gift has unequivocally declared are *not* matters of importance and are therefore *not* to be made a test. The flouting of these specific counsels is as grave a misdemeanor as the disregard or rejection of any other counsels of the gift. Verily, the attempt to add to the specified fundamentals of the faith is as wrong as the attempt to take away or change the acknowledged and incontrovertible foundations, pillars, and landmarks.

When the Spirit of prophecy speaks clearly upon a given question, that settles matters, and is the end of controversy for those who accept the declarations of that gift as authoritative. But when, in all its multiplied thousands of printed pages of books and periodical articles, as well as unpublished manuscripts, there is utter silence upon a given point, that point cannot lawfully be put forth as a fundamental, testing point of Adventism, for the testing points have all been enumerated and expounded over and over again in these authoritative writings for the church. It is manifestly inconsistent to admonish allegiance to the fundamentals, and at the same time to disregard the defined list of fundamentals upon which we are divinely called to unite. Let consistent loyalty to the mandates of the gift prevail, with all their safeguarding involvements.

L. E. F.

Unsound Quotations Inexcusable

THIS journal desires to go on editorial record against the use of quotations merely because they are happily phrased, or happen to fit into the need of the speaker's theme. It should never be forgotten that there are all kinds of quotations afloat—good, bad, and indifferent. Some are from reputable authorities

and are incontrovertible. Others are from careless writers whose irresponsible opinions are not worth the paper on which they are written, so far as the exposition or defense of truth or the establishment of fact is concerned.

Some historical citations are genuine and priceless; others are forgeries. If the latter are used, they bring discredit to both the user and his cause. Never should an Adventist worker use such citations—particularly such frauds as the alleged contemporary description of Jesus, the so-called Acts of Pilate, the concocted dream of Caiaphas, etc., which purport to be from apostolic times. Yet, occasionally some worker appears to be almost gullible in accepting and using that which brings only disgust to those who know the facts.

For one to stand as a public representative and teacher—such as a minister does—and not know the field in which he is teaching sufficiently to avoid using those items that are worthless and fraudulent, kills all respect for his reliability as a teacher of truth. Thereafter, any and all statements he makes are subject to heavy discount, and are instinctively challenged until proved true. That is a tragic position in which to be found, and constitutes an insuperable handicap. Informed hearers are humiliated when their preacher parades his inadequacy and ignorance by invading fields he has no right to discuss publicly until he has the requisite acquaintance and knowledge. This feeling automatically withdraws moral support and chills missionary ardor in bringing others to his meetings.

The same is true with reference to the history and teachings of the Papacy. All sorts of curious and unprovable assertions are in circulation that no one could ever substantiate, if challenged. And the same care should be exercised with references to all citations—historical, archeological, scientific, astronomical, etc. Truth is never honored by unworthy arguments or unsound proofs. We should be able to face successfully the scholarship of the world. We would press this point to the place where we would say that our workers should *check upon and cast out anything from their repertoire of quotations that is not sound and unassailable*. Truth will never suffer by such a weeding out.

There are evidences more striking and impressive than most of us use. There are even stronger materials beyond our present knowledge and use, awaiting our discovery and employment. Let us, like God's great witnesses of the ages—mighty Wycliffe and the later Reformers—command the intellectual respect of our trained hearers, our informed associates, and even our honest enemies, by our scholarly carefulness and our uncompromisingly stalwart defense of truth and exposure of error. We can never establish truth with fabrication, nor enhance the genuine by intermingling the spurious.

—Please turn to page 47

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Value of an Organized Life

By A. F. BIRD, Minister,
North England Conference

ONE of the gravest perils that besets the ministry is the snare of drifting aimlessly along, without plan or program. We as workers differ from most other people in that we are masters of our own time. We can usually spend our days as we like, but herein lies our danger. It is so easy to fall into a "busy idleness." There is failure to distinguish between the important and the merely trivial things that consume time and dissipate energies. Through lack of concentration, our work is far less efficient than it might be. In the "Testimonies" we read:

"Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour. Through persevering exertion they may rise to almost any degree of eminence as Christians, as men of power and influence. But many will never attain superior rank in the pulpit or in business, because of their unfixeness of purpose, and the laxness of habits contracted in their youth. . . . Men of business can be truly successful only by having regular hours for rising, for prayer, for meals, and for retirement. If order and regularity are essential in worldly business, how much more so in doing work for God!"—*"Testimonies," Vol. IV, pp. 411, 412.*

How, then, shall we arrange our daily program? No set plan can be made to fit every life, but there are general principles that apply to all. First, as to orderliness and method in public life. In order for our public ministry to be "to the glory of God," there must be reverence and order. This can be accomplished only where there is thorough organization. The consciousness of our high calling will keep us from disorderliness and irreverence. Prayerful forethought, method, and punctuality should ever characterize our work in the church and public hall.

I cannot too strongly stress the importance of punctuality in commencing services and in keeping appointments. All the heavenly bodies, set in motion by the hand of God, move with absolute precision. In these days when there are ample facilities to obtain correct time, let us see that we are always punctual. To be dilatory is to be out of harmony with God, and leads to irreverence. The congregation is led to forget the majesty of God when the minister is careless in keeping his appointments with the Lord. If he is late, opportunity is afforded for worshipers to enter into conversation, with the consequent hum of irreverent chatter.

The order of service should be arranged before entering the pulpit. If more than the

speaker are to occupy the rostrum, each should know his appointed part, and when to perform it. Giving instruction while on the platform should be avoided. There should also be uniformity in the act of kneeling in prayer. The Scripture lesson should be carefully selected and studied beforehand, so that it may be read impressively and with understanding. This will preclude the hasty turning of leaves in the Bible, during the opening hymn, to find "something to read." The hymns likewise should not be regarded as mere adjuncts, but as an exalted means of praising God. If the hymns are carelessly and hastily chosen, there will be discord in the harmony of worship and a lack of spiritual preparation for the message to follow.

It may seem superfluous to add that thoughtful preparation should be given to the sermon itself; yet it is not unknown for a minister to stand up and preach from marginal references. When notes are used, they should be neatly prepared. To have them written on scraps of paper, or on the backs of envelopes, creates an unfavorable impression.

The stewards, or deacons, should be thoroughly instructed and organized to perform their duties. Due care should be given to keeping the doors closed against latecomers while the Scripture reading and prayer are in progress. Referring to the ministry of the Levites and the sacredness of their work, we are told that God "is as particular now as He was then. And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses."—*Id., Vol. I, p. 653.* Again we read:

"If those who ministered in sacred office should fail to manifest care, and reverence for God, in their apparel and their deportment, the people would lose their awe and their reverence for God and His sacred service. If the priests showed great reverence for God, by being very careful and very particular as they came into His presence, it gave the people an exalted idea of God and His requirements."—*Id., Vol. II, p. 612.*

Visiting in the Homes

In addition to our work in the pulpit, we must go from house to house. In doing this work we need to maintain a proper balance of time, and have a clearly defined purpose. For the minister, the afternoon and the evening are the best times. For the Bible worker, especially in the early rush of a campaign and until definite times can be appointed for Bible studies, the morning often proves a better time. In the afternoon we should not arrange to call on people before two o'clock, and generally not after five. In the evening, unless there is a definite

appointment, it is unwise to call later than nine-thirty.

Time and traveling expense are greatly economized by grouping visits into districts; and one needs to have a plan flexible enough to allow for some of the people to be out. A record should be kept, indicating the date of the last call, and whether prayer was had. The minister is thereby able to maintain regularity in his visiting, and can guard against too frequent visits to those who are especially responsive. Thus, careful planning will keep our work from sinking into a mere wandering about from house to house for brief social chats.

What we are in the home is reflected in our public life. We cannot automatically assume orderliness when we put on our preaching coats. Slipshod habits in private will display themselves to our congregations in public. Regularity in eating, sleeping, and taking physical exercise enables a minister to accomplish more, and to keep physically fit. Neglect and carelessness in these matters must inevitably lessen the efficiency of a worker, and cut short the period of his usefulness.

Above every other matter in our home life is that of our private devotions. Let this be neglected and all activity in preaching and visiting will be powerless. We must take time to be holy, and we should spend much time in secret with Jesus alone. There must be a daily getting into tune with God, a daily baptism of the Holy Spirit. I like to think of the words of Hudson Taylor: "Don't have your concert first, and then tune your instrument. Begin the day with the word of God, and get into harmony with Him." There is no greater danger anywhere than that we shall fail in this matter of private devotions.

We so often persuade ourselves that we have no time. In any case, we think we are busy in the Lord's work. He knows how rushed we are with all the pressing duties connected with our work. But nevertheless the business affairs of evangelism, the letter writing, and the reading of the daily paper to keep abreast of the times, must all be sedulously subordinated to secret communion with God, for all else is of secondary importance. The prayer life must be cultivated before anything else. This will not be easy, as we may have found. It will call for stern discipline.

Some prefer to have their special appointment with God before breakfast. Others find it best to reserve a period after the morning meal and the family prayers are over. But no matter which we choose, there must be a definite time. By regularly going aside each day into the quietness of our study, or private room, we shall develop the habit of prayer, and the habit will become a fixed part of our life. Then, fresh from converse with our Lord, we shall go forth to touch men and to lead them into living, loving union with God.

Preaching Objectives and Content

By W. B. OCHS, *President,*
Canadian Union Conference

THE word "preach" comes from the Latin. *praeco*, a herald or a public crier. Perhaps this is the reason why the prophet Isaiah said: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isa. 58:1. Preaching means the delivering of a discourse. This is done for the purpose of instruction, for Christ says, "Go ye therefore, and teach all nations." Another purpose in delivering a discourse is to make known the voice of God. It was John who said, "I am the voice of one crying in the wilderness."

The preacher must hide himself behind Christ. When he speaks he must reveal the voice of Christ. Preachers are still needed, for God saves through preaching. "It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. Great reforms have been started through the preaching of the word. That has been true in the past, and it is true today. Preachers may fail, but preaching goes on just the same.

There are certain definite reasons why some ministers cease to preach. It may be that they have taken preaching as an easy job, or that they try to make some money on the side. They may be interested in too many side lines. Sooner or later they drop out of the work. Another reason why some stop preaching is that they do not have a burning conviction. "Woe is me" is a feeling that seems to be missing in their lives.

WHAT IS THE OBJECT OF PREACHING? Why does God call men to spend their time building sermons and delivering them to the people? Let us tabulate a few reasons why men have been called to preach.

1. To remind men what mankind is usually forgetting; namely, God.

2. To break up the fallow ground of the heart and to prepare it for the good seed of the kingdom.

3. To help men and women to be better. Note the difference between the preached-to and the unpreached-to people. We would rather mingle with those who are under the influence of the word of God and who have been called to repentance, than with those who do not believe in Christ and refuse to accept His message.

4. To save souls. This must be the central objective in preaching, and if it is not accomplished, then we had better not preach. The saving of the soul is of more importance than the sermon.

WHAT ARE WE TO PREACH? is a question that often arises. First, we are to preach

—Please turn to page 26



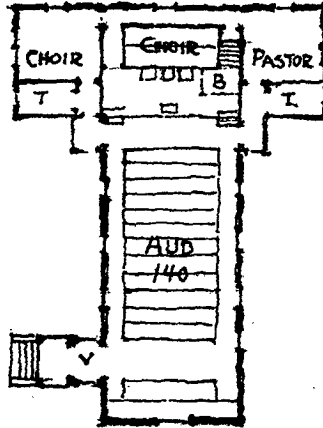
SOUND CHURCH-BUILDING

A DISCUSSION OF FORM, SPACE AND SOUND

By CLINTON NOURSE

THE essential requirements of a church edifice are much the same today as they were many years ago. The first consideration is to have a structure which gives the impression that it is obviously a place for religious worship. This churchly feeling should be retained throughout the building, and can be achieved by architectural mediums in the windows, the entrance, and the proportions of the several parts of the building.

There was a period in the development of architecture when the dominant design of churches appealed to our ideal of what a church should be. We can go to those churches for our inspiration, not merely to copy the Gothic style and ornamentation, but to observe what gave us that churchly feeling. The Gothic form of building was used almost exclusively in the old cathedrals and in many of the smaller countryside churches in old England, as well as in our New England States here in America. A number of years ago there appeared to be a general upheaval in architecture in the United States, with many new innovations, which, without doubt, will influence architecture in the future. We now find that



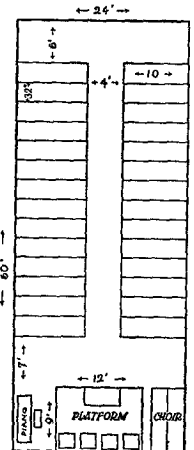
Floor Plan No. 1 for Church No. 1
Shown Above

instead of being built with heavy ornamentation, modern churches are for the most part exceedingly plain, solid-looking structures—a style that has a very neat and pleasing effect.

