

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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THIS MONTH

MESSAGES FROM OUR LEADERS	3
Hold Steady Under Crisis Conditions—Blessings of Sacrificial Giving	
ADVENTIST EDITORIAL COUNCIL	5
Denominational Editors Meet in Council—Chairman McElhany's Welcome—Method and Style in Writing—Editors' Resolution of Dedication—Editorial Defenders of the Faith	
RELIGIOUS WORLD TRENDS	11
Cultural Cycles and Religious Trends	
CHALLENGE OF A WORLD TASK	13
Facing the India Problem—Schools, an Evangelizing Agency—Statistical Report for 1938	
MUSIC OF THE MESSAGE	17
Principles of Hymn Choice	
THE QUERY CORNER	19
Baptism for the Dead	
EDITORIAL KEYNOTES	20
Ideals of Presentation	
A MORE EFFECTUAL MINISTRY	22
The Art of Tactful Approach—How to Deal With Hecklers—The Worker's Relationship to Christian Education (symposium)	
THE MEDICAL MISSIONARY	26
Promoting Health Habits Among Our Youth—Medical Missionary Activities—Association Notes—Extending Our Influence—Medical Relief at Chungking—Evangelize and Medicalize—Current Scientific Comment—Daily Nutritional Needs—Medical Work in South China—Establishing Treatment Rooms	
THE PULPIT AND THE STUDY	34
Dispensationalism's Basic Fallacies—The Indispensability of Prayer (study outline)—Logical Sequence Important	
KINDLY CORRECTIVES	37
Carefulness in All Utterances	
THE WORKER'S STUDY LIFE	38
Ambassadors for Christ—Book Reviews: "The New Testament and the Laws of Evidence;" "The Bible Comes Alive"	
THE ASSOCIATION FORUM	39
Pictorial Aids for Preaching	

Featuring the Editorial Council

NOTES AND NOTICES

Information and Sundry Items

THE rising tide of nationalism that is sweeping over mankind automatically puts increasing limitations upon the Adventist speaker and

READJUSTMENT TO THE TIMES

writer of the hour. The comparative freedom of utterance incident to peacetime and amity is sharply circumscribed in the time of war or of war threat, with its tension and acrimony. We must adjust ourselves to the limitations, constrictive as they are. The welfare and world unity of our cause transcend all individual concepts or circumstances of local freedom and action concerning the spoken or the written word. The safety of the cause as a whole must govern the attitude and relationship of each individual part. It is unfair, in lands of freedom, to jeopardize the liberties, and perhaps to endanger the life, of believers and workers in other lands through insisting upon the right to preach or write as formerly upon certain aspects of prophecy. We must recognize, particularly in the denominational press, that our field of writing has been materially restricted. But this is not an unmixed calamity. We are by these very circumstances being forced to hold to those clearly defined fundamentals of the faith which we must and can ever declare, and conversely to avoid those themes or aspects of themes, sometimes marked by a degree of speculation and fanciful interpretation which have crept in through the years. These restrictions may thus prove a corrective blessing in disguise. At the same time, we are forcefully reminded that what we failed to do in times of tranquillity, freedom, and prosperity, we shall be compelled to do under the duress of conflict and restriction. We will have to consummate our work under emergency conditions and the difficult, heavy restrictions of war, or near war, and religious oppression. We shall have to learn how faithfully to present our essential message without giving needless offense, and likewise without failing to give our commissioned message. We are to stand for unquestionable principle, even unto death if need be. We can employ terms and expressions, however, that will bear the same clear witness, yet without offense—such as, for instance, is involved in Daniel 7 and Revelation 13. Every preacher and writer will have to restudy his approaches and his terminology, and hold rigidly to truth and essentials, ever bearing in mind his brethren in other lands where restriction is in vogue.

¶ WHEN will certain of our executives and pastoral workers ever learn to use a phraseology appropriate and nonprejudicial to non-

Adventists when speaking to an audience not of our faith, or when offering prayer in an evangelistic effort? It makes one cringe, under such circumstances, to hear public allusions to "outsiders," "good prospects," "bringing people over the line," et cetera. We must be wise and tactful, else we will needlessly prejudice and alienate. We must adapt our language to the people and the circumstances. Let us study how to win, not repel, and how to differentiate between our hearers.

¶ THE lesson of the August-September European crisis, and the lightning rapidity of its changing alliances, should be to press home upon us the imminence of the end, the proximity of the last great crisis which is held off only by the restraining providence of God, and the suddenness with which our work may be closed up. It is a clarion call to us as workers, first to consecrate everything we are and have to the one supreme task of finishing the giving of our message to the world, and then to concentrate all our powers upon the faithful delivery of that great message to mankind. Everything extraneous, and every secondary consideration, should be pressed into the background.

¶ YOUNG WORKERS, begin building your working library. Add at least six books in the next six months. No better books and no more profitable investment are possible for the next few months than the new Ministerial Reading Course set and a choice elective. Good books are priceless tools in the hands of God's appointed workmen. They foster skill so that none need be ashamed of their craftsmanship.

¶ ALTHOUGH pronounced stressing of the spiritual without wholesome balance of emphasis upon the doctrinal may tend to blur certain rigid doctrinal concepts, is that more of a menace than the blight of cold intellectualism? A mere assent of mind to correct doctrine not infrequently results in a spirit of pharisaism and bigotry, and the judging of all others by one's own arbitrarily erected doctrinal standards. The issue is not one as against the other, but the harmonious blending and balance of the two. Such is indispensable today.

¶ THE first 1940 Ministerial Reading Course registration card to be received in our office bears the name of Professor R. M. Cossentine, who has recently joined the faculty of the Walla Walla School of Theology. Welcome, Professor, and all who follow you in this united study endeavor.

¶ TRUE and abiding unity results only when minds are persuaded by reason and convinced by fact. It is never achieved by pressure, repression of discussion, or the throttling of reverent inquiry.

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROMM

ASSOCIATE EDITORS J. LAMAR McELHANY AND IRWIN H. EVANS

❏ Shun the temptation to prognosticate
what has not been revealed

HOLD STEADY UNDER CRISIS CONDITIONS

By J. L. McELHANY, *President
of the General Conference*

THESE are anxious days for all who understand the extreme gravity of the times to which we have come. The flames of war are lighted, and where the conflagration may spread we do not know. Nor can any safely predict how the nations may align themselves.

Clearly, unmistakably, we have added evidence that the day of God is hastening on. When the work of God is finished, and sin has run its course, Christ will come. Unerringly the prophecies of God's word are being fulfilled. This is not the time for our faith to weaken, or for our courage to fail. We have not preached "cunningly devised fables" in proclaiming the soon coming of our Saviour.

Amid all the excitement, clamor, and noise of war, there is great need for us as workers in the cause of God to ring out a clear, definite message to the world regarding the meaning of the things that are happening at this time. Our preaching should be kept on a lofty plane, allowing the word of God to speak through our ministry to the world.

There will be temptation to exploit the activities of national leaders and governmental policies, and to become sensational in preaching about these things. Indeed, some will possibly even venture to prophesy regarding the outcome of these matters.

We have already heard of some who by lurid and sensational announcements are rushing in to tell the world what it all means and how it will come out. Some would-be prophets may find themselves discredited and confounded by the folly of their own hasty predictions.

Let us keep our preaching free from the sensational and the speculative. Let us have a deep sense of our own soul needs in these solemn times. As leaders of the church, we must know what it means to have every worldly tie broken that binds our own souls to sin. We must be a deeply spiritual, consecrated group of men. We must have a true regard for the spiritual welfare of the church. The church needs to be awakened to its great need. This

is a time when we should both labor and pray for a revival of true godliness among us.

Let us not spend our time in speculating on how long or how short time may be, but rather let us remember the scripture that says, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

In view of all that is before us, God's exhortation to His people is: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44. Let us all hold steady under crisis conditions.

Hold Fast Thy Faith

By ROBERT HARE

THROUGH the midnight long and dreary,
Eager eyes have watched for day,
While prophetic lips have whispered
Of the glory far away.
Seers have told, through passing ages,
Of the heritage to come;
And lone pilgrims, weary waiting,
Long for an eternal home.

Warring nations sound their tocsins,
Battle thunders o'er the plain;
Catch the whisper in their echoes,
"Our Redeemer comes again."
Comes in majesty and glory,
Warring nations to defeat,
Comes according to His promise,
His salvation to complete.

Pilgrim, watch, and still press onward,
Soon the dawning must appear,
Morning stars that gild the heavens,
Till the coming day is near.
Hold your faith amid the tumult,
Hold it fast, secure and true,
Earth and heav'n will share the glory
When the Saviour comes for you!

Blessings of Sacrificial Giving

By E. D. DICK, *Secretary of the General Conference*

WHETHER our responsibility centers in the local church or in general administrative work in any capacity, as leaders in the cause of God we need to be reminded often of the spiritual objectives that are before us and our believers, and need to have a knowledge of how these are attained. A clear understanding of the principles with which we are dealing is also essential, together with the factors at work in the work of redemption.

As a church, our collective objective is to preach the gospel of the soon-coming Saviour in all the world—to every kindred, nation, tongue, and people. Our objective for the individual member is that all who hear the good news and accept its provisions may be prepared to meet God. A world-wide dissemination of religious knowledge, even the fact of the second coming of Christ, would profit nothing, unless it resulted in preparing a people to meet Him. This, then—the preparation of a people to meet God—is the supreme objective of our mission activities.

The establishing and maintaining of such a world-wide mission program as is called for in preparation for Christ's return, of necessity involves the expenditure of large sums of money. These funds are provided largely by the membership, though a substantial sum is now realized from other sources. The gathering of the large amount required involves frequent and urgent appeals to our members, some of whom at times have been tempted to complain because of the frequency of these appeals. But the very experience of giving is designed of God to accomplish a distinctly necessary work in the heart of those who have a part in the work of self-denial and sacrifice for the cause of God.

"The heart is deceitful above all things, and desperately wicked." It is "sin-full." Sin in the final analysis is being self-willed. Sin began in heaven by Satan when he determined, "I will ascend above the heights of the clouds: I will be like the Most High." Its beginnings in the heart of man were signaled by the decision to follow his own will contrary to the revealed will of God. Concerning this, we are told that "self-idolatry . . . lies at the foundation of all sin," and that "pride, selfishness, and covetousness . . . are especially offensive to God."—*"Testimonies," Vol. V, p. 337.* And further, "Covetousness, selfishness, love of money, and love of the world, are all through the ranks of Sabbathkeepers. These evils are destroying the spirit of sacrifice among God's people."—*Id., Vol. I, p. 140.*

We are saved from sin through faith in Jesus as our Saviour, and this fact is demonstrated by the renovation of the life and character qualities—we change from evil to good

through the transforming power of God. This is the work of sanctification. The opportunity of giving to meet the needs of the poor, or for the support of the cause of God, is designed of God to do a work of grace in the heart. It is His will that in giving, self will be dethroned, the attitude of self-serving will be lost from our lives, and our hearts will go out in sympathy and service for others. This is Heaven's spirit and plan. Of this we read:

"Our Redeemer, who knew man's danger in regard to covetousness, has provided a safeguard against this dreadful evil. He has arranged the plan of salvation so that it begins and ends in benevolence. Christ offered Himself, an infinite sacrifice. This, in and of itself, bears directly against covetousness and exalts benevolence.

"Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness. God has arranged systematic benevolence to sustain His cause and relieve the necessities of the suffering and needy. He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness. *Continual giving starves covetousness to death.*"—*Id., Vol. III, p. 548.* (Italics mine.)

In view of this we are told that "we are never called upon to make a real sacrifice for God," for in the experience of self-denial comes a ministry of grace in the heart, which more than compensates for any material loss or hardship. It is from this viewpoint, too, that it truly is "more blessed to give than to receive." In the experience of giving comes not only the joy and satisfaction of helping others, but the strengthening of cords of love for those who stand in need of our help.

"No one can appreciate the blessings of redemption unless he feels that he can joyfully afford to make any and every sacrifice for the love of Christ. Every sacrifice made for Christ enriches the giver, and every suffering and privation endured for His dear sake increases the overcomer's final joy in heaven."—*Id., Vol. IV, p. 219.*

THIS, then, is the primary purpose of sacrificial giving—to enrich the giver spiritually. Let us ever hold this high purpose before our people, that they may be enriched spiritually because of their experience in giving. Let us in no sense feel apologetic in holding before them the needs of the cause, for rather than depriving them of means through receiving their gifts, we are giving opportunity for spiritual ministry to their hearts, in the making of an offering to the Lord.

In a particular sense, let us as workers at this time extend this privilege in the Week of Sacrifice. Let not this be an occasion for the ministry and institutional workers alone to have part, but let us extend the opportunity to our members generally, holding before them, first, the blessing of God which attends the humblest sacrifice begotten by love for Him, and second, the great needs of the cause of God. Let us ever hold before our membership the subjective blessing in sacrificial giving, being reminded that "all who follow Christ will wear the crown of sacrifice."

ADVENTIST EDITORIAL COUNCIL

Convened at Washington, D.C., August 23-29

DENOMINATIONAL EDITORS MEET IN COUNCIL

THE leading denominational editors from nine of our world divisions recently assembled in a memorable seven-day council at our General Conference headquarters in Washington, D.C., August 23-29. It was a unique meeting of far-reaching importance—the first of its kind in twenty years. Its timeliness may well be indicated by the fact that upon this editorial fraternity rests the weighty responsibility of the public representation of this all-important message in a world surcharged with increasing complexity, hostility, and restriction.

The council was under the direct chairmanship of Elders J. L. McElhany, L. H. Christian, and M. N. Campbell, with F. D. Nichol serving as secretary. The sixteen comprehensive topics listed on the agenda disclose the well-rounded scope of the presentations and the objectives of the attendant discussions. The topics were as follows:

1. Importance and Place of Editorial Work in the Advent Movement.
2. Editorial Qualifications and Background of Experience.
3. The Editor's Study and Gathering of Material.
4. The Editorial Library.
5. The Character and Content of Our Missionary Periodicals.
6. Proper Attitudes in Our Missionary Periodicals.
7. Ideals of Presentation.
8. Editorial Relationships.
9. Editorial Policies.
10. Method and Style.
11. Illustrating Religious Periodicals.
12. Editing Church Papers.
13. Health Journals.
14. Advertising Policies.
15. Book and Tract Editing.
16. Statistical Survey.

This gathering is destined to have far-reaching results, not only in increased technical efficiency in the science and art of editing, but in giving and maintaining a clear vision of our huge, intricate task, in unifying our endeavors the world around, and in bringing into bold relief the principles that heaven desires shall govern in shaping the public utterances of this movement in these critical times. The spiritual foundation of all true service and relationship was kept sharply and continually in the forefront.

Searching devotional studies, thought-provocative papers, followed by frank and highly practical discussions, marked these crowded, profitable days that are now history. The leading conclusions were crystallized into a series of actions that will surely prove most

helpful in days to come, with the climax in the form of a solemn dedication which is here shared with our readers. A stenographic record was taken of the proceedings, and a printed report of 288 pages has preserved all the essential features of this noteworthy gathering. But since these full reports will have but a limited distribution, certain sections of the leading discussions of most general interest will appear in this and succeeding issues of *THE MINISTRY*. Portions of five presentations to the council comprise the initial report appearing in this issue.—EDITOR.

Chairman McElhany's Welcome

THERE comes to a fulfillment today a plan that has been in the minds of our General Conference leaders for some time, a plan for our editors to assemble to counsel together regarding the problems that have to do especially with this line of our work. April 25-29, 1919, twenty years ago, there was held in this place an editorial council. That was the last meeting of its kind that has been held. We are thankful that in the good providence of the Lord we can gather here today in a meeting of this nature to consider especially the problems connected with the preparation of our literature. Very frequently the men who are responsible for the circulation of our literature come together and have conventions to study ways and means and methods of circulating it, but, as I say, it has been twenty years since any serious effort was made to gather the men who have especially to do with the preparation of it—the editorial phase of our literature work.

And I wish today to express my own personal pleasure and satisfaction over the fact that so many of our brethren can gather here for this purpose. I am sure that in saying this I speak also for my associates in the General Conference, for we recognize this as being a very important phase of our service, and we are glad to plan for a meeting of this kind. We are glad to welcome here today a number of our teachers from our schools who specialize in journalism, and in the teaching of English. We are glad that circumstances have made it possible for some of these workers to be with us. And then there are others here today who are present because of their general interest in the work. We are glad to welcome them. We cordially welcome our

brethren from our North American publishing houses, but I take special pleasure in extending a welcome to our brethren and to our fellow workers who have come to us from overseas. We recognize that many of these men labor under circumstances of perplexity and difficulty, and we are especially happy to have with us a number of these brethren. Some of you have come from distant parts. Some of you are separated from your fellow workers in this kind of work by long distances, or by national boundaries, or perhaps by language barriers.

It seems to me that it is a good thing indeed to have so many of our editorial workers together where we can mingle and exchange ideas and experiences, and seek to profit from the collective experience of a group like this. So in behalf of the General Conference Com-

mittee, I welcome you all cordially, and invite you to take part in the study and in the discussion of the topics that are to be considered.

This council has not been authorized or called by the General Conference to study or change or revise the doctrines of the denomination. It is not intended to be a doctrinal council or anything approaching that. Such a program, if it were to be undertaken, could hardly be committed to a special group of this kind. But we are here to study ways and means of preparing literature to meet the needs of the world at this special hour in the history of the world. I believe you will all agree with me when I say that we gather here at a very critical time. We are here to give emphasis to the need of our literature's being so prepared that it will be a mighty factor in the proclamation of the advent message.

METHOD AND STYLE IN WRITING

By W. A. SPICER, *Associate Editor of the Review and Herald*

THESE comments will be kept more clearly within bounds if I repeat each suggestive heading under this section of the agenda on the topic assigned to me.

a. *"While erroneous statements must be refuted, be careful to avoid overdevelopment of the critical spirit; avoid language which savors of sharpness, and keep to the positive as much as possible."*

With error lifting its head, unashamed, on every side, every editor knows that he must keep the editorial sword sharp. But the sharper the surgeon's knife, the more delicately and kindly can he work. Within the walls of an editor's room it is perhaps easy for the writer to forget how words sound outside among the people. For that reason it is good for the editor to mingle much with the people, speaking the message to living souls in a way to correct error and convert the heart. Our aim is to convert men, not merely to controvert them. We must name the wrong doctrine plainly, and meet it. Truth shines brightest in contrast with falsehood. The public are hearing the untrue sayings all the time, and we must turn the spotlight of truth upon error. In it all, however, it is essential that we take to ourselves the inspired counsel:

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25.

In speaking from the platform, one may soften the necessarily decisive and straightforward word by a tone of kindly appeal. We are told that when Jesus spoke severe words of censure there were "tears in His voice." In writing, there can be no such accompanying

tone to soften the challenging message. Therefore we need to look over carefully what we write when we review a man's argument. It is good to lay such matter aside for a day or two, and go over it quietly when it is cold, to determine how it will sound to the reader. We dare not evade the duty of declaring faithfully the whole counsel of God; but let us try to do it in the spirit of kindness, attacking the error and not the man.

Well may the writer recall the instruction to the ministry: "Duty, stern duty, has a twin sister, which is kindness."—"Testimonies," Vol. III, p. 108. Let us keep the twins in service together.

Naturally, when we deal negatively with error, we do it only to set forth the positive more fully. We must quote enough to be fair in stating the erroneous view, but the less of the false we print, the better. We must not in our own or in contributors' matter allow ourselves to give unnecessary publicity to untruthful teachings. We must pour out the living, positive truths of the word of God.

b. *"Study to hold to plainness and simplicity of style in writing, avoiding the heavy, outmoded literary style of long ago."*

Of all people, we Seventh-day Adventists, carrying a decisive message to men in this most critical hour, ought to tell that message in the plainest language. In any calling, the more a man knows, the more simply he can tell it. In the beginnings of the real revival of modern literature, masters of language were leading toward simplicity. "Pomp and ostentation of reading," said John Milton, "is admired among the vulgar; but doubtless, in matters of religion, he is learnedest who is plainest."—"On Civil Power in Ecclesiastical Causes."

Inspiration sets us the example. "Two thousand years ago no one," says Politeyan, "would have considered it correct to write a book except in literary Greek. In New Testament times Polybius, Plutarch, and Lucian each wrote in it; and even Jewish writers of that period, as Josephus and Philo, did not deign to use the vernacular of the day." But it was otherwise when the very message of life was to be delivered by inspiration in writing. Politeyan says again:

"When the apostles came to pen the message of the gospel, no doubt they realized that they had a subject which was different from the topics of all other writers. They were not mere authors, they were the ambassadors of a King, with glad tidings for all mankind, for rich and poor, Jew and Gentile, educated and uneducated. Had these Jewish messengers written in the home language of the Jew, Aramaic, it would have appealed to or have been understood by the few! Had they written in the literary style, it would have appealed only to men of letters. But they put the universal message in the universal language, 'Koine,' a language plain and unadorned, a language of the people; and why? Because the New Testament was intended to be a Book for the people."—*New Testament Archeology*, pp. 10, 19.

