

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

Vol. 12, No. 12



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(January-December, 1939) 43-47

NOTES AND NOTICES

Information and Sundry Items

THE present crisis in world affairs constitutes an arresting challenge for us as workers to put our every talent and energy into the finishing of our commissioned task. It is a mandatory summons to us, calling for complete and irrevocable rededication of life. It is a solemn reminder that only the restraining hands of the angels of peace have provided a little space of comparative peace, in recent years, in which to rapidly forward our work. It is a stern call for us to put aside every secondary, diverting matter, and concentrate every power of our being, to harness all the energies at our disposal for the rescue of lost men and women, ere the final world crash comes, when our work will end. It is an imperious notification that we live in the twilight of borrowed time, that what we do we must do quickly, before the night of chaos comes when man can no longer work. It is an announcement that we must work under emergency conditions—intensively, fervently, without red tape, perhaps with emergency tools. It is an emphatic warning to drop side lines, extraneous interests, and secondary concerns that consume time, and to eschew secondary themes that are not vital. But, above all, it remains a searching call for consecration of all we have and are—an insistent summons to seek for the spiritual power that alone will finish the work. We are to be gripped with a divine compulsion. We are to attempt extraordinary things for God, and so much the more as the final hour of human history approaches.

THE CHALLENGE OF THE CRISIS

☛ FULL announcement will shortly be made concerning the content, price, and time of release of the new book, "Counsels on Stewardship," compiled from the writings of Ellen G. White. This volume will complete the 1940 Ministerial Reading Course set, and will be available through your Book and Bible House, or your customary purchasing agency.

☛ THE moving "Appeal" from the Lincoln, Nebraska, Autumn Council, which appears on page 38, is here reproduced for the benefit of those workers who do not have access to the *Review and Herald* of October 26, and especially for our workers in overseas divisions. Beyond all controversy, the supreme question facing the advent movement in this crisis hour of human history is individual wholehearted consecration to God. It is both an individual and a collective matter. Special attention is also directed to Elder McElhany's devotional study at the Council, which appears in the November 30 issue of the *Review*.

☛ FOR your convenience an enrollment blank appears on page 21, in case the enrollment card addressed to you personally failed to reach its destination. We cordially urge all who have not thus far responded, to fill in the blank or the card and send it at once to the Ministerial Association secretary of the division in which they reside. You will not regret the investment. It is the best value ever yet offered in a Ministerial Reading Course.

☛ A FEAST of good things is in store for MINISTRY readers throughout 1940. Articles and discussions of exceptional value and pertinence are in hand and in promise. The new volume should prove the most helpful in the history of the journal. Every class of worker will be remembered, and every type of vital problem will be discussed. The suggestions of MINISTRY readers for the strengthening and betterment of this, the worker's own journal, will be welcomed by the editors.

☛ WHEN the mind becomes rigid, so that it cannot—or will not—see other than its own viewpoint, its possessor is on dangerous ground. To that degree, he becomes unsafe in his judgment, unreliable in his reasoning, and untrustworthy as a counselor.

☛ It is well to remember the experience of those who felt it necessary to put forth the human hand to steady the ark of God. There are occasionally those today who feel similarly impelled to put forth a steadying hand lest some truth be upset. But the truths of this message are in no danger so long as men diligently study the Word. Give truth a fair field and no favors, and it will ultimately and inevitably triumph.

Values of the Index (Pages 43-47)

☛ SPECIAL ATTENTION is called to the reference values of the comprehensive index to Volume 12 of THE MINISTRY, covering the issues throughout 1939. Most of our alert workers now preserve intact their files of this journal for reference, and find it of incomparable value. Nothing else compares to it in scope and comprehensiveness for denominational worker needs. It meets the requirements of all groups—city and rural, home base and mission land, evangelistic and pastoral, experienced and beginner, yes, even the ministerial student. Mention may appropriately be made that there were 94 new contributors to the 1939 volume, and that a total of 221 different writers have contributed to the columns of this journal during the last twelve months. These range all the way from native evangelists in mission lands to the several division executives overseas, and also include the most experienced and successful home-base evangelical workers, and the ablest experts and research specialists in our ranks, not to

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The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR McELHANY AND IRWIN H. EVANS

FORWARD DESPITE ALL DIFFICULTIES

By A. V. OLSON, *President of the
Southern European Division*

WHEN the children of Israel found themselves trapped before the Red Sea, with mountains obstructing their further progress to the south and the Egyptian army pressing hard upon them from the rear, God said to Moses: "Speak unto the children of Israel, that they go forward." To human eyes and reason it seemed impossible to obey these divine orders. Before them was the ocean, its waters lashed into fury by a raging wind. To advance against those mountainous billows would to all appearances mean certain death. But instead of being intimidated and overcome by the seemingly insurmountable difficulties before them, the whole camp arose and moved forward in obedience to God's command. As they did this, God opened a way through the deep waters and led them triumphantly forward to a glorious victory.

Often since that memorable day have God's faithful people found their way hedged up by legions of difficulties. Again and again it has seemed that the Christian church would be annihilated and its work destroyed. Advance has seemed impossible. But every time the church has obeyed the divine orders to go forward in spite of difficulties, God has opened a way for His people to advance.