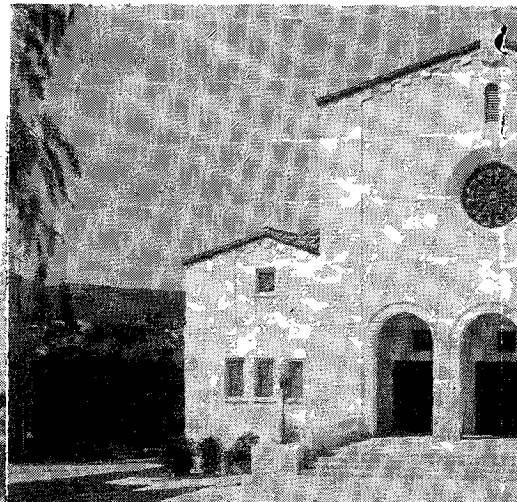
Doubtless the best church-auditorium floor plan, and the one most used in our best churches today, is the plan handed down through the ages that was used in the earliest Gothic churches; namely, a long room with the pulpit platform opposite the main entrance, the preferred length being two and one

half or three times as long as the width. This has many advantages over a wider room. Some of these advantages are better acoustics, a roof easier to span, and economy.

A small auditorium, say 24 feet wide by 60 feet long, can be arranged with a 4-foot aisle in the center, and pews on either side—enough space for 14 rows, each pew seating 6 people. The audi-



Lower: California Seventh-day Adventist Churches



BUILDING PRINCIPLES

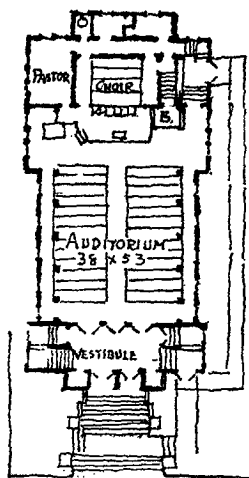
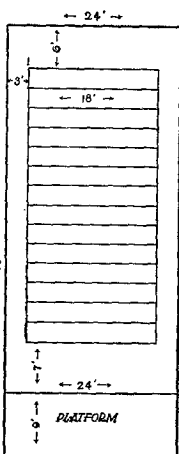
SPECIFICATIONS, AND COSTS

Church Architect and Builder

torium would then seat 168 people. Or in the same size building, by arranging the pews through the center with aisles 3-feet wide on each side next to the wall—each pew seating 10 people, with 14 rows—the auditorium would then seat 140. Either plan would give ample space for a 6-foot aisle at the entrance, and leave 9 feet for the platform, with sufficient space in front of the platform.

A church 24 by 60 feet gives excellent proportion for acoustics and appearance, and makes an economical construction, with a roof easy to span. A room as wide again would cost at least three times as much, and un-

doubtedly would lose some of the church atmosphere. An auditorium of this size should have side walls 18 or 20 feet high. This gives opportunity for a low-pitch roof, and allows the side windows to be well up from the floor, giving a more dignified church effect, and preventing drafts on those sitting near the windows. High side walls also give better facilities for lighting. This simple plan can easily be enlarged by allowing 10 feet for a front vestibule and a recess for choir seats back of the platform, and by making the building wider at the pulpit end, thus giving space for a pastor's study



FLOOR PLAN

No. 2 AREA 4200 sq ft

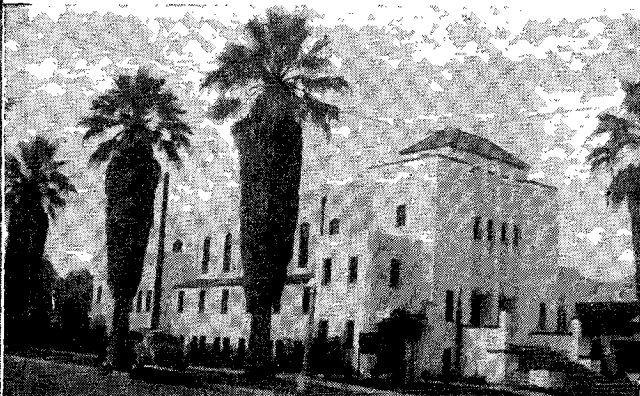
room and for a choir assembly room.

During past years a number of Seventh-day Adventist churches have been built in Western United States which required greater seating capacity than the smaller church shown in illustration No. 1. One medium-sized church recently built will comfortably seat 350 people. This church has a well-finished, well-lighted basement, which is used for Sabbath school purposes. The church auditorium is 39 feet wide. This allows a 5-foot center

aisle, two rows of pews, and wall aisles 3 feet wide on each side of the room. The entire length is 96 feet, and the ceiling is 21 feet high. This space seats 235 people, with an additional 100 seats in the balcony, located over the front vestibule and reached by stairs from this vestibule. The choir room, situated back of the pulpit platform and on the same level, has a place for 30 seats. The pastor's study, choir room, and dressing rooms are also on this level. The proportion of this auditorium in appearance is in reality only 30 feet wide, as the side aisles are outside arches along each side of the room.

This plan seems very satisfactory for a medium-sized church. In planning a church, the cost is another very important matter to consider. In figuring the cost for a representative structure, *without* a finished basement, this can be approximated in certain parts of the United States by multiplying the area by

Center: Alternate Seating Arrangements



\$3 a square foot. With a finished basement, \$1 a square foot additional should be added. These figures do not include the furnishings, such as seats, carpets, pulpit, and organ. In the East, this estimate may call for a 10 per cent increase, or even more.

The predominant type of construction used in California might be adopted to any other section of the country as well, for the construction calls for reinforced concrete foundations; 2 by 6 inch studding; wood floors and roofs; cement-plastered, water-proofed exteriors; and a plastered interior, with the exception of the ceilings, which are covered with composition acoustic board. The structure of all the churches here is carefully calculated to meet wind and earthquake stress, and none have thus far shown any defects from such causes.

Preaching Objectives and Content

(Continued from page 23)

more than the theory of the message. We are to preach the saving power of the gospel.

Second, the minister is to preach the essentials of the gospel. He is to tell men that God is love, that right is right and wrong is wrong. He is to preach the word. Christ set us a good example in this. Of Him it is said, "He preached the word unto them." Mark 2:2. We are to preach all the fundamental truths of the Bible. Let us not forget that there are essentials and nonessentials. The Lord wants us to preach the truths that are essential to life eternal. We must not waste time on nonessentials.

Third, the preacher must not forget that he is to preach Christ in all of his sermons. We cannot separate the word and Christ—they are one. The word is but the revelation of His life and character, for "the Word was made flesh, and dwelt among us." We are told that Philip went down to the city of Samaria and preached Christ unto them. The apostle Paul, one of the greatest preachers who ever lived, said: "We preach Christ crucified." "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

Christ, then, must be the central theme, the heart of the truth; for a Christless message is a worthless message. Preaching Jesus is the remedy for the world's woe, for the church's troubles, and for the soul's sickness. Christ is the great need of the world today. The reason why we are to preach Christ in all of our distinctive truths, and make Him the central theme of every discourse, is given by the Lord Himself: "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. So let us in our ministry draw people away from us, unto Christ, the Lamb of God which taketh away the sins of the world.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Baptist Mission Retrenchment

UNDER the title, "The Tragedy of Northern Baptist Foreign Missions," the *Watchman-Examiner*, of March 16, told a sobering and really heartbreaking story of retrenchment. Terming it "a major disaster," and declaring that "during ten years our missionary staff has been reduced more than half," and "for ten years our missionary receipts have been going through a precipitous decline," the story continues with this startling sentence: "The income of the Foreign Mission Board has declined a million dollars in the last ten years; that is, from approximately \$1,800,000 to \$800,000." The opening paragraph reads:

"Owing to the continued decline in denominational giving, all the cooperating agencies must shorten their plans for the coming year. The Foreign Mission Board is compelled to reduce its budget by \$60,000. This means that not only can no new missionaries be sent out—except as specifics—but others must be retired or called home. All mission and station appropriations are to suffer further cuts. The secretaries at the home base will be reduced from eleven to seven, and the number of office workers brought down considerably."

The sad sequel is set forth thus:

"The next step will be to retire from a field. Nothing can prevent it with cuts such as the Foreign Mission Board must now take. Vertical operations will mean that we are steadily ceasing to operate foreign missions. Let us face the issue realistically. With the steady decline in missionary giving, the Northern Baptist Convention is to all intents and purposes on the way out as a foreign missionary enterprise."

Revival the Only Remedy

ROGER BABSON, noted statistician and economic expert, in addition to his regular business-barometer service, issues periodic "special bulletins" which are sometimes remarkable for their spiritual perception. At the close of 1938, his experts sent out a barometer letter containing this expression: "A change of heart or spiritual revival by the American people may be necessary before this trend line again shoots upward." Writing over his own signature on "America's Present Trend," in his special bulletin of January 2, 1939, Mr. Babson says:

"I agree to the above, but I know that the problem is much deeper than my experts outline. Furthermore, my recent experience as national moderator of one of the great church denominations demonstrates this as a fact: An effective 'spiritual revival' will not be brought about by hymn singing or contributing to missionary causes. Churchmen must take their tasks seriously, must raise more, serve more, testify more, and unite more. Yes,

—Please turn to page 47



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.

URGENT NEED FOR HEALTH EDUCATION*

By HENRY E. ANDREN, M.D., *New England Sanitarium, Melrose, Massachusetts*

TRUE health education has from the beginning been on a basis differing widely from that of most popular health teachings. It is an education seeking an end not in itself, but in perfecting the qualities requisite for the best development of character. In our day it becomes a preparation for the momentous change soon to come upon the world and upon our individual lives and very bodies. We have repeatedly been admonished that this is a work which, in degree of importance, shares first place with the spiritual preparation of God's people.

The Lord has at times permitted a "thorn in the flesh," which has perhaps worked out for some divinely appointed purpose, but He makes clear that the physical health of His people is intimately linked with their spiritual health. The subject of health reform cannot be looked upon as a matter of personal convenience, as some might like to do, but it is one of parallel consequence with the choice between right and wrong. A passage from the "Testimonies" tells us that we sin against God "when we take any course which expends our vitality, decreases our strength, or beclouds the intellect."—*Volume II, p. 354.*

Surely Seventh-day Adventists should be universally conspicuous for their good health. But even among many who have known the message since childhood, this has not always been so. It is not for lack of knowledge that these have failed to be "a light on a hill," but often perhaps for lack of zeal to obey the known laws that make for good health.

The statement, "They need to be impressed with the importance of making their knowledge a guide of life," applies equally to the converted and to the unconverted. ("Counsels on Diet and Foods," p. 441.) Men and women of the world show increasing evidence of becoming aware of this important truth. Dr. M. M. Hussey of New York University, a widely known university health educator, reviewing the successes and failures of popular health

education, recently came to conclusions strikingly similar to our own. She declares:

"Health knowledge, unless applied to daily living, has no worth. Interest, impulsion, motive, or drive is at the root of action. A self-impelling motive, not only to seek reliable information, but also to be guided in one's way of living by that information, is a vitally important objective. . . . The big problem in this field is so to teach that the learner will want to follow healthful ways of living. . . . Interest in the LIFE PURPOSE is the impelling force to follow health practices. It is here that the main interest, the motive, should lie."—"Teaching for Health," pp. 41-48, 58. *New York University Bookstore, 1938.*

A SIMILAR deduction is presented in the comprehensive definition of "health" given recently by two authorities of the American Medical Association:

"Health is a state of feeling well in body, mind, and spirit, together with a sense of reserve power. It is based on normal functioning of the tissues and organs of the body, a practical understanding of the principles of healthful living, and a harmonious adjustment to the physical and psychological environment, together with an attitude which regards health not as an end in itself, but a means to a richer life as measured in constructive service to mankind."—"Health Education of the Public," by Bauer and Hull, p. 23. *Saunders, Philadelphia, 1937.*

Although dissemination of health knowledge is the generally accepted work of physicians and nurses, creating and maintaining an interest in this knowledge as a guide of life, becomes the work of every worker for Christ. Particularly are those of ministerial responsibilities charged to teach and follow the principles of health:

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example."—"Counsels on Diet and Foods," p. 451.

Time and again similar instructions have been given, and often diligently heeded. But too often they have been forgotten, or passed by as being too unpopular to be practical. What wonderful opportunities have thus been lost! Doctor Hussey, before quoted, writes of the influence religion might have had upon the

* Parallel scientific discussion to be read in connection with Section XXV, "Teaching Health Principles," in the book "Counsels on Diet and Foods."

health of the people, citing from Catherine E. Beecher's "Letters to the People on Health and Happiness."