In retelling this message in these modern days we surely shall gain by trying to keep to the plainest style of expression. How awkwardly it comes when the simple truths of the gospel are put into ornamental literary style. For instance, Harwood's New Testament translation, of 1768, seems to have aimed to put the story of the prodigal son in language to impress the genteel reader. It opens thus: "A gentleman of a splendid family and opulent fortune had two sons." Compare that with the stately English of the Authorized Version. No, as we are told in "Christ's Object Lessons," the success of the gospel message does not depend upon the ornamental:

"It depends upon the simplicity of the message and its adaptation to the souls that are hungering for the bread of life. . . .

"Thousands can be reached in the most simple and humble way. The most intellectual, those who are looked upon as the world's most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply."—*Pages 231, 232.*

And the plain language can be made the most eloquent and the most graphic in telling the message of life. A converted Metlakatla Indian of the Canadian Northwest had run fast to bring Missionary Simpson to the bedside of a dying heathen. "Tell him quick," the Indian cried, "but make it plain! Make it very plain!" There is no superlatively powerful way of telling it. As our Mrs. White in vision was shown the judgments soon to fall, she begged the angel to speak in his language to the people:

"Said he, 'All the thunders and lightnings of Mt. Sinai would not move those who will not be moved by the plain truths of the word of God, neither would an angel's message awaken them.'"—*Early Writings*, p. 51.

In the writing of the message, then, the one

thing is to present over and over the plain truths of the word of God.

c. "Constant effort to do better work, to make better choice of words in order to make the truth clearer and more desirable."

The call to plainness means no release from the call to earnest effort. Solomon, to whom God gave the gift of special wisdom, found need of constant study in writing: "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth." Eccl. 12:10. Jesus, our example, was awakened morning by morning to be taught, that He might "know how" to speak the right words to those who were weary. Isa. 50:4, 5. "Study!" is the command to one who writes as well as to one who speaks. (See 2 Tim. 2:15.) The writer in our cause is a minister, and it is truly spoken of his work:

"A minister should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime."—*Gospel Workers*, p. 94.

Who that has ever written anything in this work of ours has not seen, in reading it in print afterward, place after place where he could have said it better? We can always do better. For that we must struggle from youth to old age. The finest writer on English history that I know of lies buried in Italy—John Richard Green. One line for his tombstone was left in writing by himself. It is this: "He died learning." We admire that student spirit. Yet the work of a student of history, writing of the past, is not to be compared with the responsibility of the writer, who is telling the saving message of eternal life to come. We are told,

"Not with tame, lifeless utterance is the message to be given, but with clear, decided, stirring utterances. Hundreds are waiting for the warning to escape for their lives."—*Testimonies*, Vol. VIII, p. 16.

THERE is no better humanly set motto for the Seventh-day Adventist editorial worker, it seems to me, than the words by James White, our first editor, on the front page of our first paper. The Spirit of prophecy had called him to "Write, write, write," and wait no longer to earn more money in the hayfield for publishing. He wrote:

"I tremble at the word of the Lord, and the importance of this time. . . . My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the 'covering of Almighty God,' is my prayer."—*Present Truth*, No. 1, July, 1849.

Our first editor trembled at the word of God as he took that pen in hand. In that spirit of solemn and urgent responsibility we today must do our work. Many and various subjects must be dealt with. Our periodicals must minister to home and health interests, and to children and youth, with writings of general

and informing interest for all. But every number of our periodicals as a whole, we may say, should be as a net cast out to draw readers to Christ and to obedience to the definite message that God has given us for this hour. We may well keep as our aim in every issue the purpose expressed in an old *Review and Herald*, by Uriah Smith, pioneer editor:

"When the *Review* goes out, it goes with an object, it goes out to teach truths that are definite and distinct, truths which are to prepare men for the great crisis before us, ripening them for the harvest of the earth, truths upon which God has set His seal."—May 21, 1861.

d. "Avoid prosy introductions, endeavor to say something in the first sentences that will catch the reader's attention."

The Spirit of prophecy says to gospel workers: "They should leave preliminaries, and come to the subject at once."—"Testimonies," Vol. II, p. 117. That was written upward of seventy years ago, when prosy preliminaries were quite the custom. Progress in journalism today has developed the idea of telling the heart of the story in the first paragraph, then later going into details. The lesson of it for us is, to open an article with something that may arrest attention. Perhaps the most quoted preacher today in America is Harry Emerson Fosdick, of New York. He has written this counsel for the preacher who writes his sermon: "Within a paragraph or two after the sermon has started, wide areas of any congregation ought to begin recognizing that the

preacher is tackling something of vital concern to them."

That emphasizes this idea upon which journalism has seized in this age, when a reader's attention must be arrested as quickly as possible. We are to start off strongly, follow the main idea through, and not scatter. Hold the interest to the main issue. Note the counsel of Mrs. White to one old-time preacher:

"Present only a few vital points, and keep your mind concentrated on these points. . . . By wandering from straight lines . . . you weaken all that you have previously said."—"Testimonies to Ministers," p. 309.

Not often does the speaker or writer have in his audience so frank a counselor as a former dean of St. Paul's Cathedral once had in London, in the days of Queen Elizabeth. The queen herself called to him from the royal stall: "Leave your ungodly digression, and return to your text." As we are counseled to leave out prosy preliminaries, so we are to end our sermon and articles in a way that does not leave the impression that our presentation is running down on our hands. We "should study to close the discourse while the interest is the greatest."—"Testimonies," Vol. II, p. 117. I leave with you Matthew Arnold's dictum on style: "What is all this talk about style? I do not know anything about it, except that a man should have something to say, and then say it as briefly as possible, in language suited to the occasion."

EDITORS' RESOLUTION OF DEDICATION

(Unanimously adopted August 29, 1939)

WE, the editors of the Seventh-day Adventist Church, assembled in council at Washington, D.C., from many parts of the world, being deeply impressed with the seriousness of the present world situation, and sensing anew our solemn responsibility as custodians of the sacred literature of the advent movement—that by this literature the world is to be warned and by it the church is judged—heartily unite upon the following pronouncement of our convictions:

1. That the world today, distressed and saddened by many sorrows, stands in urgent need of a fresh presentation of the love of God in the blessed gospel of Christ; not in feeble platitudes, but in words of power; not in vacillating phrases, but in a vital, distinct message, declaring the whole counsel of God.

2. That the hopelessness of the multitudes about us, as they view the increasing threats of war, revolution, and universal chaos, demands a vigorous, powerful, and sympathetic restatement of the blessed hope of the soon return of our Lord.

3. That the waning faith of Christendom in its fundamental beliefs, in the inspiration of the Bible, in the creative power of God, in the spiritual message of Christ, and in the efficacy of His vicarious sacrifice on Calvary, calls for a bold reassertion of these essential truths so vital to men's present happiness and eternal salvation.

4. That the declining respect for moral standards and the growing disregard for truth and purity, cry out for a courageous championing of the claims of God's eternal law of righteousness as found in the ten commandments.

5. That the revival of paganism and false religions, and the spread of many false philosophies and doctrines, challenge the church of Christ to re-

kindle the fading fires of its enthusiasms and reaffirm its faith in its divine origin, its confidence in its inspired beliefs and teachings, its courage to go forth and do battle for the Lord.

6. That the divisions so prevalent in the modern world, sundering nation from nation, and class from class, thus leaving the people bewildered, confused, and terrified, and fostering widespread bitterness, jealousy, and hatred, call for a clear, unified, and unifying message, redolent with divine love and in harmony with the mind of God.

7. That, in the light of the foregoing, facing the tremendous issues of these terrible times, remembering that the judgment hour is upon us, and that millions are in peril of suffering eternal loss, we hereby rededicate ourselves to our sacred task of giving to mankind in our literature the glorious saving message of the everlasting gospel so urgently needed at this time.

8. We realize our paramount need of divine guidance wisely to deal with the momentous events of these last days, and rightly to evaluate and interpret them as signs of the times. We recognize our own spiritual peril in the midst of this hour of temptation and trial now gripping the world. We appreciate our constant need of God's sustaining grace in this "time of trouble such as never was;" and we invite the prayers of God's people that our lives and labors may ever be pleasing in His sight, that our witness for righteousness may be bold and unflinching, that our loyalty to the fundamentals of the advent message may never waver, that our writings may be a savor of life unto life, that our publications may be both fountains and fortresses of divine truth, that we may indeed be "holy men of God" whose pens shall be "moved by the Holy Ghost."

EDITORIAL DEFENDERS OF THE FAITH—NO. 1

By M. L. ANDREASEN, of the S.D.A.
Theological Seminary

WHEN the popular newspaper of today is challenged as to its portrayal and treatment of news, it answers, according to popular custom, that it is what it is because the public wants it so. It is merely catering to public taste, and if the public wanted to be different, the paper would readily adjust itself to the demands made upon it. A statement like this is, of course, an admission that the paper concerned has lost its sense of public responsibility, that it has neither vision nor mission, that publishing involves no moral obligation, and that it intends to make a livelihood out of the dissemination of filth and disaster.

The press has again and again announced itself as mightier in influence than the pulpit or the teaching profession, and claims that its only real competitor is the radio. We are facing an evil day when these mighty agencies lose sight of their moral accountability and become mere reflectors of public opinion, catering to the morbid, the sensational, the vulgar, or even the vile and degrading. While there are still many that have a lively sense of their public trust as purveyors of news, there are altogether too many that have lost in the battle with the circulation department. The editorial policy is determined by the public as indicated by circulation figures and the intake of the advertising department.

Our periodicals are not exempt from the struggle for existence. They have the double problem of presenting an appearance to the public that will attract and hold circulation, and at the same time maintaining the high standards demanded by the dignity of the truth committed to them. They must at once be popular and dignified, progressive and conservative, attractive without being sensational. Our editors deserve much commendation for the work they are doing. While they may not be in the position of the public official who stated that he was expected to have both ears to the ground while riding two horses going in opposite directions, and at the same time straddle a fence, their position is not an easy one. We can thank God that they are doing as good work as they are. We have reason to be proud of the literature which this denomination publishes. We are proud of our editors.

If we accept the evident truth that our periodicals are to be moral and intellectual leaders and not mere reflectors of public trends and beliefs, the position of editor is a most responsible one. While he must have due regard for popular taste, to the extent that he

furnishes his paper sales appeal and attractive appearance, he must carefully guard against all cheapness of content or appearance. Jazz is not confined to music. It is found in literature as well. The thinking, cultured, substantial individual recoils instinctively from certain popular exhibitions of current literary taste. As our denominational belief has special appeal to the thinking, conservative class, we must not clothe our doctrines in a sensational dress that will repel the very class of people to whom our message should especially appeal.

As surely as our ministers ordinarily attract and bring into the truth very few people above their own intellectual and spiritual level, so surely do our periodicals select by their appearance and content the kind of people attracted by the form of the message presented therein. Sensational, loose, inconsistent statements will attract people of like characteristics.

When the loss of even one soul should cause us serious concern, can we afford to close our eyes to the disturbing increase of apostasy among us? As men of God charged with the cure of souls, we cannot longer afford to ignore the conditions which confront us. As in times of national peril men are called together to consider the state of the nation, so in times of crisis in the church men should seriously consider the state of the church. We are now in such a crisis. Defections from an army are always grounds for serious concern. When the defections reach the total which they have with us, the time has come for action. We should not delay.

IN this work we are counting on the editors of our journals and periodicals. They are set for the defense of the faith. They are reaching larger audiences than are our ministers, and their responsibilities are correspondingly greater. They speak to our own people, and they speak to the world. They are reaching statesmen and officials to whom few of our ministers have access. To a large extent the denomination is judged by the work done by our editors. When the time comes when we are called to defend our faith before councils and kings, it is the work of our editors that will tip the scales.

Our ministers are representative in a much smaller degree than are our editors. What a minister spoke twenty years ago is largely forgotten. What an editor wrote twenty years ago is still a witness against him and against the denomination, and someone may dig it up and present it, at an inconvenient time, to confound him. We hope and pray that when

we have to appear before representative assemblies and in courts of law, our editors will not have permitted to appear in their papers that which is capable of misunderstanding or perversion, or worse still, that which cannot be misunderstood, but is definitely anti-Christian and antidenominational. The responsibility of the editor is not easily overestimated.

MAY I call attention to some things in connection with which I believe our editors can be of definite help? There are certain tendencies in the church that may be considered danger signals which we will do well to heed. We are admonished in the book of Hebrews to give "earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1. Other translations present the idea of the danger of drifting. The picture is a significant one. A person who is drifting may be unaware of the fact. He is making no effort of any kind; he is not actively attempting to get away; he is merely passively drifting. His immediate surroundings give no indication that he is moving; to all appearances he seems to be standing still. Only as his eyes are fixed upon some landmark does he discern motion.

There are certain landmarks that we will do well to keep in view. As we do so, we may be able to discern the drift, if indeed there be any. Some of these landmarks we shall mention. It should cause us tremendous concern if we discover that we are drifting away from any of them.

MAINTAIN TRUE FUNDAMENTALISM.—This people is a people of the Bible. Belief in the Holy Scriptures is a cardinal doctrine among us. We have taken our stand upon the inspiration of the word of God as opposed to the claims of higher criticism. We are Fundamentalists in every sense of the word, and destructive criticism is not once to be named among us. We are among the few church bodies who are not divided upon the issue of inspiration. We believe the Bible to be the word of God in verity.

It causes us some concern to find statements in print that savor of higher criticism, doubtless not intentional, nevertheless tending in the wrong direction. There are those who find difficulty with some of the miracles mentioned in the Bible, and follow the lead of the higher critics in considering them largely the result of natural causes. But why should any who believe in a religion that is based on the miracle of the incarnation and on the miracle of the resurrection make any attempt to explain that which God has not explained? What is gained by it? Is the intent to make faith easier? Is the intent to show that a so-called miracle is really not a miracle? Does such reasoning help to establish faith in the truly miraculous nature of the new birth, or can this also be shown not to be miraculous?

It is our opinion that it is both useless and dangerous to attempt to do away with miracles, and that no good purpose is served by such "proof." Neither the church nor the world is served by such explanation.

TRUE CONCEPT OF GODHEAD.—Belief in the Godhead is the most vital factor in any religion. By the Godhead is here meant Father, Son, and Holy Spirit. We have not had from the beginning a perfectly developed conception of all that we now believe. We have not always observed the Sabbath from sunset to sunset. We have not always taught and practiced tithing. We have not always made health reform a vital part of the message. All these were a matter of increased light. So with the Godhead. We have not always had a developed doctrine of the Trinity. We have not always given the Son His place as God. It was only in the nineties that this doctrine came into prominence. It was the new book, "The Desire of Ages," that saved the day. That definitely taught the doctrine of the Trinity.

There are countries in which Jews are not wanted, and some countries in which they are persecuted. It is not a far cry from a Jew to a Seventh-day Adventist. We keep the Sabbath as do they. We abstain from pork as they do. We reverence the Old Testament as they do. By many we are called Jews. We may yet find that the doctrine of the Trinity will stand us in good stead in the days to come. It might be well if our papers had this in mind, so that once in a while references would appear that would make our stand clear in this respect. Such references are altogether too few. The world should be made aware that we are Trinitarians. This does not appear from a perusal of some of our journals.

By this is not meant that we should begin to argue the theological side of this doctrine. It is better to leave this alone. But there should be left no doubt in the mind of the public that we are Trinitarians, and thus Christians. And this should be done not merely as a defensive measure for a possible future situation. It should be done because we in very truth are Trinitarians and are giving the Saviour of mankind His true status as God.

RIGHT USE OF TESTIMONIES.—We are concerned about the use of the Testimonies. There are those who use them, there are those who misuse them, and there are those who neglect them. We are concerned about all three classes.

Some use the Testimonies when they should use the Bible. They spend more time on them than they spend in reading the Word. This should not be. What Christ said concerning another matter may apply here: "These ought ye to have done, and not . . . leave the other undone." There is no substitute for the Bible,

—Please turn to page 44

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

CULTURAL CYCLES AND RELIGIOUS TRENDS

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

This is the first of four studies that lay bare the notable revolution that is taking place in religious world thought. Fundamental and transforming changes are under way, the full significance of which must not be lost upon us. Elder Lee's searching survey of this great religious upheaval and reversal of the past decade grows in importance with the progression of the series. Well-documented and accurate, it will be invaluable for reference and guidance.—EDITOR.

THREE large volumes, entitled "Social and Cultural Dynamics," written by Pitirim A. Sorokin, learned Russian scholar, now of Harvard University, picture with much detail the social and cultural trends of the world since the dawn of history. The book is a result of diligent research to find a reason for the tragic change that came about in the course of history because of the World War. In his preface to Volume I, Mr. Sorokin speaks of the bewilderment among scholars, thus:

"I am not ashamed to confess that the World War and most of what took place after it were bewildering to one who, in conformity with dominant currents of social thought of the earlier twentieth century, had believed in progress, revolution, socialism, democracy, scientific positivism, and many other 'isms' of the same sort. . . . The war was the first blow to these conceptions. . . . If anybody had seriously predicted in 1913 a small fraction of what has actually taken place since, he would have been branded then as mad.

"All this naturally gave rise to insistent questioning. What were the reasons, the causes, and the meaning of these surprises? The leading principles of the social science that I had learned did not help much in my attempt to understand. Quickly, sincerely, only for myself, I began to meditate, to study, and to look for the answer. This personal quest has continued for a number of years. For a long time I was groping in darkness."—*Cultural and Social Dynamics*, Vol. I, p. ix, American Book Company, 1937.

As a result of his study, and with the help of large research groups in Harvard University and the University of Minnesota, the author develops the thought that life travels in long cycles, each cycle being dominated by ideas, ideals, or the senses. When the senses dominate life, most thought is determined by those things which can be seen and felt. At such a time, the ideals of life are neglected, and material comforts are exalted. Material progress is seen and felt. But such progress is made at the cost of spiritual values. On the other hand, when sensate culture becomes overripe, the people revolt against its excesses, and a new trend in life takes shape

to be developed again into the "ideational" and the "idealistic" cultures.

The author finds that the ancient Greek and Roman era went through these stages as evidenced in the art and literature of that time. By the time of the birth of Christ, or rather, the first century, "sensate culture" had predominated for some time and had already become overripe. It was thus that the new religion founded by Christ was able to take firm hold upon the people. The cycle then swung away from the sensate to the purely spiritual. Art and literature tended toward the spiritual aspects of life and away from the sensate. This strong religious tendency held control until about the fifteenth century, when the sensate culture again began to be prominent, and it has continued to be so until the present time.

Each period of culture has its system of truth. During the ideational and idealistic periods, it is the "Truth of Faith" that holds the attention. During the period of sensate culture, it is the "Truth of the Senses" that holds sway. During periods of great progress in science and technology, the "Truth of the Senses" is in the ascendancy, and the "Truth of Faith" finds few followers.

The significant part of these scholarly volumes is found as the author traces the trends of religion and science in the nineteenth century and the early part of the twentieth. According to Mr. Sorokin, sensate culture has been dominant since the sixteenth century, reaching its peak in the latter part of the nineteenth century. It is now becoming overripe, and a reaction against the domination of materialistic and sensate views of life is setting in. The author believes that we have come to the turning of the ways again. Just how or when matters will turn for the better, he cannot or dare not say. Of the present condition the author states:

An Overripe Sensate Culture

"From the heavenly heights of the ideational literature before the twelfth century, through the idealistic and heroic plateaus of the literature of the twelfth to the fifteenth century, we descend now, at the end of the sixteenth and subsequent centuries, to the earthly Main Street. . . . In the earlier stages of the realistic novel, people and events were rather normal and sound, though neither heroic nor sublime; in the later stages the pathological, the diseased, the unsound aspects of empirical reality, the

social dregs, the sweepings, began to be depicted more and more, thus dragging even the realistic literature down from its common and normal level to the very gutters of social life and to the debased and perverse types of human personality."—*Id.*, p. 648.

Continuing this discussion of the trend in literature, the writer states:

"As time went on and as we move into the eighteenth, the nineteenth, and the twentieth centuries, the black and poisonous brush of satire reaches higher, and more boldly stains and vilifies the fundamental values, until at the present moment there is nothing left which has not been slandered, ridiculed, and debased by it. . . . I cannot find a single value whatever which has escaped. Everything has been covered with the worst kind of dirt, and dragged into the mental and sociocultural sewer."—*Id.*, p. 649.

The writer then comes to this conclusion:

"Sensate development seems to have reached its logical and empirical limits. The first signs of revolt against it have appeared during the last few decades. . . . It can hardly continue for a very long time to stay in this overripe form."—*Id.*, p. 668.

The best hope which this eminent scholar can hold out is found in the following words:

"In all probability it [sensate culture] will shift more and more into a kind of ideationalism. But this is a guess, and, even if correct, would not warrant our expecting the shift to begin to be fairly under way in less than several generations."—*Ibid.*

What of the Future?

The facts in this learned study are no doubt true. But the conclusions are none too reassuring. Is life but a series of continuous cycles, the end of which finds us only a little better off than we were hitherto? Is there no real hope beyond?

The lesson for us is found in the fact that Christ came the first time when life was at its lowest ebb morally and culturally. The great response to the high moral teachings of this man of Galilee and His disciples in the first centuries reveals that there was a vast longing in the heart of man for something higher and deeper than the corrupt and vain philosophies then dominant could give. Christianity became triumphant wherever it was preached.

But the enemy of good was aroused to activity. Content to allow men to follow their corrupt senses, he was afraid to allow a pure religion to gain much headway. He sought at once to counterfeit the truth of God and turn it into a lie. He was willing that men should be religious if they would but be religious in his way. Every pure doctrine was corrupted during those centuries when apostate Christianity was dominant and met with little challenge from intellectuals.

Again we come to a turning point in history. This is fully recognized by all world observers and students of history. To what will we turn? There are indeed signs of revolt against the materialistic interpretation of life and its sensual follies. Even scholars are becoming alarmed at what their teaching has done. We now hear much talk of "The Return to Re-

ligion." Even Christian liberals are breaking away from preconceived ideas resulting from present-day scientific thought. The desire for religious certainty is everywhere prevalent. The critical teaching of Christian leaders in the last fifty years has been weighed in the balance and found wanting. A new theology is developing which is claimed to be more nearly fundamental than the theology of Modernism, though it does not go as far as Fundamentalism.

What will result from this shifting of the religious scene? Many believe that a great revival of Christianity will result. Most people believe that such a revival is absolutely necessary in order to save the world from barbarism. Statesmen, scholars, and clergymen alike decry the situation that has been developed by the crass materialism of the past, and declare that we must come back to a belief in the leadership of God.

Will this revival that is called for, and which many are expecting, be subject to the fundamentals of divine revelation, or will it again be sidetracked by an evil genius who desires the corruption and destruction of mankind? Will the masses again be led into a religious deception, thinking that they are following the way of the Lord, and believing that thereby salvation will be secured for man?

The present religious trend in the world may deceive even the very elect. Remember that Christ came the first time when the tide of human culture was at its lowest ebb, and when men were hoping for a resurgence of religious values. Christ will come the second time when the world is in a similar state. The old theology served to turn the tide in the early days of the Christian dispensation. Will a pretended revival of that theology be hailed as a new turning point for mankind? It is well that we study carefully the religious trends manifest today. This will be studied in the articles to follow.



Stand Firm

By LOUISE C. KLEUSER

Stand firm, ye men of God,
In homeland or afar,
His blessed truth draws common tie
No matter where we are!

Stand firm, His holy law
Proclaim with Spirit's power,
And gather in the precious flock,
For 'tis the judgment hour!

Stand firm, lest ye be swayed;
Our Sov'reign has the field.
Ten thousand foes on ev'ry hand
Now beckon us to yield!

Stand firm, the truth won't fail,
Her conquest now is sure;
Stand as a mighty brotherhood,
And to the end endure!

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

FACING THE INDIA PROBLEM—NO. 1

By E. M. MELEEN, *Missionary
on Furlough From India*

INDIA presents such a variety of conditions—geographical, economic, sociologic, and religious—that it is well-nigh futile to attempt any general statement about the country which would apply accurately to all parts or to all classes of people found there. However, there are two great groups of people—the Mohammedans and the Hindus—with which Christian missions are chiefly concerned, the former numbering about seventy-eight millions and the latter about two hundred forty millions.

Hinduism is generally referred to as a religion, but probably it would be more accurate to refer to it as a system of philosophy, and a sociological organization of those within its fold. Our mission problem in India is so tremendous that one is at a loss to know how to define it in adequate, comprehensive terms. However, it may be resolved into a number of major divisions, among which are the establishment of a self-supporting, self-propagating work, and the devising of ways and means to take advantage of an ever-increasing number of openings.

The maintenance of a missionary family in India is, for various reasons, more costly than the maintenance of the same family in the homeland. Therefore, the burden of supporting a worker would be heavier for our members in India than for those in the homeland, even if their incomes were equal. But in view of the fact that the income of the average Indian family of the low class, or outcaste community, is not above a dollar a week, it is clear that it would be absurd and unreasonable to expect our Indian constituency to support the workers who are sent over to them. In looking forward, therefore, to the upbuilding of a self-supporting work in this field, we must have in mind a constituency from which a sufficient income may be derived to support indigenous workers and indigenous institutions.

The work should also be self-propagating. By this I mean we should eventually have an organization comprised of workers and laity sufficiently strong to advance, without European aid, into new enterprises. The attainment of these two objects—making the work self-supporting and self-propagating—constitutes a major factor of our problem in India,

toward the solution of which but very little progress has yet been made.

Both the resident and the casual traveler in India are impressed by the almost incredible poverty in evidence everywhere. Yet India is a land of fabulous wealth, and if this wealth were only available, it would be more than ample for all gospel needs. But Christian missions have as yet reached only the poor, depressed classes and but a few of the Sudras or low castes. In this respect our Adventist missions are no exception, for our membership has frequently been drawn from the poorest of the poor, the most deeply depressed of the depressed, and the most untouchable of the untouchables, with but few exceptions. Two or three communities among whom we have a few hundred members are outstanding exceptions and furnish our nearest approach, distant though it still be, to the solution of the problem before us.

The Basis of Self-Support

Unless a plan of organization and support different from any hitherto adopted can be devised to maintain and develop the work among these classes, it does not seem that much progress can be made in the direction of self-support. Growth and progress will necessarily continue to be more or less in proportion to the increase of our annual budget appropriations. At present, the income from our native churches is so very small in proportion to the cost of maintaining indigenous workers as to be almost negligible. So the burden on the budget is increased with every new church that is organized, the expenses mounting at a higher rate than the income. This is a most unsatisfactory state of affairs to those who see multiplying opportunities to advance.

The meager income is not necessarily due to indifference in the matter of tithes and offerings, though without doubt there is room for improvement in the matter, here as in other lands. The simple fact is that the income, cash or otherwise, of the great majority of our lay members is so scanty that the acme of faithfulness in tithes and offerings can produce but a pittance for the church. There is no possibility of stating precisely the per capita income of India's population, but

the highest estimate I have yet seen is that of Professor Gilbert Slater, made in 1928, which placed it at 100 rupees, or thirty-six dollars a year.

It must be borne in mind that this is only the estimated average, which takes into account the income of the very rich as well as of the poor, and doubtless the average income of the poor for whom our work is conducted would be much less for each family. In fact, it is more than likely that their income would be only about half that amount. Assuming that there is an average of three church members to a family, even the higher estimate would give an average of only twelve dollars yearly per capita, or about one dollar a month. But we know of churches in which not a single family has so large an income.

Through our training schools we are developing a well-trained corps of evangelists and other indigenous workers. In some cases their salary rates are not quite as high as those of men with equivalent educational qualifications in secular work, though there is not nearly as much difference in this respect here as in other lands. But wages in general in India are so low in comparison with other countries that it has not always seemed right to our responsible leaders and committees to adjust all wages on a sacrificial basis. It is felt that our workers should maintain homes of a higher level than the miserable hovels of the average poor families. They are expected to feed and clothe themselves a little above the average, to be able to offer the hospitality of their homes in a small degree to others, to provide themselves with certain denominational books and periodicals, all of which costs more than the average family found in India can afford.

In most parts of India the cost of maintaining the average worker is about 500 rupees, or 180 dollars a year, which represents tithe from aggregate family incomes of 5,000 rupees, or from about fifty families having the higher income estimate of 36 dollars. Hypothetically, then, the tithe income from about fifty families should support a worker. But except in two or three outstanding communities, such is not actually the case. In some missions, the tithe income from four or five times as many lay members as are represented by fifty families does not equal 500 rupees a year, or the average salary of a worker; and other offerings are in proportion.

Caste System Complicates Situation

Someone asks, "Inasmuch as the great majority of Indians are debarred from sharing to any appreciable degree in the wealth of the country, why do you confine your missionary activities to the poorer classes? Why do you not work among the higher-caste population, and among those who could contribute financially to the support of the work?"

The caste system of India, I would respond, very radically affects the distribution of wealth. The economic potentialities of individuals and groups is controlled to a large degree by the assignment of functions and occupations to caste communities. Therefore, the people's economic condition is pretty well determined by the caste to which they belong. Because of the social restrictions of the caste system, members of one caste group cannot become members of another group, and thus change their possibility of economic improvement. This not only interferes with economic improvement and development, but also renders it well-nigh impossible for members of one caste to associate to good advantage with members of another caste. In this respect, economic status is not a consideration, for a poor member of a higher caste would not defile himself by association with a wealthy member of a lower caste. A marriage between two castes would be absolutely contrary to Hindu order. Nor can there be any exchange of hospitality, such as dining together. Even within any one of the four main castes there are infinite divisions and subdivisions which impose similar restrictions, and which shut the people up, as it were, in innumerable impenetrable compartments.

Caste is hereditary. A priest's son is a priest, a carpenter's son a carpenter, a weaver's son a weaver, etc. For a father to start his son in any calling but his own is against his caste. The principal laws of caste demand that one shall marry within his own caste, eat with none but his own caste, eat food cooked by a "caste fellow" or by a Brahmin, that no superior shall allow an inferior in caste to touch his cooked food, or even to enter into the room in which it is being cooked. The higher caste must not touch a person of lower caste, or an outcaste. Even the shadow of an outcaste is unclean.

The punishment for embracing another religion is exclusion from caste, and social boycott. The backslider's friends and relatives become his enemies. They will not eat, drink, or smoke with him. They will not offer him any hospitalities, or accept any from him. Priests, barbers, washermen, certain merchants, and other essential functionaries refuse to serve him. Neither will they assist at the funeral of a member of his family. In some communities he is debarred by law from sharing his inheritance in the family estate. He is completely socially ostracized. No doubt the power of these laws is weakening under the impact of Western education and Christianity, but the penalty for violation is still incredibly severe, and the price to be paid for becoming a Christian is tremendous.

The outcaste and the low caste also occasionally pay dearly for becoming followers of Jesus, but they have less to lose than their caste fellows, and often gain more than they

lose. These outcasts have been taught that their misfortunes are due to their misconduct in a previous life. Their belief in this doctrine has led them for centuries to acquiesce their assignment of menial work and their lot of social degradation. This has produced numerous inhibitions to a normal response to the stimuli of nature, environment, and teaching. Christian teachings, followed by Christian worship, have in many cases introduced a new force into their lives which is sufficiently strong to overcome the old inhibitions and to release powers of which they were not aware. They see new opportunities, and find courage to take advantage of them.

—To be concluded in December

Schools, an Evangelizing Agency

By ISAAC X. NKOMA, *Native Evangelist,
Zambesi Union Mission*

ONE of the difficulties that stands in the way of carrying on evangelistic work in a large way in the native reservations and villages of Africa, is the inability of the people to read. Even in the Union of South Africa and in Bechuanaland, where mission schools—and more recently government schools—have been operating for a period of a hundred years and more, there are still large numbers of people who cannot read. And here in Central and Southeast Africa there are many tribes who cannot boast of even one school where they can learn to read. Therefore, before any effective evangelistic work can be carried on successfully, our schools must pioneer the way.

Philip, the evangelist, could do his work with the eunuch because of the eunuch's ability to read for himself. The Bereans "searched the Scriptures daily," and because of this, Paul could do successful evangelistic work for them. Africans steeped in superstition and degradation find it very much more difficult to appreciate sacred things than do those whose forefathers were Christians, and who have refined minds and a cultural background. I do not mean to say that it is absolutely impossible for the former to grasp the truth, because it is never impossible for the Spirit of God to make minds discern the truth.

Some years ago I met one of our young European school inspectors, an earnest evangelist. Between school inspections he went down to a big reservation and held an effort for those who had not come in contact with schools. A few accepted the message, and in due time a young single woman was baptized, along with others who accepted the truth in our school. After her baptism, she continued to practice the same things that she did before baptism. When she was reproved, she replied with a clear conscience, "I was not aware that all I promised at baptism must be

continued indefinitely." However, most of those from the school who were baptized became strong charter members of the church there.

Nearly all our African workers were caught in the net of our schools, having attended a mission school, a village school, or a training school. Most of them entered the school for the sole purpose of learning to read and write, with no thought of learning Christianity. But the basis of our educational work is: "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

In the atmosphere of these Christian centers, before they are aware of it, the students read themselves deep into the sweet tidings of the gospel. The influence of the chapel, the prayer meetings, and the church services enters their lives. The holy fire is kindled in their hearts, and as small fire brands they go out to start small centers of light. In this way, the gospel is promulgated on a stronger, sounder basis than would be possible by endeavoring to convert raw heathen by purely evangelistic methods.

Some of Europe's big cities were once centers of education, where the barbarian white men were taught how to read and write, hand in hand with the gospel. They in turn went out to establish other centers of light, and to teach their cousins in other countries of Europe. Africa is no exception to this rule. It would seem that the evangelization of Africa is destined to go hand in hand with education, for the great commission says: "Go ye therefore, and *teach* all nations, . . . *teaching* them to observe all things whatsoever I have commanded you."

In the countries of Paul's day and in the civilized countries of the present, as well as in some centers of Africa where a large proportion of the population are able to read, evangelistic efforts and the selling of books must be the means of giving the gospel message. Large portions of Europe, including Italy, Gaul, and Spain, were enlightened countries because of the Jewish and Greek civilizations. But it is not so in the greater part of Africa. Here the school is the first agency of evangelizing the country. It is marvelous how well this agency is doing its work.

It took a thousand years to cover Europe with the gospel, but in these last days it is going with far greater rapidity. "Many shall run to and fro, and knowledge shall be increased." "For He will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth." To overlook the importance of strengthening our training institutions, village schools, and mission schools scattered over the country, would be to greatly weaken our evangelistic work in Africa. Success lies in strengthening these centers.

Statistical Report for 1938

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

HAVE you stopped to think that nearly one hundred years have passed since this movement began?—ninety-five full years in fact. That lapse of time has brought the results in this work which we now see. At the close of 1938, this work was conducted in 387 countries, islands, and island groups, by 28,084 evangelistic and institutional laborers, using 766 languages and modes of speech in their work. This was an increase of 52 languages during the year, and 188 during the last three years, or virtually one new language added practically every five days during the three years. The membership of the 8,570 Seventh-day Adventist churches throughout the world at the close of 1938 stood at 469,951, a net increase of 17,193, or a gain of 3.8 per cent.

Before noting other phases of the report, it may be of interest to observe the difference between the net gain and the gross gain in membership. The net gain for the year was 17,193, while the gross gain was 39,583. The deaths may be estimated at 5,640. Deducting the net gain, 16,750 are left as the number who have apostatized or are reported missing. This number compared with the net gain is almost the same, with the deaths exceeding the number by 5,640. It would, therefore, be correct to state that of every 100 members received into the church throughout the world during 1938, 43 remained steadfast, 14 died, and 43 apostatized. Overseas fields are producing about the same results as are seen in North America in respect to this matter. The net gains, deaths, and apostasies may be indicated thus:

	Weekly	Daily
Net Gains	331	46
Deaths	106	16
Apostasies	330	46
Gross Gains	767	108

Total funds received for evangelistic work during 1938 were as follows:

Fund	Amount	Per Cent of Whole	Per Capita
Tithes	\$7,356,544.01	55.98	\$15.65
Foreign Missions	3,692,266.87	28.09	7.86
Home Missions	2,093,111.06	15.93	4.45
Totals	\$13,141,921.94	100.00	\$27.96
Annual Increase	528,742.32		
Per Cent Increase	4.19		

Noting the increase in each fund over the amount received in 1937, with the per cent of increase, the showing is as follows:

	Tithes	Foreign Missions	Home Missions	Total
Inc.	\$323,622.70	\$88,762.17	\$116,357.45	\$528,742.32
Per Ct. Inc.	4.60	2.46	5.89	4.19

In the report submitted last year, attention was called to the fact that the shortage in foreign mission funds during the five years preceding 1937 was in excess of \$8,000,000. The foregoing figures show a still further reduced rate of mission giving in 1938. We have not nearly kept pace with the gain of 3.8 per cent in membership, while the amount of tithe appropriated for benefit of fields and work outside local conferences is smaller by \$103,591.05 than for the year 1937. The fact is that mission giving has been receding for about eight years. If the same rate of increase had been kept during that period as formerly prevailed, we would have received millions of dollars more for the support of foreign missions.

Let us study this matter of mission giving for a moment. First, let me say that the amount of total funds contributed during 1938 was greater than for any other year in our history, and the same is true with respect to tithes and home mission funds. The year 1938 stands out as the banner year in the amount of contributions for tithes and home mission funds, and also for total funds raised for evangelistic work. But in the matter of foreign mission giving, each of the years from 1926 to 1930 exceeded the amount given in 1938. And the average membership for that 1926-1930 period was about 185,000 less than the membership for 1938.

Again, comparing the tithe paid in 1938 with the average amount for each of the five preceding years, or 1933-1937, the per cent of gain for 1938 in tithe was 26.76. The gain for home missions, computed on the same basis, was 24.10 per cent, and for foreign missions, the gain was 16.08 per cent. Our per capita for foreign missions has dropped from around \$14 in 1921 to 1929, to \$7.86 for 1938. Only a brief computation is necessary to show that such a decrease in mission giving would amount to several million dollars' loss in a few years. While the total funds for evangelistic work received during 1938 were the largest ever received during any year in our history, our per cent of gains was the lowest we have had in five years. This runs as follows:

Year	Per Cent of Increase
1934	14.47
1935	6.06
1936	10.64
1937	8.65
1938	4.19

The total funds contributed during the seventy-six years since the General Conference was organized in 1863, amounts to \$266,230,921.29, of which tithes have been \$147,656,465.43 (55.46%); foreign missions, \$78,398,434.76 (29.45%); and home missions, \$40,176,021.10 (15.09%). The contributions now are greater every day than they were for a whole year in the earlier periods of this cause.

	1938	Average of All Years	1938 Gain	1938 Loss
Tithes	55.98%	55.46%	.52%	...
Foreign Missions	28.09%	29.45%	...	1.36%
Home Missions	15.93%	15.09%	.84%	...
			1.36%	1.36%

The summary on page 3 of the Statistical Report shows that we are now producing literature in 195 languages, the total cost for one copy of each amounting to \$2,485.89. The total value of book and periodical sales for 1938 was \$4,190,330.13. The total record of book and periodical sales since the movement began amounts to \$118,204,678.40. There are now 1,221 laborers employed in producing this literature, and 3,352 engaged in its distribution. We now have a grand total of 523 institutions, an increase of 124 during the last eight years. In North America we have 10,361 laborers, and outside this country there are 17,723. This makes a total of 28,084, or a gain of 55 during the year.

Summarizing the foregoing facts, we make the following brief statement. The 520 conferences and missions employ 3,946 ordained and licensed ministers as its main force of evangelistic workers, with 5,807 missionary licentiates and office secretaries assisting in this work. The 2,738 primary and advanced schools employ 6,029 teachers, with 113,257 enrolled as students, and 1,422 entering some field of denominational work at the close of the school year. The 159 sanitariums and treatment rooms, employing 6,481 physicians and nurses in the care and treatment of sick, expended \$394,770.26 in charity work during the year, and have a capacity of 528,124 patients. Connected with the 79 publishing houses, 4,573 are employed in producing and distributing over four million dollars' worth of denominational literature annually. Thirty food companies employ 1,248 persons in the manufacture and distribution of food products.

Thus there are 3,526 employing organizations in the denomination, with 28,084 persons actively engaged, and an annual pay roll and expenditures exceeding \$40,000,000. Here is recorded the growth of a wonderful work. Take the matter of languages added during the last fifteen years. A total of 546 new languages were added since 1923, or one new language every ten days. Possibly no other religious movement ever accomplished a similar result in so short a period. Furthermore, we have increased 100 per cent in respect to the following items during the period stated: Church membership, 14 years; laborers, 17 years; educational institutions, 12 years; number of institutions of all kinds, 13 years; value of one copy of denominational literature, 15 years; denominational investment, 16 years.

Suppose we take a forward view, and consider what the situation would be fifteen years hence, if time should continue. If the same rate of gain were maintained, we would then

have nearly one million church members, over a million Sabbath school members, over 56,000 laborers, over 500 educational institutions, and over 1,000 institutions of all kinds. The value of one copy of denominational literature would exceed \$5,000, and the denominational investment would exceed \$125,000,000. Our annual income for evangelistic work would then be more than \$26,000,000; and we would then have reached some contact with people speaking 1,500 languages and dialects. If you are skeptical regarding these figures, I can only refer you to the growth we have made during the greater part of the seventy-six years of our denominational history, showing that we have more than doubled in about ten years in most of the items.

The Lord has a purpose in all this gain, and that is to carry His saving message to all peoples, and thus prepare them for His coming and kingdom. Remember the words of our Saviour when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." May His Spirit imbue all laborers in every conference and institution, so that His cause may be hastened to a speedy and glorious triumph.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Principles of Hymn Choice—No. 1

By H. B. HANNUM, *Music Instructor,
Emmanuel Missionary College*

HYMNS and hymn tunes, gospel songs, and other types of music used in the work of the church are often criticized. Various people will place altogether different evaluations upon some specific hymn or tune. Sometimes a gospel song which has been effective in an evangelistic meeting will be highly acclaimed by some and denounced by others. Why this difference of opinion?

Let us first of all observe some definite distinctions in standards which are applied to religious music. One means of evaluation is the musical criticism of tunes, which involves a study and an application of certain principles to determine the *musical value of the tune* itself, without considering the words. The cultural or aesthetic values in the music may be discovered by study. The *literary value of the words* is another factor which must be considered. It is possible to have words of poor literary quality associated with a tune of good artistic quality, or vice versa. To say that a certain hymn tune is poor music does not necessarily imply that the literary quality of the words is poor also.

The *religious value of the hymn*, built up by associations and usage, is still another element which must be thought of in the proper evaluation of the religious use of music. The sentimental associations built around some hymns are too strong and too powerful a religious factor to be disregarded. But this very important consideration will not make good literature out of doggerel, or artistic music out of a poor tune.