"If the ministers of religion would learn themselves what the laws of health are, and obey them—if they would set them forth as the laws of God—if they would teach their people that they commit sin when they violate these laws, as really as when they swear, steal, or break the Sabbath—if the solemn sanctions of the eternal world were brought to bear on the conscience in reference to these obligations as they are in regard to what are distinctly taught as religious duties, there would be an immense and most healthful influence emanating from the pulpit which now is almost entirely wanting."—*"Teaching for Health,"* p. 8.

This rebuke is as strong today as it was then—written back in 1855. Have our ministers who labor faithfully to proclaim a complete health-reforming truth anything of which to feel ashamed? A few months ago, Irving Fisher presented some pointed arguments against the use of tea, coffee, tobacco, beer, and other intoxicating liquors, aspirin, sedatives, laxatives, and various drugs commonly taken for headaches, constipation, colds, and other "slight" ills. These things we know, he emphasizes, but—

"What you do not know, because you have never stopped to count up, is that almost every day and almost every hour in the day, you are doing yourself so many little harms that the total effect must eventually be colossal. . . . Besides the common knowledge so grievously neglected, there is a great body of new knowledge which is too recent to be common—new knowledge concerning separate points such as clothing, ventilation, perspiration, sunlight, relaxation, vitamins, mineral salts, self-selection of diet, protein, intestinal flora, bowel movements, bodily effects of emotions."—*The Commentator*, New York City, November, 1938.

DO Seventh-day Adventists need this "new" knowledge? Or is not the thought expressed by Doctor Fisher merely an echo of the prophetic words: "The principles of health reform will be received with favor; and many will be enlightened"? ("Counsels on Diet and Foods," p. 442.) The words "old-fashioned" find no relationship to our message of health reform. Its divinely appointed messenger had a part to play in molding modern concepts of hygienic living—a part which will never be clearly perceived in this life. She undoubtedly recognized this, for she wrote: "I have a work of great responsibility to do,—to impart by pen and voice the instruction given me, not alone to Seventh-day Adventists, but to the world."—*"Testimonies,"* Vol. VIII, p. 236.

Considering the modern public health movement as a whole, the late Dr. Eugene R. Kelley divided it into three periods:

"The era of sanitation, roughly from 1850 to 1880, had for its key word 'environment.'"

"The era of infectious-disease work began roughly in 1870, and was in full sway largely overshadowing all other public health concepts for about thirty years. Its key word was 'the germ.'"

"The third era is just beginning (1921), and may be called the era of hygiene. It makes a return to first principles. This era is principally concerned

with the human machine, the person. Its key word is 'education.'"—*The Commonwealth*, Vol. 8, No. 6, 1921. Massachusetts Department of Public Health.

A question was recently submitted to the Bureau of Health and Public Instruction of the American Medical Association, asking, "Has there been any article published recently on the Kellogg diet as a food fad?" The answer communicated was definite. "The Kellogg diet is not a food fad. . . . Doctor Kellogg is a reputable physician who has contributed a great deal to dietary knowledge."—*"Health Questions Answered,"* by W. W. Bauer, M. D., p. 115. Bobbs-Merrill, New York City, 1937. And where did this contribution have its origin? Mrs. E. G. White wrote in 1903: "For many years Dr. J. H. Kellogg has occupied the position of leading physician in the medical work carried on by the Seventh-day Adventists."—*"Testimonies,"* Vol. VIII, p. 237. The source, then, is self-explanatory.

The World Federation of National Education Associations, meeting in Edinburgh, July 25, 1925, passed the resolution, "Health education is the fundamental basis of all successful education."—*"Brief History of Physical Education,"* by E. A. Rice, pp. 252, 253. A. S. Barnes, New York City. This had been a definite objective in the early establishment of our educational institutions near our sanitariums, so that instruction regarding disease, its cause and prevention, might be given to our students. This would prove an invaluable education—"one that the students in all our schools should have."—*"Counsels on Diet and Foods,"* p. 450.

No doubt, had this instruction been followed to the letter—our colleges and sanitariums feeling more of a mutual need for each other than they appear to today—our ministerial graduates would all wield such a power in the way of health influence, that the subject here under discussion would have no need for stress.

It is the personal conviction of the writer that the Lord has a special work for His people in this paradoxical age when health is preached from nearly every housetop, and yet the medical world is in despair over the uncontrollable rise in certain grave diseases, such as heart disease, cancer, mental and nervous disorders. True health reform is needed—an education which will impress the people that there is a life purpose which demands that our knowledge be used as a guide, and not as a crutch. May this vision permeate our ranks, and every worker hold before him, as if it were a legacy, the challenge, "To health-reform educators: Go Forward!"

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THERE can be no doubt that the greatest single factor that we can control in the interest of the public health of the nation would be the elimination of alcoholic drink.—*Arthur D. Bevan, M.D., Rush Medical College, Chicago, Ill.*

EDUCATIONAL PRINCIPLES REEMPHASIZED

By KATHRYN L. JENSEN, *Associate Secretary,
General Conference Medical Department*

IT is interesting to note that nursing educators in the professional field today are stressing many of the fundamental principles enunciated by the early educational leaders of our denomination. Perhaps there has never been a time in which there has been so much emphasis on the importance of health teaching and health education as we find today in nursing educational circles. At the annual meeting of the National League of Nursing Educators in New Orleans, held April 24-28, this was again emphasized.

If we are to develop nurses conscious of their responsibility as teachers of health, we were told that every clinical-service supervisor should plan a program of experience and instruction which will prepare the student to do such teaching to the patients placed under her care. The student who will be the graduate nurse of tomorrow must see the patient not just as a hospital case, but as an individual living in a family and in a community. It was recommended that definite provision be made for field trips to community health agencies each year during the course of study, and that students be required to make home contacts with a given number of patients, so that they may understand better the counsel that should be given in harmony with the home and community situation in which the patient will find himself following his hospitalization.

This is all in harmony with what we as Seventh-day Adventists have held to, at least in theory, throughout the years of the development of our system of nursing education. But we often have become so busy with the machinery of the institutional program that we have forgotten our responsibility as health teachers to the patient. And in some instances, hospitals and institutions have become so out of touch with community problems that the faculties of institutions maintaining schools of nursing have not been prepared to give to the students this vision of their work as health educators.

It is good for those of us who are preparing young women for foreign as well as home missionary service to have these things reemphasized. Much emphasis was also placed on the need of nursing the entire patient. We can no longer think only of the physical welfare or of the physical diagnosis of the patient. Theodore A. Watters, M.D., assistant professor of psychiatry at Tulane University, stated:

"There is no such thing as a physical examination or a mental examination. The two go together. The only time to separate the two is on the autopsy

table. Keep in mind that we are dealing with every patient as an individual, not with just mind or body. We work with people, not with bodies or minds separately."

In the session on guidance, the delegates were reminded that students come to a school of nursing knowing practically nothing in the professional field. But in the extraprofessional field, they come with habits, ideals, attitudes, and interests, and with much to unlearn.

Lucille Petry, of the University of Minnesota School of Nursing, reminded us that "a patient is as much nursed by what a nurse is, as by what a nurse does." For this reason, she should learn the true values of life as an individual while she is in the school of nursing. Any extracurricular program may be evaluated by the eagerness, zest, and humor with which the student participates voluntarily. While she should be taught some of the values of extracurricular group activity, she should also be taught the courage and enjoyment that come from being alone.

We were often reminded of statements by Sister White relative to the preparation of nurses: "Too much incomplete work has been done in the education given. The most useful education is that found in practical work."—*Mrs. E. G. White MS. 115, 1903, quoted in "Loma Linda Messages," p. 154.* In speaking of the preparation of leaders and teachers in the field of nursing, she also says:

"There are many who are in such haste to climb to distinction that they skip some of the rounds of the ladder, and in so doing lose experience which they must have in order to become intelligent workers. In their zeal, the knowledge of many things looks unimportant to them. They skim over the surface, and do not go deep into the mine of truth, thus by a slow and painstaking process gaining an experience that will enable them to be of special help to others."—*"Counsels to Teachers," p. 476.*

Evaluating Educational Procedure

Nursing schools of America have, perhaps, the only system of education that has existed in recent years without the help and guidance of some voluntary accrediting association to evaluate their program in the light of their objectives. Much time at the convention was given to the discussion of the plans and purposes of the committee on accrediting of the National League of Nursing Education. This group of educators had just completed a preliminary survey of fifty nursing schools in connection with this voluntary accrediting program. The system of organization of the school and the administration of the various departments in which students are expected to

learn good nursing service—rather than isolated details—will determine the eligibility of approved nursing schools.

As we listened to Miss Clara Quereau, secretary of the accrediting committee, speak on the purpose, the program, and the product of nursing schools, we were reminded again that the most important individual in every institution is the patient. It is the task of nurses, with the cooperation of the faculties and boards of institutions maintaining schools for the preparation of nurses, to plan a nursing service which will ensure an environment for students where honest, intelligent, professional service is given to every patient. The patients of the future who will be cared for by the product which we turn out will then be assured similar efficient service.

Many times we were made conscious of the importance of an objective study of the fundamental principles in Christian education—to ascertain if in practice our own educational program for students of nursing is one which accomplishes the aim adopted by this denomination for the product of its schools. This aim, developed by Seventh-day Adventist nursing educators as the outgrowth of their philosophy of Christian education, reads as follows:

"To prepare Christian young men and women as professional nurses so that they will be able physically, mentally, and spiritually to bring themselves into right relationship with new and changing conditions, and who will be able to 'think and do,' and in so thinking and so doing, aid mentally, physically, and spiritually the individual, the group, or the community they serve."

As we analyze this aim in the light of the practice in our institutions maintaining schools, we realize, as do nursing educators of the world, that we have often come far short in achieving our ideals. However, it is conceded by all who are acquainted with the possibilities of our institutions and our program, that we have a situation in Seventh-day Adventist nursing schools most favorable to the accomplishment of our stated objectives.

Careful study of our aim in the light of present trends only illuminates the depth of meaning and the importance of the application of the principles of Christian education. These fundamental principles need no defense when compared with the best practices in the educational world of today.

White Memorial Dispensary

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

LUKE lists a motley throng who were gathered together on the day of Pentecost: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews

and proselytes, Cretes and Arabians." But this group was no more cosmopolitan than the group you would find in line waiting for registration were you to drop into the White Memorial Clinic about eight o'clock any morning but Sabbath.

We send our missionaries to Africa to work for the dark races there. We send them to Japan, to China, to the Philippines, to Palestine, and to the countries of Eastern Europe. They go to Mexico, and Central and South America, in search of those who know not Christ. However, all of these countries and more are represented in any day's work in this little foreign field, the White Memorial Clinic. The largest representation from foreign communities is the Jews. Forty thousand of them live within two miles of the hospital, and an additional 60,000 are found farther away in the city.

Mexicans are perhaps the next largest group in point of numbers. These people are not intruders from over our southern border, but are the original dwellers of this region. It is the dominant white population who are the intruders, having conquered this area in the early part of the last century. Russians, Filipinos, and Japanese are here in considerable numbers. And a colored community of some 30,000 in the southern section of the city patronize the clinic freely. With 150,000 patient visits from these various people every year, what a challenging opportunity is here for mission endeavor!

Not a few of these patients come to us with minor complaints which will be cared for in one or two visits. Many, however, come to our dispensary after they have spent all their substance, having "suffered many things of many physicians," and are happy to rest their cases with conscientious Christian doctors. No doubt it was such a group as we have described above that sought Christ in hope of physical restoration in the days of His earthly ministry.

From its humble beginnings in 1915, when Dr. August Larson supervised its activities and did most of the work in meager improvised quarters near the railway yard, this institution has grown to be probably the second largest clinic of its kind in the West. Practically every form of medical care is available in the clinic, or through the clinic in the hospital. The reason for the establishment of this institution was to provide clinical contacts for students of medicine. Not only is this a requirement by the medical educational authorities, but it is obvious that it would be impossible to teach medicine in a practical way without providing actual medical experience for the students. The medical students care for these patients under the immediate supervision of experienced physicians, who use these contacts as aids in the practical teaching of medicine.

In carrying out this work we feel our responsibility not only for the physical restoration of the suffering, but for the restoration

of a spiritual experience, the absence of which is at times a factor in the production of disease. Plans are under way for the development of a strong evangelistic program in connection with the clinic. This work, actually done by the medical students under the direction of Elder E. Toral Seat, will provide for bringing the truth in some form to each patient.

Everyone registering for medical care in the clinic receives a personal invitation by the students to attend the public evangelistic meetings conducted each Friday evening in the hall on the hospital grounds. Our gospel literature is available at all times for the patients to read while they wait, and an exhibit of our truth-laden books is being installed in the dispensary for the convenience of visiting patients.