In the final estimate of religious music, the musical, the literary, and the religious values must all be considered and balanced against each other. The best hymns will be those which rank high in all three phases. In our further discussion, we will confine our remarks to the musical values and the methods by which these values may be determined. Dr. Edward Dickinson, in his book, "Music in the History of the Western Church," gives this view of the problem:

"The most devout intention will not make the church music effective for its ideal end, if the aesthetic element is disregarded. There seems to be in many quarters a strange distrust of beauty and skill in musical performance, as if artistic qualities were in some way hostile to devotion. . . . Those churches which, for any reason whatever, keep their musical standard below the level of that which prevails in the educated society around them, are not acting for their own advantage, materially or spiritually."—Page 402.

Our first task is to exclude from our religious services all music which has a secular association or influence upon people today. We should make a careful distinction between the secular and the sacred. Then, technically, we should select music which has musical value, music which is well written. It should have good form; genuine, but not sentimental, melody; interesting and rational harmony. It should be rhythmically appropriate for the dignity of religious use. To judge these qualities, we must appeal, not to personal likes and opinions, but to the principles which govern good music, the laws of aesthetics and music composition.

We must ever guard, however, against the danger of thinking that music alone, in and of itself, no matter how perfect and beautiful, will make people religious. Even the best music has no inherent power to save souls. It is the spiritual associations accompanying the music—the words of the song, the occasion, the spiritual rendition of the performer—that give the music great spiritual power. The better the music, the better possibilities there are in the spiritual appeal. A spiritual message, clothed in the beauty of good rhetoric, is more powerful in its appeal than the same message in crude language. Beautiful music enhances the spiritual message of the words.

Beautiful music above the cultural level of an audience may fail in its spiritual function, not because the music lacks spiritual power, but because the people do not have spiritual

associations with the music. Because of a lack of cultural background, some may see in Handel's "Hallelujah Chorus" only a display of vocal fireworks, while others will be greatly moved with the spiritual power of the music. Other illustrations might be given of music which has a spiritual appeal for some and not for others. The explanation is not that the music is necessarily lacking in spiritual associations, but in the fact that people have reached different levels of cultural and artistic appreciation.

In our work we need every type of good music, for we are giving a message to every type of people. Our effectiveness will be increased the more we learn to clothe our message in the most beautiful music within our reach. This does not mean complex music or music which is hard to appreciate and understand. It means music which conforms to the aesthetic principles, or the laws of beauty, which are a part of the creation of God. These principles are not the invention of man, but are the natural laws of beauty which man has discovered to be in operation, and which cause some works of art to be of more lasting value than others. These laws determine the value of hymn tunes, the best hymn tunes being those which conform the closest to the principles of beauty.

A simple hymn, such as "Abide With Me," may become a great work of art because of the literary beauty of the words and the musical perfection of the tune, and a hymn of this quality has a universal appeal to all classes of people. On the other hand, an oratorio chorus, such as the closing chorus from Bach's "St. Matthew Passion," or Handel's "Surely, Surely, He Hath Borne Our Grievs," is unquestionably great art, but its spiritual appeal will be primarily to those who have sufficient musical perception to grasp the musical beauties of the chorus. For many individuals, there will be as much spiritual power in the chorus as in the hymn. But let not those who fail to appreciate it come to the conclusion that the music is lacking in spiritual power. By putting our minds to the stretch and listening to the great works of music, our appreciative faculties become quickened to the place where we thoroughly enjoy majestic music.



DEVOTIONAL AID.—A good hymnbook is next to the Bible as an aid for the direction and development of the devotional life. The fine, old hymns, and many of the newer ones, are full of evangelical truth, and are characterized by devotional fervor. If one were to be deprived of all the books in the world but two, the Bible and the hymnbook would be the ones to be chosen for abiding companionship.—*The Presbyterian*.

THE QUERY CORNER

Bible Questions and Worker Problems

Baptism for the Dead

How may one deal effectively with the Latter-day Saints' (or Mormons') contention on vicarious baptism for the dead, which they base on 1 Corinthians 15:29?

IN any discussion of the question of baptism for the dead, John 3:5 will come up for consideration. This verse reads: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." If this birth by water had reference to baptism, then it would seem that no man could be saved unless he was baptized. There are other waters mentioned, however, besides the water of baptism. Jesus as "the living water," or "the water of life," is brought to view in John 4. The "Word" was also likened unto water by the apostle Paul. In Ephesians 5:26, he says, "That He might sanctify and cleanse it with the washing of water by the Word."

Thus we see that in the Bible "water" does not always refer to the kind of water we drink, or the kind in which we are baptized. But for the sake of the argument let us grant that the water birth of John 3:5 means baptism, and with such a conclusion consider certain other verses. One verse over which there has been much Mormon discussion is 1 Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" It may be a little difficult to give the full meaning of this verse. But it will not be so difficult to tell what the verse does *not* mean.

When Mormons teach the doctrine of baptism for the dead by this verse, they are asserting that one person can be baptized vicariously for another. It is true, and it can be proved from the Scriptures, that works of righteousness can be transferred from one being to another; but those works cannot be imparted by one human being to another human being. Scriptural proof for this statement is found in Ezekiel 14:14, 20. "Though these three men, Noah, Daniel, and Job, were in it," "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." These expressions certainly teach that it is impossible for works of righteousness to be transferred from one human being to another. The same truth is taught in the parable of the ten virgins:

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." Matt. 25:8, 9.

These verses show that each one must buy for himself or herself. There is but one source for this supply. The apostle Peter understood this. His words, as recorded in Acts 4:12, can be understood in no other way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Consequently, if anyone is to receive works of righteousness vicariously from another, he must receive them from Jesus, for He is the only one who can thus impart to another. Jesus was not a sinner. He did not need to be baptized, except that He might be an example to those who would believe on His name, and that He thus might be able vicariously to impart baptism to those who were unable to be baptized after they had believed. The thief on the cross fell into this class of those who are in need of a vicarious impartation of baptism.

The Mormons believe in the impartation of baptism vicariously, seeing that they apply 1 Corinthians 15:29 as they do. But their argument is faulty. After a man is dead, it is impossible for him to hope for the truth. Isaiah 38:18 records this: "For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth." Thus, vicarious baptism, performed in an attempt to impart it to a man after he has died, would do no good. But when a man accepts Christ, and dies before he has had an opportunity to fulfill his Christian privileges in the strength of Jesus, he must, before his death, accept vicariously from Jesus these works of righteousness, including baptism.

All righteousness is accepted vicariously. Some have time to walk in the righteous acts which have been accepted by faith, while others die before opportunity is offered to walk in such acts. The dying thief was one who had no such opportunity to walk in the "works, which God hath before ordained," wherein a believer should walk. (See Eph. 2:10, Newberry's version.) Thus the thief had to accept Jesus' baptism without himself being baptized. The baptism was imputed to the thief, and the verse in John 3:5 was thus fulfilled for the thief.

Whatever the interpretation of 1 Corinthians 15:29, it must be one that will agree with other Scriptures. From the foregoing argument, regardless of what interpretation is placed upon this text, one thing is certain, and that is that no living human being can be baptized or do any other act of righteousness for another living human being, much less for a dead one. Our righteous acts, even baptism, performed for another would be like "filthy rags." Whatever we accept must be accepted from the perfect One, Jesus Christ, and that while we are still alive.

PAUL O. CAMPBELL,
[Evangelist, Oakland, California.]



IDEALS OF PRESENTATION—NO. 1*

IN the high task of editing for the advent movement, it is essential for us, as literary craftsmen, to get back of specific rules and applications to the underlying principles that govern in the formulation of all effective editorial rules. Definite ideals are, of course, requisite to all intelligent endeavor, and clearly defined principles must control our approaches and dictate our positions. Only as we have a grasp of such basic principles can our best, most intelligent, and safest work be done. In this way only can future contingencies be satisfactorily met in our allotted work—the new and unforeseen as well as the old and customary.

Ours is preeminently a world movement. As such it cannot, to the degree that God designs, prosper in compartments, each section being sufficient unto itself. There must be an organic oneness of program that is all-embracing. There must be clearly recognized, unifying, integrating principles. Increasing emergencies are bound to arise. Isolation and restriction will, we know, add to the present complexity, so that not only will our work grow more difficult and delicate, especially in the overseas divisions, but we may soon have to make many of our decisions largely alone, without the desirable counsel of the General Conference, or of sister divisions.

A clear grasp of the basic ideals underlying all written presentation is consequently imperative in order to preserve our essential world unity of purpose, and to safeguard our cause in all lands, under adverse conditions. Only thus can we escape compromise of principle and consequent failure in our task. And only thus can we at the same time avoid needless irritation of other governments, which would inevitably bring perplexity, restriction, and even persecution upon our brethren in other lands.

With such governing principles clearly and constantly in mind, a loftier concept of our task is inevitable. A fuller understanding of our solemn responsibility and a higher level in the excellence and efficacy of the literature under our control will result than is possible through any other attitude or avenue of approach. As an aid to this end, attention may first be directed to three fundamental postulates.

1. *A clear and adequate concept of the exalted nature of truth, and therefore of its high demands, is the primary requisite to all acceptable editorial endeavor.* This takes for granted, of course, adequate technical training and natural fitness. The sovereignty and sacredness of truth must be uppermost in our minds, continually spurring and guiding in all our endeavors. Its inviolability must be constantly before us, deterring from any carelessness or betrayal through unworthy form or content, inaccuracy of utterance, bias, distortion, or inadequacy of presentation. This is foundational to all other considerations in the formulation of comprehensive guiding principles for the enunciation of truth.

2. *A clear and broad conception of the solemn obligations devolving upon the advent movement as the divinely appointed custodian of truth in its final and fullest form in the last epoch of the age-old conflict between truth and error, is the second requisite.* Ours is the unique and unparalleled task of a commissioned exposition, propagation, and defense of truth in a generation with the greatest literacy and the greatest missionary activity in history, paralleled by an unprecedented spiritual declension—with Protestantism, as well as Catholicism, in apostasy, and with pagan, infidelic, and atheistic movements in the ascendant as never before. This forms the setting for our exacting labor, and must ever be borne in mind in order to make the ideal presentation to the world.

3. *A clear recognition and acceptance of our vital relationship to the denomination as the appointed editor guardians of its printed utterances, is the third requisite.* It is commonly conceded that the literature, more than the oral utterances of a movement, forms the criterion by which it is judged and evaluated. Extemporaneous utterance can be explained or denied, but the printed declaration stands as an indelible record. It therefore follows that editorial responsibility for the periodical and book literature of this movement is one of the most delicate, critical, and weighty that can be placed upon any worker in our ranks. To be an editor in God's remnant church is consequently about the greatest privilege and the most sobering responsibility that can come to any exponent of this cause. This accountability should be ever before us, serving both as a spur and as a sobering deterrent, constituting a radiant challenge and a guiding star.

* Presentation at Editors' Council, Takoma Park, D.C., August, 1939.

And unswerving loyalty to the great fundamentals of our faith should be foundational for editorial appointment in this movement.

It is but axiomatic that the denominational editor is justly held accountable for what appears in his paper. And his paper is in turn properly held accountable for rightly representing the denominational position. Therefore, the wise editor will avoid—particularly in missionary journals, and in those for the laity—moot questions or speculations upon which there is a divided opinion, remembering that we are not obligated to discuss everything in our journals, or to answer every query and challenge. He will seek to understand clearly the major issues, the forces, the goal, and the outcome of the advent witness to the world, and to gauge every attitude and utterance accordingly.

In the performance of our professional duties, we, as editors, have a twofold obligation. This embraces, **FIRST, THE POSITIVE SIDE.**—We are commissioned to present the full, positive, unadulterated truth. No taint of Modernism is to find entry into our utterances. We are to call out and build up a people prepared to meet God, organized into and preserved as a distinctive church movement. There must, therefore, be undeviating fidelity to truth. We are not to compromise. The popularity of a piece of literature is not necessarily an evidence of its efficacy, or of divine approval. More likely, such would indicate that it has been trimmed or modified to the place where the offense of truth has been removed. When faithfully given, our message is bound to be unpopular with other churches, for it stands as a rebuke to their departure from truth. It separates, and calls for separation. Because of this, it often causes anger among those who reject it.

SECOND, THE NEGATIVE ASPECT.—The declaration of truth involves the exposure of error, but always in the spirit of love. We are to be faithful in exposing perversion and departure from truth, and in calling out the honest in heart from continuing in integral union with the fallen churches of Christendom. This involves a conflict with powerful religious forces in alliance with repressive civil government. It means unavoidable conflict and struggle, and in turn calls for extraordinary tact and courage, as well as for divine wisdom.

We have a clearly defined commission and task. We are not to edit simply "another journal" or "another book," that from a journalistic, literary, typographical, artistic, or scientific point of view merits acclaim, or that fits into the world's scheme of things. We have no mission to edit a newspaper like the *Christian Science Monitor*, excellent as it is, or any journal that fits comfortably into the world's concepts, or that emphasizes merely ethical, humanitarian, or scientific truths.

We are to give a distinct message of *reform*—doctrinal, health, and educational. This reform enters every department of life, conduct, and relationship. Anything else or anything less constitutes failure in God's sight, no matter how great the human acclaim or how popular the seeming success. We are to present a *gospel* to mankind—the everlasting gospel, unchanged and unchangeable, as specified and applied to last-day conditions and to the challenges which confront the threefold message of Revelation 14.

We are to present a summons to men. We are to bring them—persuasively, tactfully, winsomely—to a decision for God and truth, as against all conspiring apostasy and opposing error. We are to meet the exacting demands of logic, and to satisfy the legitimate requirements of the laws of evidence. We are to be able to pass the increasing scrutiny of a scientific age. Through our missionary journals, we are to win as many as possible to this distinctive last-day faith. We are to help finish, through the matchless channels of God's appointment, the work committed to this people. We are to build up the church and its worker body. We are to focus every piece of writing upon these grand objectives.

LET us turn now to the stipulated subdivisions of the topic as they are assigned in the agenda: (a) accuracy, (b) dignity, (c) balanced viewpoint, and (d) up-to-date style incident to the ideal presentation. We shall take note of these in the order in which they appear in the list.

A. ACCURACY.—Truth is a sacred deposit never to be loosely or triflingly handled. It is given to us in sacred trust, and accountability therefor is unto Him who is the Source of all truth and verity. Knowingly to mishandle, misstate, misapply, trample, or distort truth is a most serious matter. Because of its very nature, such a procedure is infinitely more serious than the mishandling of funds for a human organization. To continue to use a disproved or questionable argument or quotation that is contrary to fact is to be guilty of moral dishonesty in the handling of truth. The sovereignty of truth must take on a new and vivid realism for us.

The use of sources that are loose and untrustworthy in statement is to be severely censured. Fidelity to the facts of truth should characterize every recital of fact, for God is never glorified by misrepresentation or by material enlargement upon the facts. Reaction from exaggeration and distortion is decidedly unfavorable. But aside from that aspect, it is intrinsically wrong.

We editors are therefore dutybound, as custodians of our denominational mouthpieces, to check upon all citations of historical, archeological, philological, and scientific fact or

—Please turn to page 43

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

THE ART OF TACTFUL APPROACH

By W. M. R. SCRAGG, *President of the Tasmanian Conference*

THERE are two fields of service for the home-base evangelist. These two fields are the country and the city. One differs from the other in many respects; and paying close attention to these differences will help an evangelist to succeed. The approach to the people in the country must oftentimes be entirely different from the approach in the city. My introduction to the gospel work was in the country. With another worker in charge of the mission, we began an effort in a country town. The attendance was not large, and I felt that we must go out and visit the people in the surrounding country. And this visiting opened up homes and brought in far more results than did the mission tent.

I have found that a frank, practical, sympathetic appeal to the people through avenues of natural approach is a wonderful success in the country—helping a wood chopper for an hour or so, milking a few cows, taking hold of a hoe or a shovel for awhile—these I have found to be most successful ways of winning people to a frame of mind in which the gospel seed will take deep root.

In beginning efforts in country towns, an evangelist may be wise in setting aside the ordinary procedure of listing his full series of meetings, and concentrate upon his first subject, choosing one of vital interest to the community. For instance, on one occasion I opened a series of meetings with a talk on "Agriculture in New Zealand," and the meeting was a real success. In a coal-mining town, one could well open his effort with a lecture on coal mining. This would require the evangelist to study coal mining in the great countries of the world, and to learn the depth of mines and their output; then, drawing attention to how coal is formed, he could lead the audience into the story of the great Flood.

In a wheat-farming district, an evangelist can give a most interesting talk from the Bible on the cultivation of soil and crops. This requires study, but an encyclopedia will provide the information. By announcing subjects that come close to the lives of the people, one can disarm prejudice and allay suspicion.

An evangelist is listed among those thought to be parasites by the hard-working public, and it is highly important that he show himself to be a man who can do practical things, and who can be sympathetic and understanding

in his contact with people. Unless friendly contact is made with country people, an evangelist might just as well pack up and leave. In the country his approach must be tactful and individually direct. Untiring visiting must be continued, with tact and good understanding. The work must be largely done in the homes of the people. To do this, a means of transportation, charts, lantern slides, and films, are indispensable today.

DIFFERENT APPROACH IN CITY.—In the city the approach is different. Here the people do not know everyone else in the community. The evangelist starts out with big advertisements. Hoardings (billboards), newspapers, and handbills bring out the people. And when you get the people out, the next responsibility is to hold them. A good choir, selected vocal and instrumental music, and stereopticon equipment will help the lecturer.

According to the capacity of the crowd which an evangelist can hold, so must his staff be numbered. The success of many an able speaker is minimized because he does not have a staff who will mingle among the people. His associates often tend to lean on him as the one to secure the interest, instead of moving among the people to contact interested ones. Thus thousands come and thousands go, never to be reached again, because personal contact was not made. This is what I call "scorching territory." These people cannot be as easily interested the second time as they were the first time.

I have found that suburban efforts work more satisfactorily when only a few hundred people come. After close observance of evangelistic work here in Australia during the last twenty years, I am positive that the moderate-sized meetings produce the best results. This is obvious, for the leading evangelist can do only a certain amount, and he has all that he can deal with in handling a few hundred who come to the suburban mission. He is the key man of the mission to unlock doors for his staff, and the staff should be untiring in encouraging and widening the interest.

A DANGER TO AVOID.—I think the gravest danger an evangelist must avoid is his loss of spirituality. He feels that he must thrust himself before the public to secure an audience. He must advertise himself. He must parade himself before the people in studied

gesture and metaphorical language. And all the time his better nature revolts at this. He feels his spiritual life ebbing away as his ability to entertain grows. And because of this, when he comes to the great testing truths that demand spiritual power and unchallenged sincerity and earnestness, he feels his own lack of power to persuade the people. Men and women will not sacrifice a day from their business each week or a tenth of their income, unless they are fully convinced that the evangelist himself absolutely believes and practices what he is preaching and advocating. The power of Christ must be seen in his life in heartfelt sincerity.

The evangelist needs the prayers of God's people. There is no work more severe on the whole physical, moral, and spiritual life than the strain on a responsible evangelist. Having served in nearly all departments of our work, including executive work, I can truthfully say that the responsibility to win souls to God today is the heaviest of all. All other workers have their congregations and people gathered for them by the evangelist. Joy and bitterness, hope and disappointment, happiness and sorrow, gains and losses, play havoc upon the nerves of a responsible evangelist. Often the only calm is found in the chamber of prayer.

How to Deal With Hecklers

By L. MURDOCK, *Superintendent of the Scottish Mission*

IT has been said that "the public is wiser than the wisest critic." In our dealing with the public we need great wisdom to lead men and women to think seriously. The solemn message which we have to carry to the world cannot be borne amidst interruptions which end in the questioner and the lecturer vying with each other in a battle of wits, to the amusement of the audience.

If we find that our meetings are being regularly interrupted, there is either something wrong with our manner of lecturing or with our method of advertising. There are two classes of people who indulge in heckling: 1. The self-opinionated. 2. The rowdy class. It is well to use the utmost care in causing the heckler to cease his heckling, otherwise "heat will be generated rather than light." A harsh or unkind word on the part of the preacher, although it may seem timely, will cause the majority of the people in the audience to sympathize with the heckler, even though he may not deserve sympathy. The public always seems prone to champion the one who has been publicly chastized.

Never call in the police if it can possibly be avoided. To do so is not good taste, and causes too much commotion. Then, too, such an act is likely to harm the spirit of the meet-

ings. Rather, with the utmost tact and graciousness, endeavor to soothe the hecklers into a quiet frame of mind by appearing to agree with them for the time being, so that they with the rest of the audience may hear what you have to say. Watch your statements very closely in order not to rouse the interrupters to action again.

Should this method fail to restore quietness and the interruptions continue, one can always appeal to the audience. In a cool, collected, jovial way, with no trace of excitement, reveal that you are master of the situation, and ask the congregation what they wish you to do. Ask them if it is their desire that you answer these questions or continue with the lecture which they have come to hear. It will be found that invariably the audience will be on the side of the speaker, and the people themselves will deal with the disturbers very speedily.

The rowdy class of interrupters is probably more difficult to deal with than the self-opinionated. It is not an uncommon thing when lecturing on subjects such as evolution, capital and labor, the Papacy, and kindred subjects, to find as many as fifty to a hundred young men banded together for the sole purpose of wrecking the meeting. They usually stream in all together, fill up the back rows, and behave in a rude manner even before the meeting begins. These young men are atheists, socialists, or Roman Catholics as a rule, and their ignorance is of that type which cannot be appealed to.

Organized opposition of this kind may have to be dealt with in an organized way, but it is well for the lecturer to handle the situation himself if possible. By using the utmost care, guarding well every statement, and maintaining a high spiritual tone in the meeting, giving no opportunity for those in the back seats to interrupt, the leader can often avoid a crisis. Should an evangelist find that his meetings are frequently disturbed by organized opposition, it is evident that his advertising is too provocative, and he is thus failing to attract the right class of people. The principles laid down by Chesterfield are worthy of consideration in this connection:

"The recipe to make a speaker, and an applauded one, too, is short and easy. Take common sense; add a little application to the rules and order of the House (of Commons); throw obvious thoughts in a new light; and make up the whole with a large quantity of purity, correctness, and elegance of style. Take it for granted that by far the greatest part of mankind neither analyze nor search to the bottom; they are incapable of penetrating deeper than the surface."



LET us not leave our needed reforms to be pressed by critics, extremists, and erratics. Nor let us be deterred by either their censure or their applause. We are faithfully and fearlessly to proceed with our own business.

A Departmental Secretary's Duty

By R. G. STRICKLAND, *Home Missionary Secretary, Atlantic Union*

AS a home missionary secretary, I view with grave misgivings the alarming indifference toward Christian education which is manifested by many parents. These same parents have severed certain ties which bound them to the world, but see no need to sunder the strong cords that the enemy of souls, through education in the public schools, uses in weaning our youth away from their faith.

Day school occupies a far greater place of importance in young life than many Adventist parents and church officers realize. It not only molds and stimulates the tender mind, but to a large degree it fashions character. In the school, spiritual decisions are often made which determine the child's future for eternity. So far as my own children are concerned, I dare not falter here. They are worth every sacrifice to place them in a Christian school.

From the standpoint of departmental duty, how can a departmental secretary truly enlist young men or young women in self-sacrificing Christian service, whose constant training five days in the week leads them to believe that self-advancement is the highest and greatest achievement in life? By what means can the gospel worker train those youth whose day-by-day contacts lead them to drink of the fountain of learning from which flows forth the wine of skepticism, unbelief, and disobedience? In the worldly school, youth learn to respect and admire teachers who lightly esteem God's word and His holy precepts. For a while this admiration is overbalanced by loyalty to home ties, but, alas, a sad day comes when public-school influences invade the sanctuary of the home. Johnny and Mary seem to lose interest in spiritual things.

Those of us who are commissioned to enlist and train the entire church in evangelizing service do well to guard jealously the most available and plastic of materials—"the lambs of the flock." We will exercise ourselves in every place to help Seventh-day Adventist parents and church officers to become keenly conscious of their solemn obligation to enroll all the children in our own schools.

Schools arouse ambitions and turn minds into channels of thought. Worldly schools arouse worldly ambitions and thoughts. Christian schools arouse Christian ambitions and thoughts. Schools furnish friendships and ideals that linger long. Not infrequently life companions are found there—companions in Christian fellowship, or companions that lead away from God. Schools are habit-forming places where are forged chains which shackle youth in slavery for life, or where are woven those golden cords which bind young people in loving devotion to the tender Christ.

THE WORKER'S RELATIONSHIP

A Four-Part Survey of the Individual

The Evangelist's Opportunity

By D. E. VENDEN, *Evangelist, Philadelphia*

THERE is nothing more thrilling to an evangelist after bringing an entire family into the truth than to see the children of that family go through the church school, then on to a Christian academy and college, subsequently to enter some phase of the Lord's work. It is an even greater thrill to see some of them embarking for a foreign mission field! No evangelist's work is complete until he has done his best to place the burden of Christian education upon every convert baptized.

Jesus, while on earth, gave the disciples a vision of a world in need of the gospel. Our boys and girls need to be given a vision of a lost world with perishing souls in every land. They need to have a burden for sin-sick men and women for whom Jesus died. Where and how can our young people receive such a vision and such a burden? The answer is, *In our own schools.*

"We have been warned again and again that the character of the education that has been current in the world cannot stand the test of the word of God. The subject of education is one that should interest every Seventh-day Adventist. The Lord says to us, Seventh-day Adventists are not to place themselves under the counsel and instruction of teachers who know not the truth for this time. The molding and fashioning of minds should not be left to men who have not comprehended the importance of a preparation for that life which measures with the life of God."—"Counsels to Teachers," p. 401.

The great day of the Lord is near. And there is a world to be warned. God has given us schools and teachers that take seriously their responsibility to prepare our young people for a definite part in quickly finishing the work of God in the earth. The schools of the world cannot give our youth this preparation.

I firmly believe that we as evangelists should continually impress our new converts with the fact that our schools are established and maintained for the purpose of preparing young men and young women for a definite place of Christian service in God's work. In my evangelistic work I have often rejoiced to note that our schools have not only helped to hold the young people in the truth, but have also been a mighty influence to win and hold the fathers and mothers as well. Many times I have felt that after baptizing a father and mother, we might have lost the father and perhaps the mother, too, if it had not been for the fact that their children had been under the influence of the church school, with perhaps a son or daughter in one of our denominational academies or colleges.

P TO CHRISTIAN EDUCATION

vidual Worker's Responsibility

The Pastor's Obligation

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

THE strength and spirituality of any church is measured by its children. Therefore, the saving and training of the children is a work of first importance. Knowing that only religion that is worthy of the name reaches into the home life, the pastor seeks to bring heavenly influences into every home. But the wise pastor knows full well that, without the aid of the Christian school, the Christian home is sadly crippled. Not many children, even from godly homes, can withstand the pagan atmosphere of a godless schoolroom.

Any church that is so blind to actualities as to neglect its primary task of providing Christian education for its children is failing signally in its mission, and must answer before the judgment bar of God for every child that is lost. The pastor or the elder who does not lead the church to provide a church school has "Failure" written after his record in the ledger of heaven. This is plain speaking, but plain speaking is necessary in order to awaken some from appalling indifference to their first work.

What can the pastor do in promoting Christian education? (1) He should preach it from the pulpit, teach it in the homes, and by precept and example make his church know that he is desperately in earnest on the subject. (2) The pastor should talk faith in the establishing and maintaining of the church school. There are too few Calebs and Joshuas. Faith on the part of the leader inspires and encourages. Doubt in the heart of the leader deadens and destroys what little faith there may be in the members of the church. And there is no valid excuse for the church which does not have a church school. (3) The pastor should take the first step into whatever Red Sea of difficulty confronts his church. His must be the first responsibility in planning, in giving, and in doing. No church will go farther or faster than the leader leads. Woe unto the pastor who is apathetic, indifferent, or indolent in the work of Christian education!

No difficulties are insurmountable. One pastor came into a large city church which for ten years had had no church school. The opposition was subtle and deep-seated. It was the month of October, and the children were already enrolled in the public school. But the call was sounded to Christian education, and there was an immediate response on the part of burdened parents. The usual giants in the way were encountered: "I believe in Christian education, but—" said the church elder. One deacon was especially bitter. The

The President's Responsibility

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

CONFERENCE presidents are frequently tempted to leave the promotion of Christian education entirely to the secretary of the educational department, with the expectation that all will be done that is possible to provide a Christian education for the children and young people in his territory. However, it has frequently been demonstrated that when the president gets behind a program and actively pushes it, greater progress than usual is made. When the ministers and the laity of a conference realize that the president is in deep earnest, they lend the cooperation which is necessary for success and which is so often withheld from the departmental secretary. Surely the conference executive should be as thoroughly interested in Christian education as is the secretary. There are a number of ways in which he can promote Christian education, a few of which we shall review.

In all conferences there are times when the workers are called together for counsel, and the president brings to their attention the things which lie nearest his heart. This is a fine opportunity to speak of the deep anxiety he feels for the work of gathering our children into our own schools. If he wins over each minister to be an active promoter of this phase of the work, he is almost certain of success. The workers' meeting is also a good place to arrange with the pastors and the district superintendents to preach on the subject of Christian education in their churches, and to arrange for educational rallies. All problems and objections which may be raised should be studied and discussed.

At camp meeting the president meets a large portion of his constituency, and he can place before them the great need of keeping their children separated from the world and education.

—Please turn to page 43

Sabbath school superintendent was openly hostile. "The church will be sunk financially," he said. "We'll never find efficient teachers. It will desecrate the church to hold a school in the rear room." But prayer and faith, coupled with determination to do right, were invincible. The school was started, excellent teachers were found, sixty-five boys and girls left the public school for the church school, a school building was completed by the first of the year, and by the close of school every obligation was paid.

Oh, for men of faith and vision, watchmen on the walls of Zion, who measure aright the value of Christian education! Only pastors of this kind—the Calebs and the Joshuas—should be sent to our churches.



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.

PROMOTING HEALTH HABITS AMONG YOUTH

By E. D. DICK, *Secretary of the General Conference*

I TAKE this opportunity of addressing the counselors of youth who are preparing to meet life's stern responsibilities in the near future, upon a matter of vital importance both to them and to the cause of God which they may later serve; namely, the care of the health and the development of correct health habits.

This burden on my heart grows out of two primary factors—first, my own personal interest in the youth themselves; and, second, my interest in the advancement of the cause which is dear to all. It is from the viewpoint of the latter that I wish particularly to write at this time.

As Secretary of the General Conference, one of my duties is to serve as chairman of the committee on ministerial internships and appointees. This committee has the work of passing on all ministerial internships which are recommended by the local and union conferences in North America, and also the filling of all calls for missionaries lodged with the General Conference by our mission divisions. Without any magnification of the importance of this committee, it will be seen at once that it is charged with a most serious work, that of virtually passing on every person called to serve in the ministerial ranks in the homeland of North America, and all missionaries sent from this base to other lands.

THE requirements for those accepted for service are comprehensive—all too comprehensive to be discussed in one article. These include the physical, spiritual, educational, and temperamental qualities and attainments of each candidate. Although no one quality can be considered of greater importance than others—for the appointee must successfully meet the requirements of all—yet one of the primary considerations is the health and health habits of the candidate.

On page 270 of "Ministry of Healing" we read this comprehensive statement: "Without a knowledge of health principles, no one is fitted for life's responsibilities." And particularizing, we can as truly say, "Without the possession of health and a knowledge of

health principles, no one should be called to foreign service." The difficult living conditions and the prevalence of diseases and fever in most of our mission divisions, and the oft-times meager medical facilities available, give emphasis to this statement. The facts make it necessary for the committees charged with the responsibility for the selection of missionaries to exercise great care in the matter of the health status of appointees.

One source of keen disappointment to members of our committee, as well as to candidates themselves, is to find young people with necessary qualifications anxious to respond to service in the foreign field, who, because of some physical handicap, cannot go forward in the service for which they have trained and in which they desire to give their lives. The percentage of candidates which it is necessary to reject on health grounds is exceedingly high—altogether too high for those who have the high ideals and standards and the knowledge of health principles which we as a people have.

No doubt many factors contribute to this condition. But our observation leads us to believe that one above all others is dominant, and that is the overcrowded work and study programs to which our youth subject themselves in order to obtain an education. With limited financial resources, our young people come to our schools with an all-consuming desire to secure an education, and in the least possible time. Under the pressure of these two desires, they are permitted to enroll for a heavy course of study and at the same time meet the major portion of their expenses by work during the school year.

In order to reduce expenses, the student boarding on the cafeteria plan cuts down on his food as much as possible, oftentimes to the extent of depriving himself of proper nourishment, with the result that the diet is unbalanced and the body is denied the elements required to maintain a high degree of health efficiency. Then, too, in order to earn as much as possible, the student works long hours, and at the same time in order to secure good grades, studies far into the night, and loses his

sleep. This program, followed over a course of four years, often finds the student, and particularly our young women, possessing a diploma at the close of the college course, but with impaired health for life, and with bad health habits which make correction of injuries most difficult.

But what can be done to correct such a situation? We greatly appreciate the efforts made by institutions to provide labor for students. We also value the determination of the youth to apply themselves so diligently to secure an education. We do, however, deplore the fact that the result is accompanied by so many health tragedies. We earnestly appeal for a change of program which will alter the results.

Instead of allowing students whose financial resources are low to attempt a college course in four years, should we not as counselors of youth—faculty members, pastors, church elders, and young people's workers—encourage them to lay out a program for its completion in a longer time? Place a premium on health maintenance as well as on credit achievement. Let teachers and counselors to the youth, in whatever capacity, encourage our youth to keep life's greatest asset—health—in their struggle to secure a training for life. What does it profit a youth if in his effort to secure an education, he loses his health?

But a further need seems apparent, and this should be recognized by school faculties and boards of institutions, as well as by our constituencies at large. That is the need of a stronger, more positive health program in the course of study and the daily schedule. This may involve in some cases the rebuilding of courses of study, and added physical equipment, but certainly the investment in health-promoting objectives would be fully justified. Let those responsible for the training of our youth be reminded again that "without a knowledge of health principles, no one is fitted for life's responsibilities."



Medical Missionary Activities

By I. J. WOODMAN, *Medical Extension Secretary*

THE following postscript on a letter under date of August 8, 1939, is from one of our College of Medical Evangelists graduates in New Mexico, who located in that State in 1935. I believe that he and his family were the first Seventh-day Adventists in this town, a county seat with a population of 1,200. Their seed sowing was combined with an evangelistic effort last summer, that brought the harvest reputed herewith.

"We have a church organization here now, with a membership of twenty-three. We are putting up a new church building with a church school room in connection with it. The building is nearly finished,

and we expect to have it dedicated free from debt before time for school to begin this fall."

When I visited this doctor, I found a ten-bed hospital in a good location which serves the community well. This same letter tells of two or three other places which they believe offer similar opportunities.

While on a recent trip visiting interns in the Central West, the South, and the East, I contacted one of our graduates in Colorado who, with the help of the young people from his church, was leading out in a medical evangelistic effort in a little town about twelve miles distant. He told me the attendance at these meetings was very encouraging, and that eight persons were definitely interested in the Sabbath truth.

In New York City I found another busy physician engaged in the same type of work. An effort was being conducted in the interests of the truth, using the medical and health work as an entering wedge. This doctor had already witnessed the establishment of one church which had its beginning as a result of his medical missionary work a few years before.

Another graduate of the college of Medical Evangelists whom I visited this summer in Alabama, head of the county health department, has been conducting meetings and Bible studies in the interest of the truth. Already two or three families are definitely interested. Each week this doctor has the privilege of writing articles on proper healthful living in the first column of the first page and the last column of the last page of the county paper.

In a number of other places, definite efforts are being put forth and churches are being raised up as a result of the efforts of our medical men who have led out and assisted in evangelistic work. Just last year in a town not far from Battle Creek, a church was established and organized as a result of the work of one of our Medical Missionary Association members, who is now the leader of the church, leading out in a progressive program in the community. We are sure that many of our physicians by their faithful services are sowing much seed from which evangelists are reaping splendid results in soul winning.

Just a short time ago I was in a town in the Northwest where I watched the baptism of more than fifty people. I was once president of that conference, and I know that this is one of the more difficult towns in which to win souls. As I watched the baptism and met several of the new believers after the service, I felt sure that much prejudice had been mellowed and overcome through the influence of the godly doctor and his wife, who, during the last few years, have been there in private practice. These are times when people do not attend the church service as they once did. Through medical missionary work, God provides a "right arm" by which the message of

His church can be taken into the homes of the people.

As I have visited our medical graduates throughout the country and observed their faithful work, I have been greatly encouraged by the results that have been accomplished. In the busy program of their chosen profession, it is sometimes difficult to find the time they would like to spend in the promotion of the truth in an aggressive effort. But nevertheless their influence has a telling effect upon the community and shows up in a definite way when evangelistic efforts are held. How impressive are the words of God's messenger found in "Ministry of Healing."

"Into the medical missionary work should be brought a deep yearning for souls. To the physician equally with the gospel minister is committed the highest trust ever committed to man. Whether he realizes it or not, every physician is entrusted with the cure of souls."—Page 119.



Association Notes

An interesting and suggestive note comes from Marian H. Bowers, R.N., educational director of the Loma Linda School of Nursing at Loma Linda, saying that all students there are now having *THE MINISTRY* sent in their own names. She also states that *THE MINISTRY* for 1938 has been bound for use as a reference in preparing material for field work, and the Medical Missionary section has been indexed. We appreciate the cooperation of this school in enrolling all graduates in the Medical Missionary Association who took denominational examinations during the last two years.

¶ We earnestly solicit your suggestions and requests for material to aid us in planning for the coming year, so that we may make these columns most valuable and interesting to you.

¶ A GLANCE at the excellent list of books that is presented for the 1940 Ministerial Reading Course makes one aware of the matters of wide interest included for the year. The reading of a personally selected list of these books cannot be disappointing, but can only prove a means of enriching one's life, of enlarging his vision and fund of knowledge. What can prove to be a wiser or more valuable investment? We sincerely trust that there will be a large number of the M.M.A. members enrolled for the Ministerial Reading Course. A wide list of elective reading is provided. We also expect by next month to have several other books of special interest to medical workers to swell the list. My personal experience is that physicians and nurses need to read widely in lines other than strictly professional books. Plan definitely on this profitable reading in 1940!

Extending Our Influence

SOMETIME ago, Dr. John Brownsberger, medical superintendent of the Mountain Sanitarium and Hospital at Fletcher, North Carolina, was asked to prepare a paper on "Nursing Education and Nursing Service in Rural Areas." This paper was presented at a meeting of the Southern Institute of Hospital Administrators, held at Duke University, August 4.

Many local papers of the Southland printed large sections of this report, and one New York daily presented a front-page half-column abstract. The paper reemphasizes the ideals of community service and education held by our institutions, and has so much of value, that we herewith present a rather extensive abstract for the readers of *THE MINISTRY*.

"In presenting this problem I have not attempted to consider the basic curriculum of schools of nursing, taking it for granted that the curriculum advocated by the National League of Nursing Education is and should be the basis of study in schools of nursing, not only in urban areas, but in rural areas as well. However, in making a study of the rural situation, especially in the Southern States, and profiting by our own experience in operating a school of nursing in a rural district, we find different problems and conditions which require some additions and adjustments in the nurses' education which we feel will aid in better preparing nurses to work in rural districts."

After discussing the need of better medical and nursing service, with special emphasis on the need of "well-trained superior nurse midwives," Doctor Brownsberger continues:

"There are other rural needs for which our nurses should be prepared. There is the field of health preservation, or preventive activities; health education in the school and home; and the ever-present need of nursing the sick in the rural home. If we are to graduate nurses who are willing to go into rural areas, who are willing to endure the isolation, the inconveniences, and the poor pay, the education of the rural nurse should begin early in the course with a well-planned scheme for the integration of rural needs throughout the entire basic course. Schools of nursing located in small towns or rural areas would do well to incorporate in their objectives the preparation of the nurse for community service in rural areas, the training of the rural-minded professional nurse. In order to do this, no radical changes are necessary, but rather a careful integration of the rural idea in all class instruction and clinical experience. We recognize that the integration of the public health and social aspects are important throughout the basic course. . . .

"In attempting to integrate the rural-nursing idea in the basic course, there should be a

well-planned scheme for the continuity of rural public health teaching beginning in the preliminary period and continuing through the entire three-year course.

"In the first year, the student should be orientated to the rural community in which the school is located. Observation visits may be made in homes of the rural people, and contacts made with the county health department and its nursing staff, with the Red Cross nursing service if it operates in that community, and with all other health-promotion agencies at work in that area. Case studies may be selected from patients who live in the local rural vicinity, and arrangements made for student nurses to follow up such patients after their dismissal from the hospital.

"Formal class instruction may well include a course in rural sociology. In one school we noted that such a course was incorporated in the curriculum. This school utilized county farm agents and health officers to present the local economic and health conditions of the county. The course was climaxed by a trip of the entire class to the well-known John C. Campbell Folk School in Brasstown, North Carolina, where country living is made unusually attractive and successful. Reference reading of inspirational and educational books dealing with country life and its problems was required as a part of this course. One student nurse, a city girl from one of our larger Southern cities, was heard to remark at the termination of the class, 'I always thought that I could never stand to live in the country, but now I not only want to work there, but I want to make my home there as well.'

"In the second year the integration of rural health should continue, with observation and independent visits in the home, follow-up visits to clinic cases and hospital dismissals, and contacts and observation of the school nurse at work. Continued efforts should be made to acquaint the student with tuberculosis and venereal disease control, and other social problems of the community.

"During the third year, a month's field experience with the public health nurse of the county or with the school's community nurse, would give the student one of the best opportunities for acquaintance with rural needs. A rotating service of one month in such work would contribute largely to the education of the potential rural nurse. Many schools and hospitals find this difficult to arrange, because of financial problems and various complications. When schools of nursing can arrange such an affiliation with county health departments for monthly services in field work, this would be ideal.

"The outpatient department also has unlimited resources for educating the student for rural work, especially when opportunity is given for follow-up work in the homes. The course in obstetrics offers excellent oppor-

tunities for integration of rural public health. Rural home deliveries, by resident or staff physicians, assisted by graduate and student nurses, aid in preparing the student for rural nursing. Prenatal and postnatal care and preparations for home deliveries may be stressed in the classroom and practiced in the community.