The work of the dispensary is under the direction of Dr. Orlyn B. Pratt, medical superintendent of the hospital. Associated with him is a group of loyal Christian doctors and nurses. Some of these doctors are in the full-time employ of the medical school, and others are in private practice in near-by communities, contributing what time they can to the care of patients and the instruction of medical students.

Follow-up Work Not Neglected

Not only are the doctors and the nurses alert to represent properly the spirit of Christ in their medical ministrations, but a full-time worker is assigned to follow up interests and contacts developed in the clinic. With the public meetings which are now being started, it is expected that there will be many opportunities for Bible studies and other follow-up work in the homes, which will give experience to nurses and medical students.

Such a plan is in harmony with the instruction we have been given in regard to work we should do along medical lines, and an earnest effort is being put forth by those concerned to develop further this side of our medical activities here in the city of Los Angeles. The clinic had 155,335 patient visits last year, or a daily average of 501. This was a gain of 17,375 visits over the number for the previous year.

Major surgery is all cared for in the main hospital, but an idea of the volume of work may be gleaned from the fact that the Ear, Nose, and Throat Department did 525 tonsillectomies, besides 250 other surgical procedures. The Obstetrical Department cared for 1,188 deliveries during 1938, most of these in the homes of the poorer class in the near-by communities.

It is the prayer of those concerned with this work that the light kindled by the kindly services rendered in this institution may be the means of guiding many souls into paths which will lead them to that land where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Association Notes



DR. C. E. NELSON, medical director of the Paradise Valley Sanitarium, writes in a recent letter: "We had approximately ten thousand present at our Hospital Day celebration this year, and had a most interesting time. The program was broadcast over twenty-eight stations again this year. We had Indians from New Mexico and Arizona who displayed sand paintings and showed their tribal methods of treatment of disease by witchcraft and crude sweat baths, as well as by herbs."

The Student Nurse in Evangelism

THE experience of Verna Betts, student nurse at White Memorial Hospital, will no doubt be of interest to all readers of THE MINISTRY. In all denominational schools of nursing, students are taught how to do personal work for others, and in their second and third years they are introduced to the principles of personal evangelism and the procedure underlying the giving of Bible studies to individuals or groups. Miss Betts relates her experience in the *Pacific Union Recorder* of May 31, from which we have gleaned the following summarization:

"If ever a Scripture meant me, the description of the Laodicean church certainly did a few weeks ago. I was so busy working, studying, and visiting with my friends that I did not seem to have time for the more vital things in this whirlwind called living. I wished to be saved; yet complacently I sat back and listened to our church services and worship periods in the nurses' dormitory, absolutely lukewarm to the commission God has given us.

"Then, about seven weeks ago, I gave my first Bible study. To be perfectly frank, I went because it was part of our training, and we are required to give six studies and six health talks. I was filled with apprehension and misgivings. As we rang the bell the first night, I felt I had definitely made a mistake in taking up nursing with its many entanglements. My attitude has completely changed now. Instead of dreading to give the studies, I look forward to them. Instead of thinking the Bible meetings dull and uninteresting, I find them alive, and I honestly hate to leave after the study is over. Instead of being a church member with nothing to do, I now have a definite responsibility.

"I have never before had the experience of seeing people searching for God, and inviting their husbands, sisters, brothers, and neighbors to search God's word, depending on me to point the way. I believe that giving these Bible studies has done more for me and my Christian experience than any other one thing. It is by *doing* that we become strengthened. A Christian life must be exercised just as surely as a physical life.

"Last year, the students of nursing gave 130 Bible readings and health talks. At present we are studying with about twenty people. Two people that were visited last year are keeping the Sabbath, and a third is preparing for baptism. During the tent effort conducted by Elder Seat and the medical students of the Los Angeles division, some of the girls conducted health classes in the afternoons and gave Bible readings to the interested."

OBEDIENCE VERSUS MIRACULOUS HEALING

THE human organism, crowning the creative work of God on this earth, came from the hand of the Creator perfect and with fully developed, perfectly functioning faculties and systems. To govern the profoundly involved functions and the interaction of the various organs of the body, God established certain laws—physiological laws—which were to ensure and maintain the healthy, harmonious action of these varied tissues. God, the author of these laws, uses them in the maintenance of His created works, to wit:

"All parts of the human organism were set in action. The heart, the arteries, the veins, the tongue, the hands, the feet, the senses, the faculties of the mind, all began their work, and all were placed under law. . . .

"God is constantly employed in upholding and using as His servants the things that He has made. He works through the laws of nature, using them as His instruments."—*"Ministry of Healing," pp. 415, 416.*

We see the outworking of these laws in the smooth, more or less automatic operation of the respiratory, circulatory, digestive, and other systems of the body. Furthermore, the operation of these laws is witnessed in certain pathological conditions, for the fundamental principle and genius of these laws is the promotion and preservation of normal function, or health. When a bone is broken, a laceration occurs, or microorganisms invade the body—that intangible force we call nature immediately mobilizes repair and restorative forces, and concentrates them more or less at the site in the work of restoration or in the eradication of offending foreign bodies or substances.

Thus it is that God, through the natural agencies and forces which He has ordained in the human body, is constantly employed in sustaining and maintaining the life and function of the physical mechanism—*through ordained natural law.*

With the general increase of knowledge of our day has come a more comprehensive and exact understanding of physiological laws. The layman of today has a more extensive knowledge of the science of physiology and hygiene than did the scientist of a generation ago. However, the researches of science and the increased knowledge relative to the intricate workings of the internal organs and the wonderful correlation between them, instead of simplifying these marvelous chemical processes, have only served to increase the marvel of them, to enhance respect for our bodies, and to inspire in us a more profound regard for our Creator. At the same time, as we observe the certainty of the processes going on, it should inspire in each one a determination to know and observe the biochemical laws with which our bodies have been endowed, and which have

been established in the wisdom and beneficence of God "for our good always."

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

How prone human beings are to take the wonder and mystery of the human mechanism for granted, and through custom, ignorance, or perverted appetite go on from day to day treating this marvelous organism in an indifferent or haphazard manner, often doing it harm. In spite of the ravages of disease through the centuries, and the frequent occurrence of pathological processes over which we may have little control, natural, physiological laws nevertheless continue to regulate the internal processes of the human organism remarkably well, and it is through these laws that the continuous power of God is ordinarily manifested in our bodies.

THE intelligent observance of these laws is the part the human agent is to play in co-partnership with the Creator in securing the highest possible well-being of the human body and its harmonious functioning. It has been abundantly proved that living in harmony with the laws of hygiene and physiology yields rich dividends in health, efficiency, increased happiness, and length of life. This reward alone should prove an adequate incentive for observing the principles of healthful living.

Quite apart from the strictly scientific aspect of the question is the respect the Christian pays the Creator by a conscientious regard for the laws which He has ordained in our bodies. We are admonished, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. The regard we have for these physical laws may be but a reflection of the regard and esteem we hold for the moral laws of God.

"Those who, having had the light upon the subject of eating and dressing with simplicity, in obedience to moral and physical laws, still turn from the light which points out their duty, will shun duty in other things."—*"Christian Temperance and Bible Hygiene," p. 159.*

"Many who profess to love Jesus Christ do not show proper reverence and respect for Him who gave His life to save them from eternal death. He is not revered, or respected, or recognized. This is shown by the injury done to their own bodies in violation of the laws of their being."—*"Counsels on Diet and Foods," p. 43.*

Hence it is that character becomes involved and affected, and the matter of obedience in the physical realm extends over into the spiritual realm. The laws operating in our bodies are

inexorable and not to be trifled with, even though the physical penalty for transgression may not be imposed at once. One can be assured, however, that for continued disregard, a toll will eventually be exacted. Quite definite results follow the violation of physiological law, and God cannot maintain the integrity of His law and arbitrarily interpose to stay the natural result of violation.

God does on occasion miraculously heal and restore someone who is in great need. But whereas the experience of divine healing has always been restricted to relatively few, it is the privilege of *all* who are enlightened to enjoy daily the blessing of purposeful, obedient living that will glorify God in their bodies and spirits, which are His. Even the experience of miraculous healing is not a substitute for obedience, for it is through the medium of His physiological laws and their daily operation in the human body that God ordinarily acts to preserve and maintain the health of His creatures. Note the following:

"The beating heart, the throbbing pulse, every nerve and muscle in the living organism, are kept in order and activity by the power of an infinite God."—*"Medical Ministry,"* p. 8.

"God's healing power runs all through nature. If a human being cuts his flesh or breaks a bone, nature at once begins to heal the injury, and thus preserves the man's life. But man can place himself in a position where nature is trammled so that she cannot do her work. . . . It is God who has made the provision that nature shall work to restore the exhausted powers. The power is of God. He is the Great Healer."—*Id.*, pp. 11, 12.

"Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may cooperate with Him in the recovery and the maintenance of health. . . .

"God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. . . . God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health."—*Id.*, pp. 13, 14.

"It is labor lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices."—*"Ministry of Healing,"* p. 227.

Comments, I believe, are unnecessary, except to refer to the experience of one in ancient time who sought the blessing of God by an elaborate demonstration that did not include specific obedience to definite counsel. The response of God to that service was, "Behold, to obey is better than sacrifice." 1 Sam. 15:22.

For the most part, therefore, we must conclude that in this day God desires to manifest His power in maintaining the well-being of our bodies through the operation of the laws which He has established. It is important that we act in copartnership with Him and perform our part by an intelligent observance of the laws of health. Is it not in this way that we shall make the proper approach to God for the healing of our infirmities?

The attention of the church has been repeatedly called to the importance of health educa-

tion. Medical missionary work has been established to carry forward this educational effort that is intended to effect reforms in the habits of life and bring the individual into harmony with God's laws, and at the same time make full use of the agencies which He has provided for promoting health of the body. Such a reformation in physical living, bringing an individual into harmony with God's physical laws, is also an experience in victorious living that profoundly affects character development and spiritual life.

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

Such an experience will enable God's people to reach a higher standard—one that will place them in a position to realize in a more marked manner the full and complete blessing of God.

H. M. W.

Medical Work in Far East

THE medical number of the *Far Eastern Division Outlook* (April, 1939) is filled with inspirational material, from the opening articles of W. P. Bradley and C. L. Torrey to the news notes on the last page, containing information of interest and value concerning the advance of the medical phase of the work in the Far Eastern Division.

In this division, a list of 13 medical units is given, 6 of which are listed as sanitariums and hospitals, 4 as clinics, and 3 as dispensaries, with a total of 31 buildings and a patient capacity of 327. These institutions are operated by a group of 16 physicians, 118 graduate and student nurses, and 240 other employees, caring for 39,775 patients during 1938.

Nursing schools are conducted at the Seoul, Tokyo, and Manila Sanitariums. The Manila Sanitarium training school was established in 1929, and has graduated 42 nurses. At the present time it has an enrollment of 34 student nurses from six different sections or missions of the Philippines, as reported by the superintendent of nurses, Bertha F. Parker, R.N.

Concerning the Seoul Sanitarium, Dr. G. H. Rue stated that the first graduating class of nurses would finish their work and have their closing exercises in April. Dr. Paul V. Starr expressed the happiness of the Tokyo Sanitarium staff in being able to announce that a new dormitory large enough to house all the nurses under one roof has just been completed at their institution.

Dr. E. H. Olson has begun his medical work at Kobe, and Dr. G. G. Innocent is now located at Soonan Hospital, in Korea. Dr. H. G.

Hebard is carrying a full load at the Penang Sanitarium. Dr. Ralph Waddell is getting a good start at Bangkok, where Avanelle Renshaw-Ritz, R.N., reports that hydrotherapy is becoming increasingly popular as a means of treating the sick. Dr. C. Chay Vizcarra is doing field work in medical lines in the Philippines with very pleasing results.

The health-literature work is carried forward in a strong way in the Far Eastern Division. Books and periodicals are being circulated in about twenty languages and dialects.

Bessie Irvine, R.N., writes of the rare privilege of the sanitarium in Manila in serving His Excellency, President Manuel Quezon and his family. Later a call came to prepare a vegetable dinner for the president and send it to the palace, since his physician had prescribed it.

Ernestine Gill, R.N., gives an account of the medical missionary work performed by the nurses at the Seoul Sanitarium, and the splendid Christian spirit manifested in teaching patients and praying with them. The patients sometimes hand tithes and offerings to the nurses to turn over to the church treasurer. These features have an added emphasis when she tells us that these same girls never saw a European bed until they entered our institution, and did not know how to open or close a door, turn off a water faucet, or switch on an electric light. But now they are becoming fine, dependable nurses. M. A. H.

Health Reform—What It Is Not

By R. W. NELSON, *Manager, Portland Sanitarium, Oregon*

AT a recent camp meeting, a conscientious Seventh-day Adventist said, "I believe in health reform, and I would like to live fully in accordance with the health reform ideal. But really we are in such close financial circumstances, and health foods are so high in price, that we simply cannot afford to buy them."