"In the course known as Community Health, home-hygiene classes or health-preservation courses should be organized by the instructor for the women in the community, student nurses assisting in instruction and demonstration. Just last week it was my privilege to attend the closing exercises of such a class, held in a rural Negro church for a group of Negro women. The course was twenty-four hours in length, two hours a week for twelve weeks, and was taught by a graduate nurse on the school of nursing faculty. Not only did the student nurses participate in the practical instruction on the proper care of the body and simple ways of caring for the family's health, but they went beyond that and helped to organize garden, corn, and poultry contests in order that these Negro mothers and their families might be encouraged to raise foods essential for the health of their families. This helped the student nurse to understand the relationship between good health and the economic status of the family.

"Even the extracurricular activities may serve to inculcate the rural idea in the student. Rural, health-giving types of recreation, such as camping in the open, mountain climbing, hiking, trips to nature's beauty spots in the county, will all contribute to fit the student nurse for rural life. In one school the Christmas season offered opportunity for the student nurse to further contact the needs of the rural people. A list of former patients from impoverished rural homes was secured; visits were made to some of these homes in order to ascertain the needs of the families; student nurses organized a campaign to raise funds to meet these needs in order to bring cheer and comfort to these destitute families. These nurses called on department-store managers of near-by towns, soliciting gifts of broken toys or shelf-worn clothes. These were gathered together, mended, repaired, and then, with funds collected on a dime-board placed in the hospital lobby, fruit, candy, and nuts were purchased. Heavily laden with boxes for each family, the student nurses, at an early morning hour, drove by truck from home to home, distributing gifts and singing carols. Small incidents these are in the education of the nurse, but they all contribute to the development of the rural-minded nurse.

"I have cited but a few of the opportunities in the basic course for the integration of the rural public health problem in formal class instruction, in clinical experience, and in extracurricular activities of the school. There

are many others, but time forbids further discussion.

"We recognize that a nurse graduating from a school in which the rural health needs are stressed is not ready for active rural public health responsibilities. Special study in the postgraduate field is necessary. Such nurses should further qualify themselves by enrolling in some of the splendid public health courses offered by our universities. But the integration of the rural health idea in the basic course does promote an interest in, and fosters an ambition for, this type of service, and the possibilities are greater that the nurse so trained will more willingly serve in rural areas."

K. L. J.



Medical Relief at Chungking

WE feel that the following excerpt from a letter written by Dr. Herbert Liu, of China, will be of interest to our medical group at this critical time.

"We all understand that the medical relief work in Chungking is of a temporary nature; all plans are laid with that in mind. Nevertheless it is felt that although the work is temporary, the impression made on the people should be lasting, and that whatever we do should properly represent the message we proclaim.

"The main relief hospital opened its doors on March 22 with two patients. From that small beginning the patronage has gradually grown until at present there are seventy-four patients in the hospital. The outpatient clinic has grown to sixty patients a day. There was a time when we had one hundred patients in the hospital; but that was too many to care for properly in our limited space. Many are waiting for opportunity to come in.

"The overcrowded conditions in the city, the frequent air raids, with destruction and burning of houses, have multiplied manyfold. This institution was certainly established at the right time.

"The income of the hospital is also gradually improving. During the month of March we took in about \$1,000. During the present month, June, we have collected a little over \$10,000. There are at present thirty-seven persons in our employ.

"We thank God for His blessing on the institution. He has protected us in many dangerous situations. Many times our nurses have gone out in the midst of air raids to do emergency work, and lives have been saved through their efforts. We are grateful for this opportunity to relieve human suffering and thus to serve the Master. We constantly pray that patients who come to us for physical help may receive also spiritual blessing. Remember us in your prayers."—*China Division Reporter*, Aug. 1, 1939.

Evangelize and Medicalize

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. 4:23.

WE do well to reread and restudy frequently this text and the methods of working employed by the Saviour, for in the condensed record of His labors preserved to us, we find the basic fundamentals of perfect, heaven-approved ministry. Furthermore, the specific commission to do a similar work was given by Christ to His apostles, and to all His disciples who were to carry on after Christ's personal departure from this earth. Relative to our participation in ministry to the body and soul we have this valuable counsel:

"Christ's servants are to follow His example. As He went from place to place, He comforted the suffering and healed the sick. Then He placed before them the great truths in regard to His kingdom. This is the work of His followers. As you relieve the sufferings of the body, you will find ways of ministering to the wants of the soul. You can point to the uplifted Saviour, and tell of the love of the great Physician, who alone has power to restore."—*Christ's Object Lessons*, pp. 233, 234.

The results of genuine medical missionary endeavors in the field are highly gratifying. The methods employed by Christ give success, and when conducted after His example, medical missionary work has proved to be all that it has ever been said to be; namely, the "great entering wedge," "the pioneer work of the gospel," "the right hand of the gospel," "the gospel practiced, the compassion of Christ revealed." Specific counsel for medical workers, pointing out the scope of their work, is found in the book "Ministry of Healing:"

"In the ministry of healing, the physician is to be a coworker with Christ. The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together. *The same ministry is committed to the Christian physician.* He is to unite with Christ in relieving both the physical and spiritual needs of his fellow men. He is to be to the sick a messenger of mercy, bringing to them a remedy for the diseased body and for the sin-sick soul."—Page 111.

"Into the medical missionary work should be brought a deep yearning for souls. To the physician equally with the gospel minister is committed the highest trust ever committed to man. Whether he realizes it or not, every physician is entrusted with the cure of souls."—*Id.*, p. 119.

It must be clearly evident, therefore, that more is expected of the Christian physician than merely professional service *per se*. All of which is to say that from the example of Christ and from the counsels to the church which relate to medical work, we see that it is highly important that all our sanitarium, hospital, dispensary, and other medical endeavors be made distinctly evangelical in character.

Physicians and nurses, if following the pattern given for our work, will be performing

a twofold service, for "the Redeemer expects our physicians to make the saving of souls their first work."—"Medical Ministry," p. 37. Often the most important service which the physician or the nurse renders to the patient has nothing to do with professional care or technique of nursing, but has to do with the influence of a strong, godly life upon a weak, ungodly one.

Referring now to ministerial work, we find just as direct and specific counsel for the gospel worker relative to the inclusion of the gospel of health as an integral part of the message.

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches."—"Testimonies," Vol. VI, p. 376.

"To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord."—*Id.*, Vol. III, p. 161.

"Health reform is to stand out more prominently in the proclamation of the third angel's message. The principles of health reform are found in the word of God. The gospel of health is to be firmly linked with the ministry of the word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—"Counsels on Diet and Foods," p. 75.

It must be clearly evident that the principles of healthful living are a part of the gospel message. From this counsel, it is certain that until the health program is presented, the gospel message has not been given in its fullness.

Another brief quotation is included to emphasize the relation of the health message to a preparation for the life to come.

"He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality."—"Counsels on Health," p. 22.

In these pointed counsels there is much of value for both the medical worker and the gospel minister. All our medical services should partake of a definitely spiritual tone. Likewise our evangelism and our labors for spiritual uplift should include the relationship that right physical living and observance of the laws of health bear to the upbuilding of character. The giving of the health message is to be firmly linked with the message that is to fit a people in body and soul for the second coming of our blessed Lord and Saviour.

H. M. W.



It is a sad commentary on the usual interpretation of a hospital's duty, that while every effort is being made to further the health of the community, so little attention is paid to the physical welfare of the hospital's own workers. In a place of scientific light and healing, those nearest at hand and most concerned in aiding the sick are themselves often neglected in health matters.—*Joseph C. Doane, M.D., in Modern Hospital.*

CURRENT SCIENTIFIC COMMENT

"In effect [by the use of alcohol] the brain is dulled, and the higher centers are dulled earlier than the lower ones. And since the higher centers are

the seat of anxiety and worryment, no less than of the complex activities which we call intellection, or thinking, care and trouble tend to disappear under 'stimulus' of alcohol, and at the same time that capacity for sanest thinking, calmest judgment, and most effective volitional control is lessened.

"A sense of well-being—a so-called 'euphoria'—is therefore a usual accompaniment of the early influence of alcohol. And this, doubtless, is the chief lure of alcohol—the chief lure, and, for the susceptible individual, also the chief source of danger.

"A mind that is not disciplined to shake off worryment and control anxiety finds in alcohol an artificial prop, or, to change the figure, a shield against the flings of outrageous fortune."—"Drugs Against Man," p. 27, by Henry S. Williams, McBride and Company, New York City, 1935.

"If you personally believe that life for you is very good; that you wish to make a bid for the longest life to which heredity entitles you; if you have ambition to attain the highest measure of physical and mental efficiency that your native endowment will permit, then you will never allow yourself to become a habitual user of alcohol in any quantity."—*Id.*, p. 74.

Trichinosis in the U.S.A.

RECENT evidence from autopsy studies is to the effect that trichinosis, infestation with trichinae, is more prevalent than was supposed.

Routine examinations conducted by investigators led previously to the conclusion that approximately 13.67 per cent of persons in or about Washington, D.C., were infested with trichinae, 17.5 per cent in Minneapolis and Rochester, N.Y., 24 per cent in San Francisco, and 27.6 per cent in Boston.

More recent refinements in technique and painstaking study have shown that the foregoing results of routine study failed to detect 29.3 per cent of the positive cases. Applying the correction coefficient, the conclusion is that there are approximately the following percentages of trichina infestation (derived from eating raw or inadequately cooked infected pork) in leading American cities: Washington, D.C., 24.6 per cent; Minneapolis and Rochester, N.Y., 31.5 per cent; San Francisco 43 per cent; and Boston 49.7 per cent.

"There is no way, of course, of estimating the resulting social or economic loss; but the estimated 48,000,000 cases of trichinosis in the U.S. is far from being a national asset."—*J.A.M.A. 112:1074, March 18, 1939.*

Daily Nutritional Needs *

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

FASTING for short periods is physically beneficial and health promoting for those who overeat. Were it not for overeating, fasting would be largely unnecessary, and entire abstinence from food would be harmful. The foods of which people overeat do not contain enough alkaline ash to neutralize and hasten the elimination of their nitrogen and acid wastes. Also, the activities of the body and its chemical changes constantly produce acid wastes, and these require alkaline-ash foods for neutralization and elimination.

Hence, a scanty diet often results in so-called acidosis. Shopper's headache occurring from a late noon meal is an example of this. Headaches in general are often due to overeating of heavy protein, acid-ash foods, and sweet desserts; or, they may be due to a coffee-and-toast breakfast, or no breakfast at all, or a scanty or late noon lunch. Thus, in the latter case, the person lives on his own tissues—a meat diet.

Faddists are frequently encountered who are ardent advocates of long fasts for others. These would-be practitioners make absurd promises of cures or improvement in health, and extravagant claims of marvels performed by fasting. They even undertake to fast clients by mail, fees to be paid in advance. In the practice of medicine, persons are occasionally met who have done themselves irreparable harm by following such spurious advice. The absolute fast for a period of days or weeks is generally inadvisable, and is to be undertaken only under the specific care of a competent physician.

In the book, "Counsels on Diet and Foods," we find a statement on temperance and moderation that has the highest scientific approval of what is known regarding body needs and the proper selection and quantitative balance between foods of various classes: "The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food which God has provided in abundance."—Page 188. On the next page, a "fruit diet for a few days" is suggested as a proper fast. Such a diet supplies the needed vitamins and the necessary carbohydrate to maintain tissue metabolism. It adds only an insignificant amount of protein, while it greatly aids and hastens the elimination of accumulated excess protein wastes—nitrogen, sulphur, and phosphorus—by means of its alkaline-ash constituents.

* Parallel scientific discussion to be read in connection with Section X, "Fasting," in the book, "Counsels on Diet and Foods." It should be studied in immediate connection with the preceding discussion on "Overeating."

If fruit and low-protein vegetables were freely used a few days by those who have for years overeaten of heavy protein and other rich foods, much benefit would result and no harm would need be feared. That no harm could result was shown in 1928 at the Mayo Foundation when a man was kept for sixty-three days on a diet entirely devoid of nitrogen (protein free), but with all other elements supplied. No noticeable physiologic disturbances resulted.

Certainly if this nutritive procedure, entirely free from protein, could be prolonged over two months without harm, no one need fear "a prompt nutritive debacle" from a few days' fast in which vegetables and fruit were abundantly supplied. Although such fasting is highly beneficial physically and mentally to those who overeat, it need find but little place in the life of those Christians whose daily habit is a well-balanced dietary. When a regular meal is omitted for a religious fast, it is best to use fruit in its place as suggested. By maintaining a physiologic balance, the free use of fruits and vegetables aids mental reactions. On the other hand, overeating of high protein, acid-ash foods, or of sweet desserts, is one of the physical causes of inability to appreciate intellectual and spiritual themes.

What Constitutes the True Fast?

"The true fasting which should be recommended to all, is abstinence from every stimulating kind of food, and the proper use of wholesome, simple food, which God has provided in abundance."—*Id.*, p. 90.

This is a very significant statement, indicating that the daily use of simple wholesome food in proper amount and abstaining from unhealthful and stimulating food, is regarded by God as the *true physical fast*.

"All the fasting in the world will not take the place of simple trust in the word of God. 'Ask,' He says, 'and ye shall receive' . . . You are not called upon to fast forty days. The Lord bore that fast for you in the wilderness of temptation. There would be no virtue in such a fast; but there is virtue in the blood of Christ."—*Id.*, p. 189.

"The spirit of true fasting and prayer is the spirit which yields mind, heart, and will to God."—*Ibid.*

A careful reading of Isaiah 58 (addressed to the Jews, to whom a "fast" had come to mean the height of religious ceremony) makes it very clear that God requires no rigorous doing of penance, but enjoins Christian helpwork and medical missionary service to others as His chosen fast.

"The true fast is no mere formal service. The Scripture describes the fast that God has chosen,— 'to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke;' to 'draw out thy soul to the hungry, and satisfy the afflicted soul.' Here is set forth the very spirit and character of the work of Christ. His whole life was a sacrifice of Himself for the saving of the world. Whether fasting in the wilderness of temptation or eating with the publicans at Matthew's feast, He was giving His life for the redemption of the lost. Not in idle mourning, in

mere bodily humiliation and multitudinous sacrifices, is the true spirit of devotion manifested, but it is shown in the surrender of self in willing service to God and man."—*"The Desire of Ages,"* p. 278.

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Medical Work in South China

By A. L. HAM, *Superintendent,
South China Union Mission*

FROM about the middle of 1937 and onward our people in China have been given a rare opportunity for service. This is especially true of our medical workers. We operate four medical institutions in the South China Union Mission, and in connection with the Canton Sanitarium and Hospital at Waichow, small city clinics are also operated.

During air raids in Canton there was great need for first-aid service to victims of bombings who had fallen in the streets of the city. Drs. F. E. Bates and E. A. Wagner, Miss Tillie Barr, Miss Helen Anderson, Doctor S. K. Hung, and our nurses repeatedly took the ambulance right into the midst of danger to save life and aid the suffering. This courageous service of love was greatly appreciated not only by those who were aided, but by government officials and leading citizens. It was a fine example of Christian service and was in keeping with medical traditions. A similar service was rendered on several occasions by Dr. D. D. Coffin in Nanning. Some of the hospital workers at this place were organized into an emergency company to go to the relief of victims of air raids. This, too, was greatly appreciated.

Dr. and Mrs. Y. C. So have also rendered a great service at the Wai On Hospital in Waichow. It will be remembered that when this hospital was bombed by mistake, Mrs. So received a very severe wound in the hip. Because of the wrecked condition of the hospital she was brought to Hong Kong for treatment. When she recovered, she unhesitatingly returned, despite the risk, to stand by the side of her husband in his important work. She proved to be one of the most devoted and courageous women we have in our medical work in South China. Though regular means of communication with Waichow are cut off, still Doctor and Mrs. So and a group of faithful workers remain at their post and are working beyond their strength to care for the sick and needy. Doctor So serves as medical adviser to the relief committee of the city.

Dr. P. H. Leung and a small group of helpers at Fatshan are also doing a good work. When most of the doctors of that city fled to places of safety as the soldiers approached, Doctor Leung remained. The reports which have come to us indicate that our small hospital at this place, which was founded by Dr. Lau Kim in the early days of our work, remains an honor to its founder, and is a place where many sick and needy are receiving help.

We have greatly appreciated the devoted service of our medical missionary groups and our Dorcas Society and relief organizations in these times of crisis. We believe God will use our consecrated medical missionaries to demonstrate the real spirit of the Great Physician whose life was devoted to helping others.



Establishing Treatment Rooms

THE Spirit of prophecy speaks of a field of activity for our graduate nurses that has been adopted by only a few:

"In every city where we have a church there is need of a place where treatment can be given. . . . A place should be provided where treatment may be given for common ailments. The building might be inelegant and even rude, but it should be furnished with facilities for giving simple treatments. These, skillfully employed, would prove a blessing not only to our own people, but to their neighbors, and might be the means of calling the attention of many to health principles."—*"Counsels on Health,"* p. 468.

The expression, "in every city where we have a church," indicates that it would be a very helpful thing to provide a treatment room in every place of sufficient size to support such an institution. A man and his wife who have been trained in one of our sanitariums in the technique of hydrotherapy and massage, as well as in the simple truths of diet reform, could thus be carrying on missionary work while making their living. This plan does not call for an elaborate outlay of means, although more extensive plans than are suggested in the quotation would be well worth while if those conducting the treatment rooms were financially able to make the necessary investment. A residence with modern bath facilities on the first floor might be made to serve for such purposes, with little additional equipment. A man and his wife who are both nurses could set up treatment rooms in places where one or more of our physicians are already located, if such a unit were desired.

In other instances, nurses with special training as technicians in physical therapy, in cooperation with reputable physicians, can establish a more extensive service which will be mutually satisfactory and will meet a community need, and at the same time be a means of calling favorable attention to our message and to sound principles of healthful living.

M. A. H.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

DISPENSATIONALISM'S BASIC FALLACIES—NO. 1

By W. J. YOUNG, *Pastor,
London, England*

PROFESSOR PRICE'S article on dispensationalism in the August, 1938, *MINISTRY*, is most timely, and worthy of careful study by every Seventh-day Adventist minister. Personally, I believe that we concede too much when we classify dispensationalists as Fundamentalists. They certainly are not contending for "the faith which was once delivered unto the saints." Jude 3. Like the Pharisees of old, they have a zeal, but not according to Biblical truth and knowledge.

In my home town, Plymouth (Devon), England, the birthplace of the Plymouth Brethren, I have come much in contact with the devotees of dispensationalism and with their writings. I gave considerable study to the matter some years ago, and finally came to the conclusion that modern dispensationalism is well related to futurism, that great enemy of the historical school of prophetic interpretation.

A dispensationalist is, as the name implies, a believer in dispensations, and contends that Biblical history is divided up into various dispensations, such as "antediluvian," "patriarchal," "Mosaical," "Christian," etc. There is, of course, no Scriptural authority for this. A dispensation is a period of time in which something is being dispensed. At least three things are essential to make a dispensation. There must be (1) a dispenser; (2) something to dispense; and (3) a receiver of that which is dispensed. A fourth factor might be added; namely, an agent or medium through whom the dispenser dispenses. To illustrate: God is the dispenser; Christ is the medium; grace is that which is dispensed; and man is the recipient. As God does not change, there can be only one gospel dispensation.

In the November, 1935, *MINISTRY*, under the heading, "Fallacy of Antinomian Arguments," E. L. Maxwell pointed out the danger of dispensationalism, and showed clearly that we should be very careful in the use of terms which may ally us with dispensationalists and their errors, even though we may use such expressions merely to denote some period of time. He says:

"The terms, 'old,' 'Mosaic,' or 'law dispensation,' and 'new,' 'gospel,' or 'Christian dispensation,' together with 'dispensation of grace,' or 'dispensation of the Spirit,' etc., are the inventions of theologians. They have no place in the Bible."—Page 17.

Permit me here to digress a little in order to mention that of the two systems of apocalyptic interpretation which emanate from Rome—preterism and futurism—the latter is the more dangerous in that most of its opponents have themselves been caught in its subtle net. Strange to say, this baneful system was introduced into England, so far as the nineteenth century is concerned, in 1826 by S. R. Maitland, librarian to the Archbishop of Canterbury, and into America about 1844 by Moses Stuart. Now, granting that futurism originated in the mind of Ribera, the Jesuit, through early dispensational beliefs, it would seem that the acceptance of this system by Protestants has been instrumental in enlarging the errors of modern dispensationalism. Unfortunately, futurism has not been confined to the book of Revelation, but has also been largely applied to the Old Testament prophecies, to the total neglect of their local setting and fulfillment. And herein lies the great danger of this subtle Jesuit bypath, in that it creates dispensational ideas in the minds of the professed believers.

SOME of the principles and methods that I learned in college in studying the major and minor prophets have greatly helped me in my study of the Old Testament, and I am of the opinion that if modern dispensationalists understood them, they would cease to be such. Three of these follow.

1. An understanding of the life and times of each prophet is essential as a basis for an adequate comprehension of his message.
2. The particular application of a prophet's message to his own generation.
3. The special predictive element touching the future of God's people.

The second principle is especially important in the reading of the Old Testament prophets. Then among the principles of interpretation, two must suffice:

1. The same outline may relate to different events, and predictions apparently initially fulfilled may yet await a grander fulfillment.
2. The final attitude of any nation toward God will determine the fulfillment or nonfulfillment of predictions of prosperity or adversity made concerning that nation.