This statement reflects a confusion that exists to a greater or less degree in the minds of many of our people. We have concentrated on an intensive selling campaign among our people in efforts to sell food products manufactured in our denominational health-food factories. And we have tried to imitate those who have sold vast quantities of processed breakfast foods and other health-food products through advertising on a grand scale. But we can never hope to attain to leadership by such methods.

These foods are excellent, and their sale in large volume would provide a profit to the institutions that sell them. But true health reform, the health reform message that has been given us through the Scriptures and the Spirit of prophecy, is not to be confused solely with the manufacture and sale of health foods, how-

ever good they may be. It is not necessary, in order to practice health reform, to use one single item of commercially manufactured health food.

Our people need to understand the value of simple, natural, inexpensive foods that are available to nearly all, and their proper preparation. This education is a duty that our doctors, our dietitians, our nurses, yes, and our ministers, owe to our people and to the world.

In so far as it may be necessary in the minds of each one of us, let us divorce the thought of monetary profit from our health reform teaching, and teach the health reform message in its purity and simplicity, as given to us originally through the inspired messages of the Spirit of prophecy. Patented and copyrighted health-food names and expensive processed health foods cannot be substituted for that message, even though these products may have a place in leading some away from improper foods into the light available through divine direction on the subject of diet.

HEALTH EDUCATION EXPERIENCES

TACT OVERCOMES PREJUDICE.—One of the sanitarium patients for whom I was caring appeared somewhat dehydrated. Her skin seemed dry and had a

sallow appearance. Upon noting this, I questioned her in regard to her elimination. She replied that it was not good. I then asked if she were in the habit of drinking much water. She replied in the negative, saying that she drank only a little at meals, for she did not like the taste of it. Water seemed to her to have a flat taste, and she refused to drink it.

I purposed to help her overcome this dislike of water and to form good drinking habits. I saw to it that a lemon was taken to her room every morning, and every hour or two I gave her a drink of cool water with a little lemon and a small amount of sugar—just enough to cover the taste of the water. By the time she left the sanitarium she was drinking several glasses of water a day, although I had used less and less lemon, until she was drinking the water without lemon. I felt happy that I had accomplished my purpose, and that this, together with other regular habits, had corrected the patient's trouble.

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VELMA WARREN [Senior Student of Nursing].

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

PIANO POINTERS FOR CHURCH MUSICIANS

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

THERE is considerable criticism of the way hymns are often played in the church service. Some of the complaints are well founded, while others come from a lack of understanding of the instrument and the music played. In many of our churches a piano is used for instrumental support, both for choir and congregational singing. It is well for us to recognize the difference between the piano and the organ in hymn playing. There are no stops, couplers, or pedal boards to the piano. It will "speak" only where it is touched. From an organ much power may be secured by means of couplers, which add, so to speak, four or six hands to the two already in use. And it is necessary to have plenty of instrumental support if you expect to have good congregational singing. Of course, if we judge the pianist's attitude at his keyboard by the same standard as we do that of the organist, we are bound to question the insertion of "extras." There are no bellows but the arms for the pianists; there is no motor but his muscular power.

The hymn, as found in its usual form, was not written for piano accompaniment. The extensive organ mechanism overcomes this disadvantage which remains for the pianist to solve as best he can. The four voice parts (soprano, alto, tenor, and bass), in which practically all hymns are written, are sufficient for the organist with his instrumental possibilities of building up the tone—two, three, or four layers of it. But these four "voices" are quite inadequate for piano support. They conform to all the rules of voice movement, harmonically and melodically. Thus they become to the pianist as four pegs upon which he must hang his instrumental support for a large congregation. It would be ridiculous to expect him to thump out those four tones in a vain endeavor to match the congregation's voice power.

How much of added tone is it well for the pianist to use? A point of danger lies just here. No two have the same judgment; so in an attempt to match the vigorous singing of most of our churches, our pianists often step over the line of good taste. Too much "flourish," too much of the "pianistic," cheapens congregational singing. The time given to congregational hymn singing is the only time during the whole church hour in which every individual can pour out his sanctified emotions of love and adoration in prayer and praise. There

should, therefore, be dignity and power combined in this act of worship. Handfuls of keys are in perfect order—provided syncopation and sweeping arpeggios are omitted. It is tempting, to those who can, to make the piano chatter from low bass to high treble; but this hardly seems in keeping with the dignity of the church service. There are a number of ways in which variety can be had without lowering the standard which church dignity demands. These are best learned by personal study and by carefully observing those who are able to perform well upon the piano. There is great need for those who can play hymns well.

How the Pianist Can Help

There is far more dignity to congregational singing without a song leader, provided, of course, the pianist is sufficiently strong to lead from the instrument. The pianist may do as effective work in directing church music from the keyboard as a visible song leader. Setting a proper tempo for the hymn, getting the congregation to their feet, helping them to put meaning into their singing, leading them into singing softly an appropriate hymn stanza—all these may be effectively controlled directly from the keyboard. There is no need for congregations to shout their way through every hymn, regardless of whether it is a song of prayer or one of praise.

If you wish to maintain nobleness as you play the prelude to the hymn, do not trim it to a few measures. Play it all the way through, unless it is rather long; and then the chorus can be eliminated. The spirit of paring everything liberally is certainly out of harmony with the honor due any musical part of the church service. Very few hymns are too long to sing all the way through. Congregations in many places have become so accustomed to omitting stanzas that there is confusion after the first stanza because they do not know which one or ones to omit. Isn't a hymn worth five minutes? If not, then drop it out entirely. That would be better.

The tempo is set by the pianist. The content of the hymn will readily suggest this. If he needs time for thought in this, he should ask for the hymn numbers before he goes to the instrument. "I've Found a Friend," for example, is written in a bright key, and should be played at about seventy-two to the quarter note.

"I Have Promised" should move somewhat slower—it is a prayer. The usual fault is in playing too slowly. However, a hymn should not be sung so fast that the singers gasp for breath and chop off their words. A little thought and care will remedy almost all tempo ills.

In a short time a congregation can be trained to know when to rise. It is not safe to depend upon the preachers, for many of them do not know the appropriate time to stand. A slight pause, with a definite increase in power immediately thereafter, will bring them to their feet as soon as they know what the signal is. Usually this indication is best suggested by a phrase before the close of the piano prelude. A phrase (beginning with a capitalized word) may be considered the equivalent of one line of the poem.

If you are serving as both pianist and director, you must assert your leadership. Teach the congregation to depend on you, and then do not fail them. Fluctuations in tempo, holds, crescendos, etc., may be materially assisted from the keyboard. It is better to lead by keeping step than to thrust your instrument a half beat in advance. This evil is as objectionable as to drag along with a sleeping congregation. Even during soft singing, like that expected in "Tread Softly," the piano should be strong enough to be heard, or there is danger of singing off key. Be alert to the needs of the congregation; anticipate vocal situations and meet them successfully. Read the words of the hymn as you play. It is well to read one stanza ahead. You may wish to treat the next stanza differently, and doing this will give you advanced information as to its nature. An example of this change is seen in "Wake the Song of Joy and Gladness." The first two stanzas are of praise; the last stanza is a prayer. The spirit of praise is quite different from that of supplication, which should be one of subdued tone and of slightly slower tempo. Following the last (prayer) stanza, the chorus may gradually gain its original spirit of praise, with a majestic retard at the close.

This change of stanza interpretation may be easily understood from a keyboard suggestion. Hold the chord preceding the desired change longer than usual. This will keep the congregation from starting the next stanza at the usual time, and also lead them to be a bit cautious. A deep-toned, firm chord of softer texture will tell the story of what you expect them to do. I have done this repeatedly with congregations with very effective results. Hymns are not to be run through a food-chopper—all executed with the same tempo, intensity, and interpretation. We do not expect the same results from the congregation as we do from a trained choir, and yet there are niceties that can be included which are not only effective in sound, but impressive in spirit.

It may be that parts of the stanza should be

sung differently. "Live Out Thy Life Within Me" is a beautiful example of this point. The final stanza may be beautified by singing in a soft tone to the second half, where, with increasing power from the instrument, the congregation's tone will increase to an intensity that will be felt and remembered by every singer.

Hymns are sung with very little thought's being given to the meaning of the words. Expression insists upon thought, which encourages the congregation to grasp the exalted theme of the poem. Anything that the pianist can do to lift congregational singing to a higher level will be well worth his effort. A choir's assistance is invaluable. It can do much to guide a congregation in the way of harmony and melody.

BIBLE WORKERS' INTERCHANGE

Methods, Experiences, and Problems

A Professional Parallelism

By RACHEL-MAY LEMON, *Bible Worker,*
Alabama-Mississippi Conference

TRANSFERRING from my former work of nursing to the Bible work, I found so many parallels between the two kinds of work that it has not proved to be such a drastic change in professions as some might think. The ethics of both have a close similarity. In my new work, I think of the evangelist as the doctor, the Bible worker as the nurse, and sin-sick souls as the patients. There is just one difference—the doctor and the nurse work to save people from earthly death; the minister and the Bible worker labor to save them from eternal death. The nurse has one main purpose—to help the physician save lives. Day or night her slogan is, "My patients come first." Every doctor has preferences among nurses. That is natural. He usually bases his preference on four things:

1. The nurse's ability to win the hearts of her patients.
2. Her intelligence and faithfulness in interpreting and following out his orders.
3. Her skill in getting results.
4. Her eagerness to help him in every effort to save the life of the patient.

In turn, a nurse prefers to work for a certain doctor because:

1. He is systematic and efficient, and she has confidence that he will bring his patients through.
2. He studies his journals and keeps up with the latest and most effective methods.
3. He will always find time to come to her patient's rescue in any crisis. (Some doctors are too busy to be disturbed.)
4. He manifests confidence in her, and is willing to trust her with his most critical patients.

Could you imagine a true nurse rehearsing her physician's weak points to her patients?

Never! Loyalty is the password of her profession. One word of criticism would break down the patient's confidence in him, as well as her own. A good nurse will inspire her patient with the feeling that the doctor on the case is the best doctor in the community. Justified commendation of a colleague will always pay rich dividends. An efficient nurse will be constantly on the lookout for any changes in her patient's condition, and should the symptoms seem at all critical, she will inform her physician at once. Many a life could have been saved if the doctor had been called in time. She will keep her charts so complete that the patient's record can be correctly noted by the doctor when he makes his rounds.

The convalescing patients in the ward sometimes need the nurse's attention, too, but the sickest patients will always receive first attention from both her and the doctor. Convalescing patients need to be taught how to keep well, and they should be inspired to tell others of their own wonderful healing, and to try to bring others to the fountain of health.

There will be times when the medical superintendent or the superintendent of nurses may deem it expedient to have a field day. Maybe funds are needed for a new wing of the hospital, or perhaps it is just an annual campaign of the institution. Reluctant though she may be to leave her post of duty, she will enter wholeheartedly into such activities, for is she not a part of that institution? However, a good nurse will see that her patients are provided for before leaving them.

An efficient nurse will keep herself so well posted on first-aid treatments that she can rise to any emergency, should there be no doctor available on short notice. And, then, one of the greatest joys of her profession will be to help develop that latent talent for nursing that she sees in others.

REMEMBER, the evangelist corresponds to the doctor, the Bible worker is the nurse, the church is the hospital, and sin-sick souls are the patients. Summing up the analogy:

1. A good Bible worker will be loyal to her minister.
2. She will cooperate in every respect to help make his plans a success.
3. She will never go ahead of the minister in taking up new subjects that have not yet been presented from the pulpit.
4. She will endeavor to visit during the week each name assigned her.
5. She will have a clear, concise report ready to render on each name at the workers' meeting, and she will suggest the name of the person who she feels should have the minister's personal attention.
6. She will keep in close touch with the evangelist during the week, informing him of the progress her readers are making.
7. She will make a special effort to get her people out to the meetings on nights when a strong call is to be made, or the most important subjects are to be presented.
8. She will be quick to observe decisions made in public meetings, and will follow them up immediately with strong personal work.

9. She will cheerfully cooperate with the evangelist in all his plans to make the effort a success.
10. She will share the burden of the meetings, making it her effort, too.

And summing up the Bible worker's relationship to the church:

1. She will enter into all of the church's activities as far as she reasonably can do so without neglecting her readers.
2. She will regard the church in which she is laboring as *her* church, and will endeavor to help it reach all its goals.
3. She will use her influence in making the Sabbath school and the young people's meetings more interesting, and will be willing to take part in the program when called upon.
4. She will feel that her work is not done until each new convert has been inspired to give this third angel's message to others, and a class has been started to teach all of them how.

THE QUERY CORNER

Bible Questions and Worker Problems

Josephus and Christ

Is the record that Josephus gives in his "Antiquities," Book XVIII, chapter 3, paragraph 3, and chapter 5, paragraph 2, concerning Christ and John the Baptist, authentic? Can we depend on the statements made in the Slavonic version?

ANYONE wishing to go into this question in detail would do well to consult J. W. Jack, "The Historic Christ," London (Jas. Clarke & Co., 1933), who takes Eisler seriously to task for rejecting the references to Josephus mentioned above, and for trying to reconstruct the original text from the Slavonic version.

This Slavonic version of Josephus' "Jewish War" was published in Russia in 1866 by A. N. Popov, and was made more accessible in 1906 by A. Berendts of Dorpat. In this there are many variations from the standard Greek text. In 1924-28 Schürer, Holtzmann, Baur, Reville, and other authorities on Jewish history and Christian apocryphal writings, rejected Berendts' attempt to declare the Slavonic text the original. In 1925 Eisler began publishing his studies on this Slavonic version, which culminated in his ponderous work, "The Messiah Jesus" (1931). In these, he felt that by removing certain interpolations, he had reconstructed the primitive Josephus text. Jack feels that Eisler, wishing to blot out any historical reference to Christ, has made his witnesses perjure themselves in the interests of this "cause." By accepting the evidences of his various witnesses, Eisler adopts 21 A.D. as the date of the crucifixion, and places Pilate's procuratorship in 19 A.D. He places the birth of Christ in 6 or 7 A.D., and the death of John the Baptist in 35 A.D. He says the Gospel writers have deliberately placed the death of John the Baptist before the death of Christ, to

prevent John's disciples' claiming the miracles of Christ to have been performed by John; also to uphold the resurrection of Jesus.

A great deal of research on this subject has also been carried on by Solomon Zeitlin in his "Josephus on Jesus" (Philadelphia: Dropsic College for Hebrew and Cognate Learning, 1931). He made a special trip to Russia to examine this Slavonic version, and he presents an abundant amount of evidence that Eisler's idea is erroneous and that the Christian passages in this version could not have been written by Josephus. No Hebraisms were found, but plenty of Hellenisms (pages 25-27).

Eisler thinks that Josephus wrote a book on the capture of Jerusalem for the Jews in Babylon, and that for the Romans he prepared a different edition of the "Jewish Wars." The former was later translated into Greek, and then from Greek into Russian. Thus this Slavonic version is based on a book other than the extant Greek. Zeitlin shows how untenable this position is (pages 31-36). He thinks the author of the "Christian passages" in the Slavonic version was acquainted with and used the apocryphal Gospels, the writings of the church fathers, and perhaps the Acts of Pilate (pages 37, 38).

At present there seems to be no evidence of any Greek version apart from the standard one already known, and one may safely disregard the theories of Eisler, and consider the "Christian passages" in the Slavonic versions as unauthentic.

LYNN H. WOOD. [Theological Seminary.]

Kneeling at Communion

Why do some Protestant bodies kneel to partake of the sacraments, and other communicants simply remain seated?

THE primitive church regarded the communion simply as a memorial meal, partaken of around a table, as in the upper room. Later the idea was developed that in some mystical way the bread and wine had become the very body and blood of Jesus. Thus the receiving of the sacraments came to be regarded not only as a communion, but as an act of adoration. It was not only natural but inevitable that with the changed concept kneeling should replace the earlier simplicity of sitting. Dr. Harold P. Sloan, editor of the New York *Christian Advocate*, has written a brief but comprehensive statement on the attitude assumed at the Reformation period, which has a bearing on the question. His fourfold segregation follows:

At the Reformation the Lutheran and Anglican Churches did not depart so radically from tradition as did the Zwinglian and Calvinistic churches. Luther, in particular, only changed Rome's transubstantiation into consubstantiation, which preserved as fully mystical a doctrine of the elements; consequently the natural posture for the communicant in

these branches of Protestantism continued to be that of kneeling. Methodism, through the Church of England, is continuous with the Roman tradition and practice at this point. Zwingli broke quite away from the mystical tradition, and taught that the communion was simply a memorial meal. Calvin took a mediating position between Luther and Zwingli. The four positions might be described thus:

a. Rome teaches that the bread and wine in their essential nature cease, and that they become the real body and blood of the crucified Son of God. For Rome, the sacrifice of Golgotha is perpetually renewed in the mass.

b. Zwingli denied any divine presence whatsoever, making the elements just symbols through which Christian men put into expression the redemptive sacrifice of their Lord.

For Calvinists, consequently, kneeling before the elements seemed a sort of idolatry. It was according worship to a mere symbol, rather than to Christ alone.

c. Luther taught that the bread and wine remain in their essential nature; but that the reality of Christ is added to them, so that He is present in them.

d. Calvin insisted upon the presence of Christ, but left it undefined. He probably would have said He was present under the symbol of bread and wine much as He is present also in His Word.

Christ's Pierced Feet

Is there Biblical evidence that Christ's feet as well as His hands were nailed to the cross?

This question was raised by a reader of the *Sunday School Times*, in which journal (March 12, 1938) we find the following satisfactory answer:

"One of the most remarkable prophecies in the entire Bible is Psalm 22. It was written by David, who lived a thousand years before Christ became man, and by divine inspiration it describes in minute detail the crucifixion of Christ and His physical and spiritual sufferings. The psalm begins with the words spoken by our Lord on the cross: 'My God, My God, why hast Thou forsaken Me?' Matt. 27:46. . . . It continues with a description of the sufferings of death by crucifixion: . . . 'They pierced My hands and My feet.' . . . Dr. Scofield comments on Psalm 22, as 'a graphic picture of death by crucifixion,' that 'when it is remembered that crucifixion was a Roman, not a Jewish, form of execution, the proof of inspiration is irresistible.'"

"When the risen Lord Jesus appeared to His disciples after His crucifixion, and 'they were terrified and affrighted, and supposed that they had seen a spirit,' He quieted their fears, saying: 'Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet.' Luke 24: 39, 40.

"Any attempt to prove that our Lord's feet were not nailed to the cross betrays a strange ignorance of plain statements in the Bible."

In addition to Biblical evidence, there are, of course, conclusive statements from the Spirit of prophecy: "They will see the prints of the nails in His hand *and in His feet*, and where they thrust the spear into His side."—"Early Writings," p. 53. "One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands *and feet*, are the only traces of the cruel work that sin has wrought."—"The Great Controversy," p. 674.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

Sabbath School Evangelism

EDITOR, THE MINISTRY:

One successful channel of soul winning through which I have worked is the visitors' class in the Sabbath school. I teach this class, and there I meet the visitor and the stranger, and arrange for a study or a visit in the home. I have baptized scores of people my first contact with whom was through the visitors' class. I ask the superintendent to place new converts in this class for from three to six months, and I tell the members to bring relatives and friends to Sabbath school.

Wonderful, too, are the possibilities for evangelism in the children's division, and in the juniors' and young people's classes. I watch the development of the children in the Sabbath school. I meet with them occasionally and then announce a class for baptism. Just recently I had a class with twelve children of eleven to fourteen years of age, most of whom have been baptized. We also endeavor to place responsibility upon the teachers to work for the conversion of the children and youth in the Sabbath school.

I am happy over the results of the interest which I have taken in the Sabbath school through the years of my ministry. I have seen the children grow to young manhood and womanhood. Most of the children and adults baptized and brought into the church through the Sabbath school have remained true and devoted to Christ.

A. D. BOHN.

[Pastor, Seattle, Washington.]

No Rightful Rivalry

EDITOR, THE MINISTRY:

Much has been written and spoken concerning the importance of the Sabbath school, and the duty of every church member to become a member thereof. It is an organized department of our work, and is favored by having officers who are continually laying emphasis on its importance. As an institution which encourages regular, systematic Bible study, I think it would be difficult to overrate its value. But I have noticed a tendency, now and again, on the part of its ardent supporters to depreciate the rela-

tive value of the preaching service. More than this, I have had occasion to notice, especially in connection with some of our larger churches, that some Sabbath school enthusiasts systematically leave when this service is over, and do not return for the preaching service. Yet those same individuals would deplore the practice of those who regularly miss Sabbath school and attend the preaching service. Now if the one practice is to be deprecated, should the other be less deplored?

"How much better it is," said a rather voluble Sabbath school superintendent in my hearing, "to come to Sabbath school, where we can all talk over the Scriptures together, than to listen to one man talking." But that same superintendent used—or abused—his position to the full, in that it gave him the opportunity to talk. It is so easy to feel bored when one man does much of the talking, unless that man be our own noble self.

We may as well face the fact that while there are those to whom the Sabbath school makes a stronger appeal than does the preaching service, there are also those to whom the preaching service makes the stronger appeal. Moreover, there are those who positively derive more benefit from an earnest, well-prepared, effectively delivered discourse, than from a Sabbath school discussion of a Scripture topic. It is largely a matter of temperament. We cannot all be pressed into one mold, even though we do live in a mass-production age. And, after all, the fact remains that God has used the individual preacher more than any other single medium to accomplish His work of grace in the hearts of men.

Speaking for myself, I remember the preacher I have heard long after I have forgotten the discussions incident to the Sabbath school. I would not minimize the importance of the Sabbath school as a valuable denominational institution for the training and development of our church members, and for the fostering of spiritual life. Neither can I forget that, as of old, men are still saved through "the foolishness of preaching." There is no antagonism or rightful rivalry between the Sabbath school and the preaching service. Let us foster the wholesome blending of the two, and emphasize their mutual helpful relationship.

A BRITISH PASTOR.

THE FIELD SAYS

Echoes From Our Letter Bag

Deluge Geology Society

EDITOR, THE MINISTRY:

Recognizing that false science is the basis of the breakdown of faith in the modern educated world, a group of research students and their interested friends in the Los Angeles [California] area organized last year for the purpose of collaborating in the upbuilding of a positive system of faith-building science. Our convictions are that the crux of the controversy between the evolutionists and the creationists is over the former's false interpretation of earth history, and, though many sciences are concerned in it, geology is the supposed stronghold.

Since so much light is thrown upon true earth history by the word of God and the Spirit of prophecy, much of which is easily tested and proved by scientific research, why have we, as Seventh-day Adventists, not long been leading the world in the sciences of earth history? Light from these sources being true, and unbelievers having so little of it, have we not always had the distinct advantage? Then why not act as though we believed it?

The main objective of our Deluge Geology Society is to do research work in earth history, using to the full every word of inspiration at our command. Our organization came into being as a result of ten lectures presented by Prof. George McCready Price, veteran geologist. Our scope, however, takes in all related sciences, especially physics, biology, paleontology, the prehistoric period, the folklore and the archeology of the period from creation to the dispersion, all features of creation, and such astronomy as is concerned with the issues we are discussing. The purpose of our geological investigation is to build up a new science of earth history, as written in the earth itself and reflected in Inspiration.

The first lecture before our society was on "The Physics of the Earth," by H. L. Transtrom, one of our laymen and a research expert of the Los Angeles department of power and light. He gave a second lecture on "Tree-Ring Chronology as a Science." Then followed Evangelist E. Torel Seat with his chosen specialty, "Preflood Human Remains." The next topic was "Flood Geology as a Mining Engineer Sees It," by Evangelist B. R. Spear, a former miner and a graduate of a mining college. "Flood Folklore and Archaeology" was Evangelist W. R. Jefferson's topic. Dr. C. B. Courville, of the College of Medical Evangelists, spoke on "God Created the Human Body," and Prof. H. W. Clark, of Pacific Union College on "Genesis and the Origin of Species."

All these brethren and others will be called upon from time to time to report progress on their chosen specialties, and each of us is pledged to turn over to them all that we find. We are earnestly laboring to build each other up in the faith and in a knowledge of God and His wonderful works, and we realize that we have daily need for all the skill and power we can acquire as workmen in His vineyard.

We meet the third Saturday night of each month from seven-thirty to ten or ten-thirty. At each meeting someone is appointed to bring in a collection of minerals and fossils, and explain them. We go out on field trips as often as possible, and reports are given on these. Membership is not restricted to Seventh-day Adventists, but we do require absolute agreement on the literal six-day creation week, the deluge as the basis of geology, and our objective of discovering every possible fact of nature to back up and supplement our knowledge of God's Word. Upon request, we will send a copy of our constitution to any group who wish to organize, also copies of the best papers. Address the undersigned at 219 North Grand Avenue, Los Angeles, California.

BEN F. ALLEN.

Correction Re Revelation 20:5

EDITOR, THE MINISTRY:

In the August, 1936, issue of THE MINISTRY, I stated that Revelation 20:5 is found in the Greek manuscripts designated as the "Sinaitic" and the "Vatican 1160." A correspondent in England declares in a Christian way that this is an incorrect statement, and that this verse is not found in either manuscript. I have given the question further study, and find that my correspondent is correct, and that this verse is omitted in both of these manuscripts.