Professor Price is quite true in his statement—as all Seventh-day Adventist ministers have cause to know—that "they [dispensationalists]

are never troubled with the pathetic plea of Oliver Cromwell, which has come down through the centuries: 'My brethren, by the bowels of Christ I beseech you, bethink you that ye may be mistaken.'" H. Grattan Guinness discovered the same spirit in his day. In his book "Fallacies of Futurism," he comments thus on Robert Anderson's book, "The Coming Prince, the Last Great Monarch of Christendom."

"The book though containing some valuable truth and original research, is marred by error and assumption, as well as by rash statements and wild speculations. It is also marred by a disrespectful, supercilious manner in speaking of opponents, which is neither gentlemanly nor Christian, for we are commanded 'to be courteous.'"—Pages 43, 44.

And A. Close, in his "Antichrist and His Ten Kingdoms," says:

"The Plymouth Brethren, founded in 1830 by J. N. Darby, immediately seized on Maitland's interpretation [i.e., of the Jesuit Ribera's "Futurism,"] then new to the English world of literature, and have ever since powerfully propagated his views."—Page 3.

Now the Plymouth Brethren are prolific dispensationalists, as well as futurists. The two go together. Unfortunately their false beliefs have permeated almost every other body of professed Christians. The far-reaching effects of this fallacious system of dividing Biblical history into a variety of dispensations may be seen from the following catalogue of errors, which I have gathered from contact with them and their writings:

"The Age of Law and the Age of Grace" theory; "God's earthly people, the Jews, and His heavenly people, the Gentile Christians." "The earthly people, the Jews, cast off until the heavenly people, the Bride, the Lamb's wife, have been gathered out." "The impending return of the earthly people, the Jews, to Palestine, and the secret rapture of the heavenly people, the church, or saints." "The second coming made up of two comings, i.e., coming for His saints in the secret rapture, and coming with His saints at the end of the seventieth week." "The Sabbath confined to the earthly people, the Jews; and the Lord's Day, Sunday, to the heavenly people, the Christians." "The time clock of prophecy stopped [at 31 A.D.] until the commencement of the seventieth week of Daniel 9:27," i.e., the great gap theory. "The antichrist to come after the church has been caught away, i.e., during the seventieth week." "The temporal millennium on earth." "The peace and safety cry." "The coming Elijah and a future probation." "The return of the bride, the heavenly people, from the wedding, to rule over the earthly people, the Jews." "The earthly Jerusalem will be the metropolis of the future kingdom, the heavenly city being suspended in the air above it." "The Scriptures divided into church truth and kingdom truth." "The discrimination between earthly promises made to the earthly people, and the heavenly promises made to the heavenly people." "The once in grace always in grace" theory, etc.

Thus in the dispensational edifice that has been erected, every brick is of the earth, earthy. The whole is built on a sandy foundation, soon to perish. Or to use another figure, it is a plant not of the Lord's planting; hence, one that is soon to be rooted up. There are certain key Scriptures to meet every one of the foregoing fallacies that will always leave

the dispensationalist floundering. Every Seventh-day Adventist minister with the wonderful truth that God has committed to our trust should study how to use them, and thus be instrumental by the grace of God in delivering even dispensationalists from the errors of their belief.

—To be concluded in December

The Indispensability of Prayer

(Prayer Meeting Outline)

By WM. A. BUTLER, General Conference
Home Missionary Department

- I. Luke 18:1-8. Steadfastness in prayer. "Men ought always to pray, and not to faint."
 - a. Our Saviour here stresses the great importance of prayer, or communion with God. Men faint and give up because there is no spiritual strength in their daily life. Why do men fail when adversities or trials come?
 - b. This parable reveals the faith of the widow in her claim of right. She believed that her cause was just and reasonable, and should therefore be granted. So may we expect answer to prayer if our cause is right. But the judge, unlike our heavenly Father, was unjust. In contrast, Jesus says the Christian who is persistent in prayer can expect speedy justice from God in deliverance from sin.
 - c. Proverbs 24:10. Our extreme need is God's opportunity. Living the life of prayer in the daily level of experience helps the Christian to rise in the crisis hour. David slew the giant in God's name when all Israel trembled, but he had been crying out to God and killing ferocious beasts in his daily life. He knew God's power. Enoch was scoffed at and ridiculed and threatened by the ungodly. How did he walk with God three hundred years? ("Patriarchs and Prophets," p. 85.) Where is he now?
 - d. Some rich blessings and spiritual results come only from true, earnest prayer. ("The Great Controversy," p. 525.)
- II. Examples of watching unto prayer.
 - a. James 5:16. Effectual fervent prayer of a righteous man.
 - b. Luther had to answer two questions before Charles V. When confronted with the questions, would he recognize his writings, and would he recant? He faced the greatest test of his life. ("The Great Controversy," pp. 155, 156.)
 - c. Luther's remarkable prayer. (Id., pp. 156, 157.) How did he meet this severe

trial? He had been building on solid ground. He had prayed his way through heretofore-unentered fields. The sacred Scriptures had been his guide. Note his prayer in the crisis hour.

- d. What were the results of his prayers? (Id., p. 162.)
- e. It was Luther's daily contact in prayer with God and the prayers of others that enabled him to stand in the severe crisis. He spent much time in prayer during those days, and accomplished much for God's cause. What were the results of his firm stand for truth and principle? "The Papacy had sustained a defeat which would be felt among all nations and in all ages."—*Ibid.* How far reaching the godly influence of a fearless righteous man may extend!
- f. 2 Kings 18:36-39. Elijah's humble, simple, effectual prayer.
- g. Experience of a family in Prague.

Recently in Prague, a young man with a family was discharged when he began to keep Sabbath. No other employment was found, and as the weeks went by, the family sold nearly all the furniture, and had to sleep on the floor. Then the best clothing, and everything else that could possibly be spared, were sold. Weeks went by, and there was no work. The children were hungry and were crying for food. One Sabbath morning the husband began to waver, but his wife said, "I would prefer to have us all starve together than to have you break God's commandments. Let's pray." So they knelt in the parlor and prayed for mercy, forgiveness, and faith. They also prayed for the employer who had discharged our brother. When they arose, there was a man in the room who had entered unnoticed. It was his former employer. "For three days," he said, "I have been worried. I have come to tell you that I have wronged you. I will see that your furniture is replaced, the time you have lost will be paid for, and you are to have your position again." After a little while, this man also accepted the Sabbath truth. God greatly rewards our earnest prayers.

III. Dangers and exhortations.

- a. John 5:39. Only by diligent searching of the Scriptures can we grow.
- b. Psalms 119:9, 11. Applying the Word in prayer and meditation.
- c. No other life is so crowded as was Christ's, but He prayed. Jesus started many workers in various lines of missionary endeavor. He was never too busy to take time for prayer in proportion to responsibility. ("The Desire of Ages," p. 362.)
- d. As activity increases, danger to pray less also increases. (*Ibid.*)
- e. If our life and work is a success, small or great, it must be attended by prayer and meditation. All Christian service, great or small, if fruitful, will and must be attended by devotion and prayer. Repetition of prayer and re-

quest is not sufficient. It must be bound up with faith, trust, and experience.

IV. Conditions and promises.

- a. Every sincere prayer is answered, but sometimes our heavenly Father must say no. ("Steps to Christ," p. 93, Army edition.)
- b. In prayer God desires to be closer to us than our dearest friend.
- c. "Satan cannot overcome him whose heart is thus stayed upon God."—*Id.*, p. 99.
- d. Praise and gratitude are an important part of prayer. (Id., p. 103.)
- e. One young Christian soldier made this prayer, "O God, if in the day of battle I forget Thee, do not Thou forget me."
- f. Read Elijah's simple but wonderful prayer of faith and confidence in 1 Kings 18:36-39.

V. Prayer changes things. Prayer will cause us to

1. Confess to God and man.
2. Pay our honest bills.
3. Provide everything honest.
4. Make past wrongs right, regardless of time.
5. Love to read the Bible.
6. Cease from erring.
7. Live sweet, Christian lives.
8. Transform our homes and lives.
9. Resurrect a dead church.
10. Draw into sweet communion with God.

Logical Sequence Important

By G. D. KING, *Field Missionary Secretary, British Union Conference*

AS I study the forecast of the advent movement, I find a relationship between gospel preaching and doctrinal instruction. The words of Revelation 14:6-12 indicate the rise of a Heaven-appointed message which, in days of spiritual apostasy, would call attention to the eternal verities of God's word. It is impossible to preach the advent message without due doctrinal emphasis. The ideals and standards of our movement are vitally dependent upon our peculiar theology.

Having accepted the fact that we have a doctrine to teach, we must follow some sequence in its presentation. By this I do not, of course, mean the slavish following of a set form of Sunday night subjects through each campaign, year after year. But even though our methods and approaches may change, the fundamental teachings of the advent faith must be presented in some form of logical sequence in order that intelligent men and women may be convinced of their truth.

I do not consider it to be within the province of this discussion to outline a series of sub-

jects in doctrinal sequence. There might be legitimate difference of opinion as to sequence and importance in the matter of doctrine, but there would scarcely be any who would deny that some subjects must logically follow certain others, or that some doctrines cannot logically be presented before others have been given.

By way of simple illustration, the subject, "The Manner of Our Lord's Return," disposes of many popular and erroneous conceptions concerning "The Millennium," as does the "Hope of the Resurrection" concerning "The State of the Dead." The "Binding Claims of God's Law" are better understood in the light of "The Character and Consciousness of God." And we would surely not present the Sabbath truth without having unfolded the validity of God's commandments.

It is a psychological truism that the human mind tends to oppose that which it does not understand, and for that reason alone it would be sound wisdom to follow the counsel that has so often been given us to "make the message clear and plain."

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Carefulness in All Utterances

By V. T. ARMSTRONG, *President, Far Eastern Division*

OF all people, Seventh-day Adventists should be the most careful of what they present orally or publish in written form. Purity, sincerity, simplicity, and, above all, honesty, should characterize every word. "Provide things honest in the sight of all men." Rom. 12:17. A false statement or an exaggeration does not gain merit because it comes from the pulpit or from the religious press. According to John's word, recorded in Revelation, "whosoever loveth or maketh a lie" will be outside the eternal city.

There was a time, early in the history of this movement, when it was taken as conclusive proof of the veracity of a statement if someone could say, "I read it in one of our papers," or "I heard a worker say it." Surely this should still be the high regard merited by all reports that appear in print or that are spoken orally by representatives of this message. We claim to be the people who have the truth. We cannot strengthen our position by exaggerations, or make our message more forceful by statements that are not wholly honest.

Statements made in public meetings, or reports given in our papers, should never need to be discounted. Not long ago I was startled to hear a leading worker say, "Yes, it is an

interesting report, but I had to discount it somewhat when I saw who wrote it." He knew the usual fault of the one responsible for the report. Another time I read an article giving an account of a mission experience. It was interesting reading, but those of us who knew the facts were surprised to see to what extent the writer had exaggerated and added to the experiences.

We live in a day when the sensational is in vogue. Newspapers sell because of their sensational headlines. People want to see and hear startling things. Advertisers recognize this, and endeavor to put something sensational and surprising on the billboards. Whether the truth is told by what is displayed is a question of little consideration with them.

Our workers who stand before the public and write reports for our people to read wish, of course, to draw a crowd and to hold their interest. They recognize that if they get a hearing or keep an interest, they must meet keen competition. Ordinary reports may fail. Therefore, the temptation is to add a touch of the sensational, even though this calls for some exaggeration. Perhaps it is thought that the end justifies the means. But when once we begin, how easy it is to cross the line of truth into the field of exaggeration.

As workers in the cause of God, we need to speak the truth. Any report or article that violates truthfulness in order to gain a hearing will do more damage than good, and had better be discarded. We cannot criticize the editorial staffs of our papers, for they take for granted that the material sent in for publication is honestly written. Neither can we blame our people who read and believe what appears in print in our papers. But the impression is growing that exaggerated reports are becoming more and more common in the pulpit and in print. This is sure to react, causing a lack of confidence on the part of the laity, and a decrease in financial support by our churches.

God is doing wonderful things. Providential openings for our work are common. Miracles are taking place in the various fields of the world. A *truthful* account of the mighty power of God as seen in the lives of redeemed men and women, and in the onward sweep of this message, is startling enough to move our constituency to concerted action. Honest reports will bring the needed financial support and whole-hearted cooperation. Let us be truthful in all that we speak and write, and then our people will believe us, and God can bless us by answering our appeals for help.



It is wholesome for us to admit—one and all—that we may actually be mistaken at times, howsoever remote may seem the possibility. It is good discipline and good Christianity for us to defer to our brethren when they all assure us that we are in error.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Ambassadors for Christ

By M. E. KERN, *President of the S.D.A. Theological Seminary*

SEVERAL years ago it was my privilege to visit James Bryce, Ambassador of Great Britain in Washington. He was a fine gentleman, a scholar, a historian of repute, and the author of several standard works, such as "The Holy Roman Empire." He was thoroughly acquainted with the American people and the American Government. His questions regarding Seventh-day Adventists revealed his keen interest in religious matters and his acquaintance with religious things. My short visit with this dignified, courteous English diplomat strengthened my respect for the government which he represented.

According to Paul, our workers are to be "ambassadors for Christ." What a sacred privilege and responsibility! What carefulness it should beget in us to be fit representatives of the government of God and His grace to lost humanity! What zeal we should have to improve ourselves, and to advance His work!

We busy ourselves with many things—all necessary perhaps—but the one thing of supreme importance to which all other activities should be accessories, is the giving of our message. On the purity and power of the message depends the success of the advent movement. As ministers of God we must present to the people, not speculations and fanciful interpretations, but the pure unadulterated word of God. We must be "mighty in the Scriptures" ("Prophets and Kings," p. 624). We need to be diligent in study, that we may bring forth to the people "things new and old." And thus our "progress" will "be manifest unto all." 1 Tim. 4:15, A.R.V.

"Above all other people upon the earth, the man whose mind is enlightened by the opening of the word of God to his understanding, will feel that he must give himself to greater diligence in the perusal of the word of God, and to a diligent study of the sciences, for his hope and calling are greater than any other."—*Fundamentals of Christian Education*, pp. 243, 244. "If the search is properly conducted, jewels of inestimable value will be found."—*Review and Herald*, July 12, 1898.

Our General Conference, at great expense, has established a school where our ministers can pursue advanced studies in Bible, religious history, Biblical languages, and homiletics. Regarding the value of the work offered, one who attended the seminary this summer said:

"As one who has done work in other graduate schools, I am constrained to say that for Seventh-day Adventist workers, the work offered at this

school has values far transcending anything available anywhere else. The standard of scholarship maintained by the faculty is of the highest, and the Adventist spirit pervades each classroom and recitation period. The instructors endeavor to build spiritual values into each class session, and this is something that no other school of graduate standing can do for Seventh-day Adventist workers."

The time of the winter quarter this year is December 6 to February 27.* The courses offered are The Sanctuary, Epistle to the Hebrews, The Doctrinal Teachings of Jesus, Righteousness by Faith, Prophets of the Assyro-Babylonian Period, Near Eastern Antiquity, The Egyptian Bondage and the Exodus, History of Early Israel, Early American Church History, History of Prophetic Interpretation, Beginning Hebrew, New Testament Greek Translation, Methods of Evangelism, History of Preaching, and Research Technique.

* The seminary is a school for Seventh-day Adventist workers, ministers, teachers, editors, and others who have finished college or whose age, experience, and study have fitted them for advanced work. No one should come without first making application. For information and application blanks, address Seventh-day Adventist Theological Seminary, Takoma Park, D.C.

BOOK REVIEWS

THE NEW TESTAMENT AND THE LAWS OF EVIDENCE,* by Harry Rimmer. Eerdmans, Grand Rapids, Mich., 1938. 119 pages. Price, \$1.

This recently published book is an intelligent statement of the legal evidence necessary for the proof and authenticity of the New Testament. Under the principle of the establishment of the value of documentary evidence, the integrity of witnesses, the credibility of apologetics, and the number and unimpeachable character of the witnesses, Doctor Rimmer offers to infidels and higher critics an unchallengeable presentation of the truth of the New Testament. He shows, by reliable authority, that the accepted rules of higher criticism, when applied to the integrity of the New Testament, would be pronounced by high courts as "nonsense" and "fantastic hypotheses."

The author makes outstanding the important business of Matthew as a tax gatherer and shows how the people were overburdened with taxes, including the capitation tax, default in the payment of which resulted in the decapitation of the delinquent. The sacrifice and sincerity of Matthew is brought out to evidence his truthfulness as one of the Gospel writers. He also brings to mind the fact that Luke, the blessed physician, was an educated witness and could not be deceived in his narrative of the miracles and cures of Christ. He cites Greenleaf in support of his position of the

* Elective, 1940 Ministerial Reading Course.

credibility of the Gospel of Luke. He also shows that the Almighty God never intended that His revelation should depend upon a set of rules invented by humanity.

The earnestness and faith of the author is inspiring, and the book is especially recommended to those who have doubt as to the truthfulness of the New Testament.

CYRUS SIMMONS. [Attorney at Law, Knoxville, Tennessee.]

THE BIBLE COMES ALIVE,* by Sir Charles Marston. Revell, New York City, 1937. 302 pages. Price, \$2.

This book is a popular, nontechnical presentation of some of the interesting results of recent archeological research as they touch upon the Biblical story. The author, an earnest student of the Bible, has a profound conviction on the validity of the Scriptural record. His enthusiastic efforts in the promotion and financial support of archeological work in Palestine have been prompted by his desire to assist in the re-creation of an interest and a respect for the Scriptures in an age when skepticism has shaken the confidence of many in the intrinsic value of the word of God.

The author deals briefly with the antediluvian period, Abraham and the early patriarchs, Moses and the exodus, Joshua and the conquest of Canaan. He then enters upon the main theme of the book—the recent interesting and important finds made in excavations at Lachish.

Some items in the book will need to be read with caution. Among these are chronological references, particularly those of the early periods in both Egypt and Mesopotamia. The dates given for early events are too early, in nearly all instances, and will need to be materially reduced in order to be brought in line with the best evidence of recent research. Reference is made to the indications of a flood at Ur, found by Sir Leonard Woolly, but the evidence is merely indicative of a local flood, and does not at all point to a catastrophe of such proportions as the deluge of Noah. The statement that the Sabbath seems to have been of Babylonian origin is of course entirely without proof.

On the whole, however, "The Bible Comes Alive" is a book with a message of value, and it will prove helpful to our workers.

EDWIN R. THIELE. [Instructor in Religion, Emmanuel Missionary College.]

* Elective, 1940 Ministerial Reading Course.



¶ THIS is preeminently an age of books. Never since the invention of printing have the presses of the world been so busy as now. The number of books annually published in this country and Europe is enormous.

THE ASSOCIATION FORUM

Discussions on Methods and Problems

(This column is for the exchange of candid opinion among workers, and it reflects the personal views of the writers. Contributions pertinent to the purposes of THE MINISTRY are invited, but they should not exceed 500 words.)

Pictorial Aids for Preaching

EDITOR, THE MINISTRY:

Evangelists, educators, and departmental secretaries can make their work more effective by using the services now offered by the Graphic Arts Departments in certain of our colleges. Workers who need to hold the attention of audiences or classes, or to secure the interest of souls whom they are trying to win, will be greatly aided by the choice reference and illustrative material that our students gather from current sources and organize for individualized needs. This plan serves educational institutions from the elementary grades to the university, private families, and workers in religious, social, scientific, and industrial fields of service.

The National Youth's Administration pays for the labor which college students do on "socially useful projects," and the officials have pronounced this a most desirable project. Recently the service has been adapted to the needs of our denominational work. The General Conference, division, union, and local offices, colleges, academies, church schools, sanitariums, and churches have availed themselves of these services to a considerable extent.

Students gather and classify valuable current sources of world-wide knowledge, for international understanding and good will. These include color photographs in all their natural beauty, for the appreciation of nature; and human interest stories to broaden our human sympathies. Human interest in people lays the foundation for a divine love for their souls, and that is where we can aid through our part of the program. Some of the sources are magazines such as the *National Geographic*, *Nature*, *Fortune*, *Reader's Digest*, *Review and Herald*, *Instructor*, etc. Some are classified as loose-leaf pictures in library classifying boxes, and bound in bookbinding cloth and the subject stamped on in gold. Others are bound in pictorial booklets with self-classifying labels, or bound in volumes in the school binderies.

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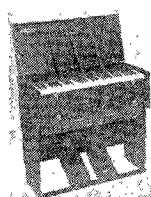
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H. SKADSHEIM. [Berrien Book Bindery.]

* Illustrated in the advertisement which appears on page 45.—EDITOR.