My mistake was due to my misunderstanding of the Latin commentary on Revelation 20:5 by H. C. Hoskier, who is an acknowledged authority on the Greek manuscripts of the New Testament. I hope that the readers of THE MINISTRY will give due attention to this correction.

It seems proper to state in this connection that the omission of this verse in these manuscripts does not detract from the authority of Revelation 20:5. This seems clear from the comment of the librarian of Dr. William's Library in London, which has been kindly passed on to me by our English correspondent. He bears this testimony:

"The textual critics seem to be in general agreement that the omission has no significance except as an example of homoeoteleuton, i.e., a jumping of the copyist's eye from 'thousand years' in the previous verse to the same words in this verse, skipping the intervening words."

This explanation of the omission of Revelation 20:5 from the manuscripts cited should be given due consideration, and thus our confidence in the authority of this text will not be shaken.

W. W. PRESCOTT.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

AQUA REGIA.—In the chemistry class we learned how acids act on different substances. Sometimes they make a mixture that explodes or bursts into flames. Sometimes they eat up the substance to which they are applied. Sometimes they act slowly, which shows that they do not have much power over what has been exposed to their action. In the course of our experiments the professor gave us a bit of gold and told us to dissolve it. We tried one acid after another, but none had any effect on the gold. We left it all night in the strongest acid we had, but in the morning it was just as it had been the night before; we might as well have tried to dissolve it in water. We tried combinations of different acids, but still the gold remained unaffected. Finally we told the professor that we thought gold could not be dissolved.

He smiled. "I knew you could not dissolve the gold," he said. "None of the acids that you have there will attack it; but try this," and he handed us a bottle labeled, "Nitro-muriatic Acid (Aqua Regia)." We poured some of the contents of the bottle into the tube that held the piece of gold. And the gold that had resisted so easily all the other acids quickly disappeared in the royal water. The gold at last had found its master.

The next day in the classroom the professor asked, "Do you know why it is called royal water?"

"Yes," we replied; "it is because it is the master of gold, which can resist almost everything else that can be poured on it."

"Boys," said he then, "it will not hurt the lesson today if I take time to tell you that there is one other substance that is just as impervious as gold; it cannot be touched or changed though a hundred attempts are made upon it. That substance is 'the sinful heart.' Trial and affliction will not break it down; riches and honor will not soften it; imprisonment and punishment will not master it. Even education and culture will not dissolve the sinful heart and purify it of its dross. There is but one element that has power over it—the blood of Jesus Christ the Saviour, the aqua regia of the soul. Your souls are precious, infinitely more precious than the gold with which you have been working. Do not trust your souls to the action of these other influences. They cannot touch or change them. But bring them under the blood of Jesus Christ, and the sin of your soul will be dissolved away in the precious blood of the Son of God."—*Youth's Companion*.

LAW AND MIRACLES.—An old Christian was arguing with a skeptic about miracles while the latter, who was whittling away, said the reign of law prevented miracles, as he could demonstrate. "I hold in my hand the best proof in the world that law reigns. If I let go this knife, no power can suspend the law of gravitation. It will fall down." The old Christian said, "Now watch me with my jackknife;" and he flicked it up and it stuck in the ceiling. He said, "I let go of it and it did not fall down." Said the skeptic, "Oh, but you did something to it." "Yes," said the Christian, "that is what God does."—*Christian Herald*.

TRANSFORMED NATURE.—Our great steel mills change pig iron into steel by a process which requires intense heat and the introduction of carbon into the molten ore, whereby its nature is changed. It is then called "steel." It has acquired new characteristics. It has an innate hardness—the quality of resistance which makes it usable for steel rails, or for razor blades which will hold an edge. It has an inborn resiliency which makes it suitable for heavy coiled springs, usable under great locomotives or for the finest of hair springs necessary for the

smallest wrist watches worn by the ladies. It also has an inherent resonance which makes it usable for gongs with a ring for a warning service.

This transformation, or conversion, of pig iron into steel, with these new characteristics, is not the result of external application or treatment; it is the result of a change of nature—a new creation. It is accomplished by the introduction into the old pig iron nature of a transforming element, namely—carbon.

Just so, the natural man is transformed, or converted, into a Christian by the introduction of Christ into his innermost self by the operation of the Holy Spirit. Man's spiritual nature, which was cut off by sin, is thus reborn within him and he can again have spiritual communion with God. His spiritual antenna has been reestablished by a supernatural process. "The Spirit itself beareth witness with our spirit, that we are the children of God."—*Watchman-Examiner*.

DEATH'S INSENSIBILITY.—A flippant Indian youth once interrupted an evangelist, saying, "You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher replied, "Tell me, would a corpse feel a four-hundred-pound weight if you laid it upon him?"

"No, because it's dead," replied the youth.

The preacher then said, "That spirit, too, is dead which feels no load of sin!"—Paul Hutchens in "The 'Know-So' Christian."

THE RELIGIOUS PRESS

Valuable Current Excerpts

PONDEROUS PLATITUDES.—The educated speaker, preacher included, seems in too many cases unable to resist the temptation to talk over the heads of his hearers. He practically speaks to them in an unknown tongue, which does not edify. Dr. Albert Peel, editor of *The Congregational Quarterly*, not so long ago put this matter quite forcibly in that journal:

"It cannot be too often emphasized that preaching fails if it be not in a language understood of the people. Our business in the pulpit is to tell good news, not to expound theories, examine philosophies, and engage in metaphysical discussion. Here is a mother with an imbecile child, a husband with a shiftless wife, a wife with an unfaithful husband, a woman become increasingly conscious of a frustrated life, a youth whose thwarted ambitions are turning sour within him.

"A right understanding of the shortcomings of humanism may fit the preacher to help such, but it must not be delivered in the jargon of the schools: comfort and cheer, challenge and counsel, can all be conveyed in words such as he who runs may read, and the preacher fails if he uses any other words. There are people who are concerned with life beyond the grave, who desire assurance that they will meet again those they love. The preacher should have something helpful to say, but he must not talk about 'The Eschatological Significance of the Johannine Epistles,' or, to use McClure's words, which I must have quoted more than once, 'obscure by the ponderous platitudes of pseudophilosophy the eternally obvious.'"—*Christian Faith and Life*, July.

MODERNISM'S FAILURE.—Modern religious movements for a generation have centered their efforts toward bringing world peace, tolerance between the races, and a new social order. Not only have these efforts ended in failure, but all these ideals are further from realization than when churchmen stopped the preaching of salvation and shifted to the social emphasis. Modernism can be credited with nothing but failure.—*The Presbyterian*, June 8.

PAGAN YOUTH.—"America's great army of pagan youth is democracy's greatest peril," Dr. Roy G. Ross, executive secretary, told the 1,000 religious education leaders gathered in Chicago for the seventeenth annual convention of the International Council of Religious Education. "The 20,000,000 spiritually illiterate young people in the United States form a greater peril to democracy in this country than any of the highly propagandized 'isms' from the old country," Doctor Ross said. "Un-churched youth become a fertile field for teachings that belittle our heritage of democracy and glorify state domination of its citizenship. When a great mass is without the idealism of Christian faith, it will respond to these false ideas of progress."—*Watchman-Examiner (Bapt.)*, May 18.

LIQUOR'S LOSSES.—Dry sentiment is being enacted into laws here and there. Kansas, Oklahoma, Georgia, Mississippi, and Tennessee are dry, except for beer; large sections of Kentucky, Maine, Ohio, and North Carolina have voted out liquor; towns and counties in nearly all parts of the country, except in seven States where local option is not yet permitted, have decided to get along without benefit of the "reforms" that were inaugurated by repeal;

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Pennsylvania is reported now to have more dry territory than at any time in its history, except during national prohibition. The effects of the advertising campaign which aimed to persuade Americans that "it is smart to drink" are still with us, and drinking has been far more widespread among the middle classes in recent years than at any other time during this century. But no amount of maneuvering by the repealists who made such sweeping promises in 1932 has been able to translate their glib expectations into reality, and many people who were actually fooled into believing the messianic claims of John Barleycorn have been disillusioned in the years since 1933.—*By W. K. Anderson in Christian Century (Mod.)*, April 19.

CHRISTIANITY IN JAPAN.—The seventy-fourth session of the Japanese Diet, which has just come to an end, passed all the eighty-nine bills introduced by the government, not one being rejected, shelved, or even materially altered. The enactment of the religious-bodies bill, which in one form or another has for forty years been a bone of contention in legislative circles, may have great or little significance for Christianity, depending on what happens in other respects. While acknowledging the right to religious freedom guaranteed by the constitution, the bill puts all religious organizations under the regulation of the ministry of education. Creedal positions and forms of worship must be acceptable to the authorities; administrative, legal, and property affairs must conform to regulations, and all changes must be promptly reported.—*Christian Century*, May 10.

BEST SELLER.—The Bible, as might have been guessed, was not only the best-selling book in the United States during 1938, but was proved in the poll [taken by George Gallup, director of the American Institute of Public Opinion] the most interesting for the majority of people. But in all this there is little reassurance for the church. Rather we are disturbed. For Doctor Gallup's statistics carry some arresting facts which must provoke somber as well as sober thought. He states: "Nearly one voter in every five named the Bible, making it the leading choice. The Bible has probably occupied some such position for decades, but how long it will retain its place with Americans is problematical, for it is much less popular with young people, we found, than with their parents and grandparents."—*American Lutheran*, April.

AMERICAN CHURCHES.—Organized religion in the United States, according to statistics sent out by the Federal Council of Churches, numbers 64 million adherents. Of these, 37 million are Protestants, 22 million are Catholics, and 4 million are Jews. Forty per cent of the Protestants belong to the four larger denominations, 22 per cent to the five next larger, 11 per cent to the three next larger, and 27 per cent are scattered among 182 smaller denominations, no one of which has as many as a million members. Approximately 28 per cent of the Jews, 27 per cent of the Catholics, and 11 per cent of the Protestants are under thirteen years of age.—*Watchman-Examiner (Bapt.)*, May 4.

CONSCIENTIOUS OBJECTORS.—If war comes—which God forbid!—it is already clear that the conscientious objector will present a problem, to the churches as much as to the state, of stupendous magnitude. In times past the conscientious objector has been more annoyance than danger for the war-making state. He has never refused to serve in sufficient numbers to handicap seriously the military activities of the state. But with the possibility of totalitarian war just over the horizon, it now appears that one result of the preaching of the sinfulness of war during the last twenty years may be the refusal of a great army of young men, in the name of conscience, to engage in the business of killing. The tension created among the churches of Great Britain on the adoption of limited conscription by the Brit-

ish government shows how serious is the issue. Practically every church in England and Scotland has felt it necessary to go on record in some way to indicate its readiness to stand by its younger members who may claim exemption.—*Christian Century*, June 7.

MOHAMMEDANISM TODAY.—Mohammedanism is the only religion which developed after Christianity. It is a religion of formalism, sensuality, and intense bigotry, and the bitter foe of Christianity. The doctrines of Mohammed have spread, chiefly at the point of the sword, over Arabia, northern Africa, large parts of Asia, and parts of Europe. Today there are 25,000 Mohammedans in the United States, and a total world membership of about 230,000,000. Islam, which literally means "that which makes safe," is today's common designation for this faith. . . .

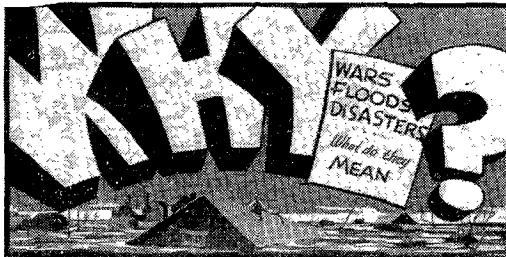
Though polygamy is allowed under the Mohammedan code, it is not largely practiced. The woman, however, is the servant in the house. She does not eat with her husband, but serves him, eating by herself or with her children afterward. The birth of a son brings congratulations, but the arrival of a daughter brings condolences. . . . Missionaries in several Moslem lands are making the statements that there is now abundant evidence that the religion of Islam is slowly disintegrating. The basic truths of Christianity eventually will prevail. Moslems look to the United States as the most nearly Christian nation in the world, thus placing upon us a tremendous responsibility in potential power for good.—*H. W. Githens in Religious Digest*, June.

PALESTINE PROBLEM.—Riots and demonstrations followed Britain's most recent attempt . . . to effect a settlement of the Palestine question by limiting Jewish immigration to 75,000 during the next five years and establishing within ten years an independent Palestine State. Jewish leaders announced plans for a bitter fight against what they termed "a territorial Ghetto."—*Zions Herald*, May 24.