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MOST USEFUL.—"I find *THE MINISTRY* very inspirational and helpful. I believe it is the most useful of all the journals I receive."—*E. D. Willmott, South India Union Mission.*

INTRIGUINGLY INTERESTING.—"I just received the January number of *THE MINISTRY*. I opened it, thinking to glance it through and get a 'bird's-eye view' of the contents, then read it through later. But before I realized it, I found myself reading first some of the shorter articles, then some of the longer ones. They are all so good that once a person starts in reading, it is difficult to stop. *THE MINISTRY* is filling a very important place in the work in our field as well as in the homeland."—*J. Berger Johnson, Manager, Buenos Aires Publishing House, South America.*

INVALUABLE MEDIUM.—"THE *MINISTRY* is an invaluable medium for our working force. I think one of the chief difficulties of our evangelists is that they get into a rut in their local environment, and the regular coming of *THE MINISTRY* is a means of giving them new ideas on methods of work and the up-to-date presentation of the message. I do not think there is a single feature of *THE MINISTRY* that I would like to see lapse. Its general make-up is excellent, and the material is of a high standard."—*W. L. Emmerson, Editor, British Present Truth.*

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CAREFULLY STUDIED.—"I believe that the candid discussion of high ministerial ideals and objectives is very helpful for our workers. I also greatly appreciate the features on such topics as evangelistic, pastoral, and Bible worker methods. *THE MINISTRY* is greatly appreciated by our workers generally."—*V. E. Peugh, President, Minnesota Conference.*

FILLS PLACE.—"I have been much impressed by the fine material that we get from *THE MINISTRY* each month. It is filling a definite place in the lives of the workers in this field. I find therein many quotations, thoughts, and sermon outlines that have been a strength to me in my own ministry."—*H. W. Walker, President, Alabama-Mississippi Conference.*

DIGNIFIED-SPIRITUAL-EVANGELISTIC.—"I appreciate the way in which you keep this magazine on a dignified basis, with a spiritual atmosphere and an evangelistic objective."—*R. L. Benton, President, Southwestern Union Conference.*

THE RELIGIOUS PRESS

Valuable Current Excerpts

WAR'S FUTILITY.—The basic horror in the European crisis is that there is such a universal recognition on both sides of the futility and uselessness of a resort to arms. Nobody wins a war; everybody loses. The pope says it; all the political leaders echo it; the common man mulls upon it in his innermost being. Yet despite this realization, Europe is being harried on toward ruin. And if this ruin shall barely be escaped now—and may God grant it!—what power is there which can rescue that blood-drenched continent from the vicious cycle of double dealing, attack and counterattack, tyranny, revenge, and fostered hatreds which must in some not-distant future bring catastrophe? If the churches have an answer for that question, which millions in their despair are asking, this is the hour of all hours in human history for them to speak out with the voice of prophecy.—*Christian Century (Mod.)*, September 6.

MISSIONS CONTRASTS.—In England last year [1938] \$10,000,000 was contributed for foreign missions. Even this huge sum is but an insignificant fraction of what is spent annually for luxuries. For example, \$100,000,000 is spent for candy, \$750,000,000 for tobacco, and \$1,250,000,000 for liquor; and we are not much better in the United States.—*Watchman-Examiner*, September 7.

RELIGION AND MORALS.—Religion and morals go hand in hand: Monotheism versus polytheism; monogamy versus promiscuity. One wife, one God, one's self-respect versus many wives, many gods, disrepute. The law against adultery (Ex. 20:14), together with the amplification of it by Jesus (Matt. 5:27-32), is not the bigoted prohibition of a few religious zealots. It is an old pronouncement against what, through the ages, has been considered a crime. There is nothing new about questioning the necessity for this prohibition. That has been done by people in every age and generation. The one purpose of the law against adultery is to safeguard the institution of the home.—*R. S. Hall in Religious Digest*, September.

MOVIES MENACE.—A tract issued by the Christian Triumph Company speaks of the movies as the school where the masses are being educated, and continues:

"Judged by the standards of common morality—laying aside the Bible and all spiritual criterions—the average movie is a school of crime; and in the opinion of those who have to do with criminal classes in our cities, the movie is graduating youthful criminals by the millions, so that the handling of them is becoming one of the most difficult problems of modern life. . . . And because crime, vice, lust, immorality, and all moral corruption is what the public wants to see and is willing to pay to see exhibited, the movie magnates produce it in increasing volume."—*The Presbyterian*, August 17.

LIQUOR COSTS.—The research department of the national W.C.T.U. has made public figures which show that the costs of liquor to the nation since repeal went into effect have totaled \$25,364,509,062, thus exceeding relief costs by ten billion dollars and coming within fifteen billion dollars of the total national debt. After adding up all the revenue which the liquor industry has paid the government and labor, the W.C.T.U. reckons that liquor still has imposed a net cost on the nation of \$20,864,509,062.—*Christian Century (Mod.)*, September 6.

PAGANISTIC BLIGHT.—It is no mere coincidence that an age which has witnessed the most

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By JAMES EARL SHULTZ

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Nashville, Tennessee

widespread and thoroughgoing repudiation of Christian beliefs is plagued by the most fanatical and the crudest sort of beliefs and superstitions. Strictly speaking, the conflict today is not between religion and irreligion, but between rival faiths. The most terrible thing about the new paganism is its presuppositions, its beliefs.—*Christian Century (Mod.)*, August 2.

PALESTINIAN SITUATION.—After many futile attempts to reconcile the differences between Arabs and Jews in Palestine, Great Britain, the mandate power, has decided to establish in that land a self-governing dominion. The proposal has been set forth in a White Paper, which seeks to meet, as far as possible, the conflicting claims and interests of the two Semitic races chiefly concerned. The main source of Arab discontent with existing conditions has been the avowed purpose of Zionists to secure a Jewish majority in Palestine and thus gain supreme control of its economic, cultural, and political destiny. To frustrate this purpose Arabs have demanded a complete cessation of Jewish immigration and an abandonment by the British government of assistance to Jews in the furtherance of their aims, as indicated in the Balfour Declaration. The White Paper envisages a representative government in Palestine on the basis of an Arab-Jewish population with a ratio of 2 to 1, thus giving Jews a minority status in the management of public affairs. As a concession to Jewish demands, it is proposed to admit to the Holy Land 15,000 Jewish emigrants each year for five years. This would add 75,000 to the present Jewish population of about 425,000.—*J. S. Conning in Religious Digest*, September.

VATICAN YIELDS.—Ever since the Fascist party came to power, it has been in conflict with the Vatican over the matter of the control of Italian youth. In the Lateran Treaty of 1929, the state admitted certain rights of the Holy See to dominate extrapolitical activities. Last week, Catholic Action, in its new constitution, withdraws from all political activities, secular affairs, and nonreligious matters.—*The Presbyterian*, August 17.

BAPTIST MUSIC.—Southern Baptist churches expended \$29,466,811 for all local purposes and work in 1938. Of this sum \$1,249,746 was applied on the musical program of these churches. That is to say, only 4.2 per cent of all the local expenditures of Southern churches was in the 1938 musical program of these churches.—*Watchman-Examiner (Bapt.)*, September 7.

MISSIONS APATHY.—At the recent session of the Foreign Missions Conference of North America, Dr. John R. Mott made an urgent appeal for enlarging the missionary forces. . . . He said, among other things:

"Less than 30 per cent of the Protestants in the United States and Canada are giving anything at all to foreign missions. There must be an expansion in our financial resources."—*The Presbyterian*, August 3.

CHRISTIANITY'S FREEDOM.—There are no non-Christian free countries. Neither paganism, Buddhism, Mohammedanism, nor humanistic secularism have anywhere either produced or maintained freedom. The Christian religion stands quite alone in this majestic political accomplishment. . . . Christianity, the religion of God's supreme self-revelation, alone is the religion of free men. Faith and freedom are thus inseparably one. Faith is the necessary presupposition of freedom. Freedom is the necessary consequence of faith.—*The Presbyterian*, July 13.

GREATEST BOOK.—Shakespeare has been translated complete into 12 languages, and in part into 23 languages. The word of God has been translated complete, from Genesis to Revelation, into 73 different languages; and in part, either the complete New Testament or portions of the New Testament, down to 1938, into 1,008 different languages!

When one thinks, furthermore, of the millions of homes throughout the world in which the word of God is read every day, when one thinks of the thousands of students preparing for the ministry, devoting their lives to a study of this Book, when one thinks of the hundreds of thousands of churches in which the word of God is read aloud and expounded every Lord's day to millions of people in every country, one can state without the slightest fear of being contradicted that if the greatness of a book is determined (in part) by the number of persons who have read and continue to read the volume, the word of God stands today preeminently over all other volumes that have appeared on this earth.—*Wilbur M. Smith in Moody Monthly, June.*

The President's Responsibility

(Continued from page 25)

ing them in our denominational schools. It is sometimes a good plan at camp meeting to have a Church School Tag Day, on which all church-school students wear a tag on which is written, "I am one of the 500" (or whatever enrollment goal is set for the conference). And during the evening song service it is well to flash promotional slogans, quotations, pictures, statistics, etc., on the screen.

It is impossible to win the support of the constituency to Christian education without supplying thoroughly qualified teachers. The president can do much to help attract this type of teacher. When church school teachers' wages are low and uncertain, young people of talent are not inclined to train for this line of work. The president should insist that teachers receive a proper standard of payment. In the Illinois Conference, the salaries of church school teachers are set by the conference and are comparable to the salaries of other conference workers. The rate depends entirely upon the educational qualifications and the years of teaching experience.

The conference should make certain that the churches pay their teachers promptly. If the president can arrange for their summer employment, this, perhaps as much as anything else, will draw talented teachers to the field. Naturally, all look forward with dread to summer months of unemployment. Church school work is also greatly strengthened by a policy which provides for the teachers' securing advanced educational training at regular intervals. By close contact with the educational superintendent, and with his frequent counsel and friendly cooperation, the president can help promote the all-important work of Christian education.

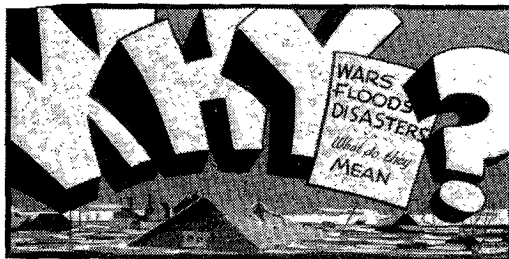


Ideals of Presentation

(Continued from page 21)

assertion. If we are not equipped personally or as an editorial office to do so, we should check with competent specialists for our own protection, and also for the necessary protec-

The Ministry, November, 1939



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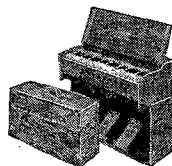
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tion of author, reader, publisher, and denomination as well. We should have a group of specialists in these various fields subject to draft upon demand. Textual verification of all quoted matter is surely such an accepted imperative as to need no discussion here.

The times demand full and accurate references for all citations. The old, loose days of general citation without giving the exact name of the book or periodical, author, page, volume, edition, or year, etc., are gone. And it is well. People today wish to check, to get the setting, and to study further. We are dutybound to meet this reasonable demand, quite apart from the high principle of the immaculate truthfulness of truth. There are faulty and unreliable editions of many old works. It is incumbent upon us to know or to find out which these are, and to see that the edition used is reliable. This is particularly true of important citations from other religious bodies or of key statements from historians, which bear upon essentials of our faith or upon prophetic interpretation. We are to be scholarly workmen. This requires time and effort, but it is one of the inescapable involvements of editorial responsibility.

Special carefulness should be exercised with all citations from the Spirit of prophecy, to see that they are not only correctly quoted and credited, but that they represent the intent—that is, to see that an excerpt is not made to violate the context or the general teaching of the gift upon the question. This question of context is most important. A seemingly strong supporting statement may be sharply modified by the context. We must be sure that the intent of the writer supports the excerpt quoted. Floating quotations and unpublished testimonies should be checked with the Ellen G. White Publications office before they are used—as such use of unpublished testimonies without authorization of the trustees is unethical. —To be concluded in December

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Editorial Defenders of the Faith

(Continued from page 10)

and nothing must ever take its place. We must not give the impression that we have something that takes the place of the Bible, and causes us to neglect the word of God. Those who do so do not heed the admonition given again and again in the Spirit of prophecy. There we are admonished continually to study the Word, and not to let anything else take the place of it.

There is another class who misuse the Testimonies. They read them, not for edification and uplift, but to prove a certain point and use that point to club someone else. They take extreme positions, read certain portions only, forget the broad view which the Testimonies

always take, and hammer away at some minor point which they for some reason consider very vital, not only for themselves, but especially for others. Their pet subject may be health reform, or the 144,000, or Melchizedek, or the daily, or sanctification, or education, or some phase of the sanctuary, or the second tithe, or any other lawful and good subject to which none could make any objection if it were presented in the right setting and with appropriate emphasis, but they present it in such a way that undue prominence is given to that which is good in itself. Many of these good people do not intend to misuse the Testimonies, but they need counsel in the right use of the gift given to this people.

We are most concerned, however, over the third class—those who neglect the Testimonies.

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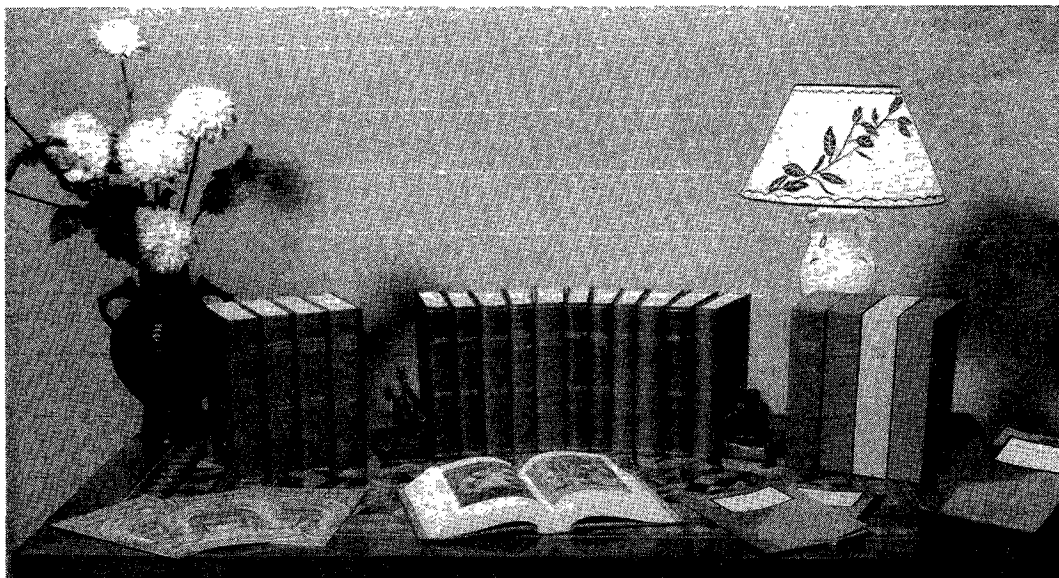
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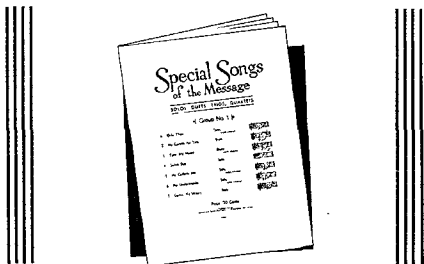
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They constitute entirely too large a class. We are firmly persuaded that only at the peril of our souls can this people neglect the messages which God has sent to us through the Spirit of prophecy. If we ever needed a pilot, we do now. We are nearing the breakers. Perilous times are ahead. For this very time the Testimonies are given. There is instruction in them that we sorely need. Those who pay lip service only, those who listen politely when the Testimonies are read, those who in their private Christian experience find no use for the messages sent from heaven, those who do not reject, but rather neglect, the warnings and admonitions contained in them—they are not merely losing precious blessings themselves, but they are encouraging an attitude and a state of mind that will not help them in the days to come.

We are not to worship the Testimonies. We are not to give them the place which belongs to the Bible only. As ministers we are not primarily sent to preach them while we neglect the Word. But while all this is true, it is also true that this gift is heaven sent, and is to be given due reverence. It behooves every minister, teacher, and editor to be deeply convinced in his own heart of the heavenly origin of the Spirit of prophecy, and then wisely to use the messages for the edification and encouragement of the church of God.

—To be concluded in December

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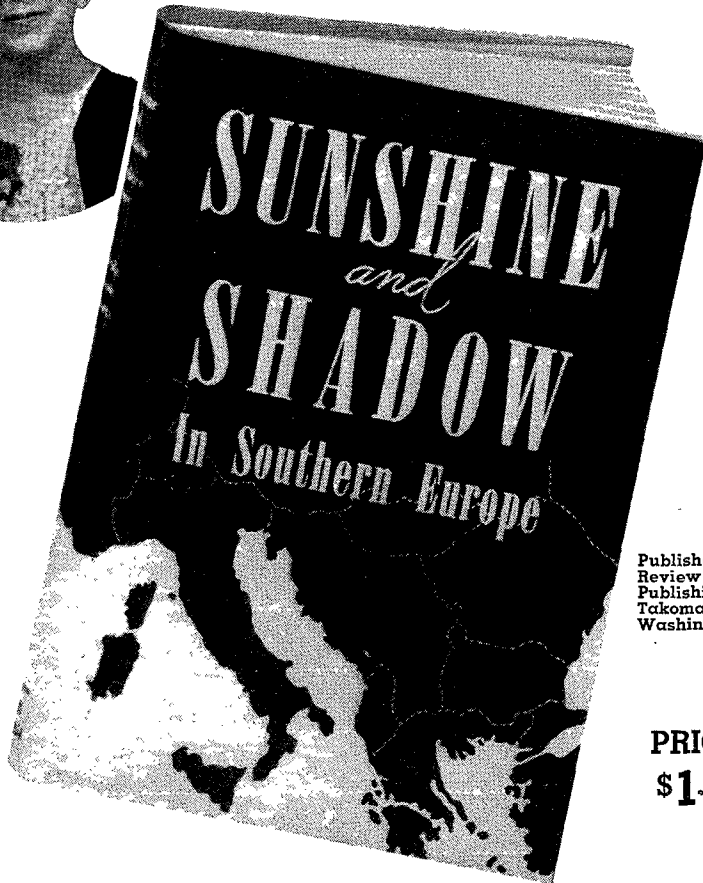
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STEADY!—We must keep our heads and guard our words in times of hysteria, with a carefulness proportionate to the seriousness of the situation. We must never forget our divinely appointed place and responsibility in the midst of a world reeling under the impact of war. We must not permit prejudice or partisan feelings to deflect us from our concern for all men—that they might be saved. We must avoid all entanglements that would compromise our witness in a crisis hour like this. We must see in the imbroglia of nations one of the “all things” that in the providence of God will turn men from setting their affections and placing their trust in the perishing things of earth. God’s mastery of affairs, and His designated outcome of the course of human history, must give courage and direction to us in the hour of encompassing gloom. We are to be bearers of light and hope and courage to men at this time.

TESTS!—The actual tests of orthodoxy imposed by some often include debatable minor points upon which the Spirit of prophecy is silent, and consequently gives us no decisive lead. Settling such minor matters to their own satisfaction, such persons would test all others by their own arbitrarily adopted measures. If the majority of our respected and experienced leaders are against them, then so much the worse for that majority. According to this few, their own convictions may properly appear in print, but that held by the majority may not so appear, because—differing from theirs—it is “unorthodox.” Such an attitude is presumptuous.

FALLACY!—The thrust is sometimes made that some of the very ones who have stumbled into sin have formerly been champions of the victorious life. But so were they of the moral law that condemned their sin. Did the preaching of the law lead anyone to violate its seventh commandment? No, it was personal failure to lay hold of God’s provided, keeping power that occasioned their fall. Similarly, it was failure to enter into the keeping power of Christ that made their moral lapse possible. It is preaching a theory of truth with the heart unsanctified by that truth that is fraught with peril. Each catastrophe that breaks out in our ranks should alarm us, and drive us still closer to Him who alone is able to keep us from falling. These catastrophes constitute flashing danger signals of increasing perils all about. Being a worker

will not save us. Christ alone saves and keeps. In Him only is there safety. Let not apathy toward emphasis upon a deeper, more triumphant, spiritual life hide behind such sad episodes. Let no one who is commissioned to prepare souls—first to stand without an intercessor when probation closes, and then to meet the Sinless One in His coming glory—lamely cite such cases as an excuse for indifference.

CRAFTSMEN!—There is joy and stimulus in meeting kindred craftsmen of this movement, such as the denominational editors assembled in recent council at headquarters. Able, loyal, hard-working, congenial—these public expositors of the message fill an exceedingly important, exacting role in this movement, especially in these troubled times. This message creates a bond of fellowship unlike any other friendships in this old world—friendships based upon the incomparable platform of truth and its effective enunciation and defense. It is an honor and a privilege to be marching side by side with skilled workmen of like precious faith. God bless our editors scattered all the way from the large home-base publishing houses out to little mission printing plants at the ends of the earth. Toiling away with one aim and one endeavor, these are among the keymen of this cause, for the printed utterances of this movement form the criterion by which it is judged.

INTERCHANGE!—Through the fellowship of books we have communion with the great minds of the past. Through books, we have interchange of thought with the trained, virile thinkers and achievers of the present. It is not always possible to meet such face to face, but it can be achieved by any and all through means of their printed works. Books sweep away the obstructing barriers of time and distance, and melt down every hindering obstacle. Here mind meets mind. Here we sit at the study table, and live and learn and grow. Indeed, this is perhaps the chief function of books. Therefore, choose the best books—books that make you think, not that do your thinking for you; books that stimulate, not that make you content; that spur to greater achievement, not that make you complacent. Select your books on the principle of purposeful planning. Systematize your selections. Sign up now for the 1940 Ministerial Reading Course as one of the imperative steps in your scheduled program for this month.

L. E. F.