METHODISTS UNITED.—Before more than ten thousand spectators who filled the far reaches of the Municipal Auditorium, the new Methodist Church was born here last night [Kansas City, Mo., May 11]. While fifty bishops and nine hundred delegates held assenting hands aloft, Bishop John M. Moore, of the former southern church, recited a series of five unifying declarations, each couched in formal legalistic language, and each was greeted with the common affirmation: "We do so declare." Then, in unison, bishops and delegates repeated: "To the Methodist Church thus established we do solemnly declare our allegiance, and upon all its life and service we do reverently invoke the blessing of Almighty God." The formal vote consummating union of the Methodist Episcopal, the Methodist Episcopal South, and the Methodist Protestant churches followed quickly. . . . Always impressed by size, the American public has already shown its awareness of the importance of the new church. That importance does not lie in its size alone, but the formation of a single Protestant denomination larger than any other cannot be lightly regarded. The Methodist Church begins its life with 46,255 congregations, 21,687 ordained ministers and 15,969 local preachers, 7,856,060 members.

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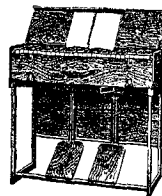
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5,926,155 enrolled in its Sunday schools, property with a net valuation of \$656,474,867, and an annual expenditure which last year reached \$80,543,997.—*Christian Century*, May 24.

METHODIST UNION.—The union of the three principal branches of Methodists in the United States has attracted widespread, and for the most part favorable, attention on the part of the followers of Christ. The first division among Methodists occurred in 1828 when the Methodist Protestants began. The second division took place in 1844 when the Methodists of the South withdrew from the Methodist Episcopal Church and launched the Methodist Episcopal Church, South. We do not understand that there were ever any serious doctrinal differences between the three Methodist groups. The Methodist Protestants had no bishops, but in other respects they were just Methodists. All three groups have, through the long years, been active in evangelism, education, and missions, and they have, as a whole, grown to be only second in membership to the Baptists. As reported by the Associated Press, the united Methodists will have a membership of approximately eight million.—*J. T. Watts, in Watchman-Examiner*, May 25.

RUMANIAN BAPTISTS.—In spite of the persecution of Baptists in Rumania, there have been more than six thousand baptisms a year in this country for the last ten years. In proportion to their membership, as far as we know, this leads the Baptists of the world.—*Watchman-Examiner (Bapt.)*, January 26.

MAGAZINE STANDARDS.—American magazine standards are low and lax, when compared with the reading regulations of other peoples, including some pagan nations. At the beginning of this year the Australian government placed a ban on seventy-two American magazines. Canada, we are told, barred more than a hundred American magazines, a figure

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four times as large as the total number of prohibited magazines from all other countries together. Now comes the Japanese home office, with instructions to the editors of children's magazines directing them to exclude from their publications stories of gangsters and criminals and gamblers, three of the most prominent figures in magazines issued by American publishers.—*The Presbyterian*, June 8.

WORLD'S LANGUAGES.—Men today use almost 3,500 languages and dialects. There are 800 separate modes of speech in Africa, 130 in India, 87 in the Philippine Islands, 46 in Europe, and "42 languages are heard on the streets of Jerusalem." The growth of the English language is remarkable. A hundred years ago we were told that it was spoken by 20,000,000 people. Today it is the language of 250,000,000, and, with sixty million who are able to use it sufficiently for business purposes, some believe that English "bids fair to become the universal speech."—*Christian Faith and Life*, July.

BAPTIST LOSSES.—Baptists, in most States of the Northern Baptist Convention, stand at a critical hour in their history. The days of great numerical growth are over, and recession is beginning to set in. The old methods and programs are bringing either mediocre or dwindling results. We may better understand our problem by approaching it from the standpoint of history. Baptists have been highly successful amid pioneer conditions and surroundings. But our magic power has failed us when we have come to more ordered life, and especially to the present age and the modern city. Meanwhile the Lutheran and Catholic churches are completely at home in this more static social organization. They are holding their members, while the others are losing theirs. The Baptist churches are holding their own at best, but frequently as some of the older and better members die or move away, there are none to take their places. We have discovered that we have two great weaknesses which threaten the life and the future of our churches. First, our losses: "We take in eight and we lose five." Second, many of those who remain with the church give but little and render no service to the church. I am wondering whether these "inert" and "lost" church members are wholly to blame for their present spiritual condition. I am wondering whether some of our Baptist practices have not contributed to their condition.—*J. D. Kern in Watchman-Examiner*, May 25.

REMARKABLE FIND.—Quite recently there was exhibited in London for the first time the earliest text of the New Testament known to exist—papyrus manuscripts found in Egypt eight years ago. Ever since their discovery, experts have been engaged in separating the leaves, mounting them between sheets of glass, and editing them. They are nearly two hundred years older than the Codex Sinaiticus bought for the British Museum in 1933 from the Russian government for £100,000 (half a million dollars). Sir George Kenyon (late director and principal librarian of the British Museum) told the *News-Chronicle* lately:

"Thanks to these manuscripts, the ordinary reader of the Bible may feel comfortable about the soundness of the text. Apart from a few unimportant verbal alterations, natural in books transcribed by hand, the New Testament, we now feel assured, has come down intact. The importance of the discovery is that it fills the gap between the earliest vellum manuscripts, which are of the fourth century, and the date at which the Gospel was first written down."

Sir Frederick dates the papyrus Epistles of Paul at 200 A.D. Portions of the Gospels and Acts he puts in the first half of the third century. The sheets or leaves were found in block instead of rolled, and are therefore the earliest manuscript book ever discovered. The writing stands out clear on the deep golden brown of the papyri.—*John McCartney in Christian Faith and Life*, July.

Unsound Quotations Inexcusable

(Continued from page 21)

An incomparable storehouse of trustworthy, tested quotations, amazing in scope and invaluable for use before any group, is the "Source Book" and its companion, the "Hand Book." Intensive research work of the last few years has given constant occasion to compare and check, and has disclosed the remarkable freedom from error of the "Source Book." The range of topics is so varied, and the citation of authorities quoted so comprehensive, that it stands without a parallel in quotation value to a worker in this movement. We judge that it is not consulted frequently enough, nor drafted upon with the confidence it merits. It is an invaluable aid and adjunct for the Adventist worker—a true reference work.

L. E. F.

Revival the Only Remedy

(Continued from page 26)

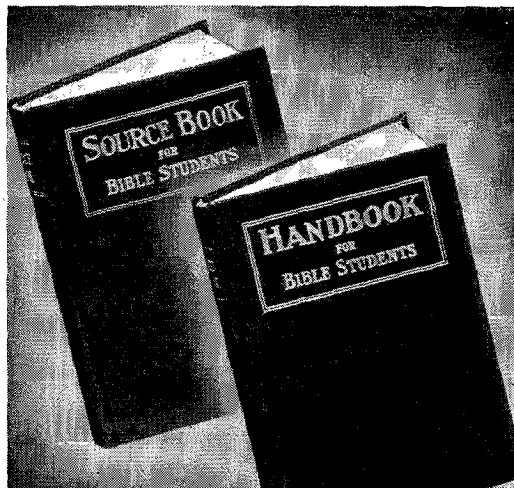
unless churches keep open more and accomplish more, they will first be taxed, then persecuted, and finally confiscated. Is it reasonable to believe that the antichurch movement which started in Russia and is now raging in Europe and Mexico will not spread to this country? I do not uphold fascism. It seems as though Japan, Germany, Italy, and other countries are returning to barbarism. The spread of fascism, however, cannot be checked, either by legislation or by battleships, so long as democracies are governed as at present. *America ultimately must accept either government by benevolent autocracy or revolution, unless the nation is awakened spiritually.*

Then, discussing the basic nature of a revival, Mr. Babson, former moderator of the Congregational Christian Church, adds:

"It takes a long time for a nation to bring about a real spiritual revival. *It must be bred.* In short, spiritually and intelligently minded people must raise more children than those who are not so minded, if democracy is to survive. Otherwise, we shall be forced into fascism or else must return to be governed by an aristocracy for which our nation's founders planned. We cannot continue indefinitely as at present. We are surely headed for disaster so long as the weaker groups are multiplying more rapidly than the better groups. Hence, much of the new-deal legislation is merely painting rotting timbers. Democracy, as now set up, cannot continue. *Its only hope is to breed an aristocracy of character, health, and intelligence, and let them rule. This requires time and sacrifice.*

"This above means that if the churches are to bring about a spiritual revival, they must inaugurate a campaign to raise and train more spiritually and intelligently minded children. The first command which we find in the Bible is: 'Be fruitful, multiply, fill the earth, and subdue it.' Jesus held up 'little children' as the most important of possessions. Yet today our strong churches are drying up from lack of children, while denominational secretaries are quibbling over theology and seeking funds to maintain their own jobs. . . . History clearly teaches that prosperity to endure must be based upon sacrifice—a willingness to do what is best for the group as a whole. *The ten commandments and the multiplication table cannot much longer be ignored. We must again recognize that good children and fertile land are the primary assets of a nation. All else are mere tools or scenery.*"

The Ministry, August, 1939



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IMPERATIVE!—In these days of conspicuous advance not only in wholesome human knowledge but in subtle deception, with a thousand sophistries and refinements of error pressing in on every hand, with multiplied schools of thought and religious philosophy vying with one another for the captivation of the human mind, as well as conflicting versions of historical, archeological, and scientific questions, it is well-nigh impossible for the human soul to thread its way safely alone through these tangled thought paths, and reach the goal of truth without the guidance of the Spirit of prophecy. Because of these rising heights of human speculation, distortion, and bewilderment, this blessed boon was vouchsafed to the remnant church. This gift alone has kept us together on the advent pathway. We would have split long ago, run off on tangents, or floundered in a hundred instances, had it not been for these inspired counsels to the church. Beware of the man who questions their divine origin, casts doubt upon their authority, or refuses to yield to their utterances. They are imperative to our safety.

TRICK!—Occasionally a minister will build up a "man of straw," apparently for the sheer delight of knocking it down before his congregation. But the raising of artificial issues constitutes a trick that reflects upon the one employing it. True, it may afford opportunity of exploiting one's own views upon some controverted point, but it diverts the minds of hapless hearers from things of importance, and it often brings in confusion and engenders variance, thus dishonoring truth. God will hold men accountable for the way they occupy the priceless hours committed to them for public preaching. Is not the filling of the preaching period with trivialities, the raising of artificial issues, or the creation of division, the committing of a ministerial misdemeanor?

ALL-INCLUSIVE!—The institutions of the church should serve the entire church, and not be limited to a favored few who are advantageously placed financially. Our schools should receive and train all the youth of the church and not force the poor to go to the public schools. Our sanitariums should care for all Seventh-day Adventists who need surgical and medical care, and not compel those with meager resources to have recourse to the hospitals and the dispensaries of the world. Our publishing houses and departmental personnels should devise ways and means of placing our church

papers and our essential literature within the financial reach of all. Christ loved the poor, and ministered much to them when He was on earth as our Pattern. We must not abandon His methods and emphasis. Let us as ministers not limit our attention to those whose tithes and offerings will be substantial. We must never get away from God's ideal and Christ's example. We must never operate on a commercial or mercenary basis. The frown of God will assuredly rest upon any such perversion. God loves the *world*, and so should we.

RESEARCH!—Research work is for the courageous, perhaps the stolid type of soul. It is hard, grueling, laborious work. It calls not only for certain gifts and background equipment, but for a liberal amount of simple "grace, grit, and gumption." It means toiling while others sleep; yet strange as it may seem, it frequently encounters apathy, misunderstanding, and even opposition. Often it is criticized, or cynically smiled upon. It is called a "hobby." Rarely is it truly appreciated—at the time. The really great research contributions to truth are labors of tenacious love, monuments to patience, and often the result of a misunderstood persistence. The reward lies in the satisfaction of a task well done, a duty competently performed, and the joy of making a contribution of abiding value. Speak a friendly, encouraging word to those who are making the greatest of all contributions to the advent cause—greater than the expansion of its institutions, or the piling up of its records and statistics.

SPIRITUAL!—Woe betide the day—should it ever come—when this movement degenerates into a smoothly functioning, highly efficient organization, with its leaders declining into business managers, its ministers retrograding into expert propagandists or effective campaign managers, and with its interests and concerns the building of a material structure. Then the word, "Ichabod," would have to be written as its epitaph. This must not, and will not, be. But we must watch lest disturbing trends in unwholesome directions gain foothold or ascendancy. We must have and maintain a true concept of our basic purpose in the world at this time, a clear perception and conviction concerning our individual place and responsibility as ministers in an hour like this. The spiritual must ever be foremost and uppermost—else we shall fail, deny the faith, disappoint God, and prove untrue to our very selves.

L. E. F.