There has never been a time when the children of God did not have to face difficulties in their efforts to promote the interests of His sacred cause. There have been periods, however, when there seemed to be fewer difficulties and less opposition. This was true for a few short years after the World War of 1914-18. A new spirit of friendliness and good will seemed to be at work among the nations. Travel and traffic increased around the earth. Times were good. And for the church, times were also good. Countries that had long been closed to the missionary were thrown wide open. From far and near came pressing calls for gospel workers. A new missionary spirit gripped the church. Gifts flowed freely into the mission treasury, and men and women

offered themselves gladly for service in the whitening fields. Rapidly the work grew and prospered.

But times have changed. The spirits of demons have sown distrust and hatred among the nations. The spirit of war is everywhere. The foreigner is hated, business is stagnant, times are hard. An anti-Christian spirit is at work in the world. In lands long known as Christian, the church is hated and persecuted. Antiforeign laws are driving missionaries from their fields. In certain areas cruel wars are scattering the believers, and laying their chapels, schools, hospitals, and other institutions in ruins. In some places, mission stations are being closed, and mission properties seized by the powers that be. Laws prohibiting the export of money from certain countries are cutting off large sections of the church from participation in the financing of foreign missions. In some fields, witnessing for Christ and winning souls for His kingdom is forbidden by law. Times are hard for the church, and they are growing harder.

These are the conditions which confront the people of the remnant church today as they endeavor to carry the third angel's message into all the world. Every day new difficulties and perplexities arise to obstruct the way. In more than one place we seem to have come to the deep waters of the Red Sea, where advance seems impossible. Under these circumstances, what are we to do? Surrender? God forbid! Like Israel of old, we must obey the divine command and go forward. The God who made a way through the deep for His people of old will also make a way for us through the waters of difficulty, if we only trust and obey Him. His promise is, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

These are times that call for courage, faith, and loyalty. With new earnestness and zeal

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ADVENTIST EDITORIAL COUNCIL

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

PROPER ATTITUDES IN OUR PUBLICATIONS

By L. H. CHRISTIAN, *Vice-President
of the General Conference*

IN giving the advent message to all the world today, we face three distinct perils, all of which are sure to increase in future years. First there is the danger that we will be too fearful and cautious, and tone down the message to please men. This danger is especially threatening in lands where there is censorship of the press and no religious freedom, or a very restricted freedom. The question in such places is: How much of the message dare we print? Shall we compromise and teach error? Shall we keep silent on such cardinal truths as the Sabbath and the second advent? These are questions which can be answered only in the fields concerned. We know the message must be given even if it costs us our lives to give it. Press censorship is not always a matter of law, but often of caprice or prejudice. Sometimes it is absolute, and disobedience may mean that we can publish no more. Let us remember that God never commanded us to give all the message at all times. Even Jesus forbade His disciples for about a year to say that He was Christ. Yet they found the way and the time to make that truth known.

Second, there is danger that we become too harsh and critical, by attacking governments and prominent personalities, or by setting forth the truth in a manner that awakens needless prejudice and opposition. This danger is near in lands where liberty abounds and where people are given to very full and free speaking. Some will ask: How much about nations and governments should our papers print, and how can we produce vigorous, up-to-date, salable publications unless we feature these things? We will answer these questions later. Here we wish first to discuss the third danger, perhaps the greatest of all—the peril that in our preaching of the message we become too political and deal too much with outside, material events and conditions.

As an illustration of this third pitfall we would mention the many Adventist articles and sermons on the question of war. Now wars and rumors of war are a sign of the times, and as the papers are full of these things, it is easy to stress them in our own publications. While we would not be radical or oppose all preaching of the signs of war, we are convinced that this is greatly overdone among us today. Jesus prophesied of

two great events—the end of the world and the destruction of Jerusalem. The latter event was right upon them in the early church; yet as far as the records go, the apostles never referred to the coming destruction of Jerusalem. It was made known in other ways, and when it came, it was an evidence to many that Jesus was a true prophet. That prophecy would have gained popularity with the Romans; yet in emphasizing the coming fate of Jerusalem it would have utterly destroyed any chance the early apostles might have had to win the Jews for Christ.

Is there not in this a lesson for us today? Why should we in preaching the signs of the second coming of Christ make war so prominent, when the early Christians seemed to have said nothing at all in public about Jesus' prophecy regarding Jerusalem? Would not our message make a much stronger appeal to thoughtful people, and would it not give less offense, if we dwelt more on the spiritual signs and on prophecies already fulfilled and avoided setting forth sensational speculations concerning war and other world events, whether present or future? It is a sure sign of weakness when editors and writers depend on pictures and articles concerning prominent rulers and nations to make their paper succeed. We can write in a telling, captivating, compelling way, and not be fanciful or extreme. We should shun all slang and sensationalism, but remember that platitudes are like deadly poison.

IN writing of the signs of our Lord's return, our editors must necessarily discuss current events. This dissertation on current events should be such as to make plain that God rules and overrules in the affairs of men. We are never to accuse or rail at government authorities or leading personalities. We are to study current events in the light of the gospel, and tell the story in such an interesting way that people will trust in God and believe yet more firmly in the second advent. What we have said concerning the discussion of current events applies also to special questions such as trade-unions or capital and labor.

"Let not those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should do in order to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in

with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. Over and over the message has been given to me that we are not to say one word, not to publish one sentence, especially by way of personalities, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble, such as never was, will come upon us, of which we have but little idea."—*Testimonies*, Vol. IX, p. 241.

The advent awakening is a movement of prophecy. The very contents of our message are such that the prophetic word becomes the basis of a large share of our teaching. For this reason we must give careful study to the best way to present the prophecies. There are in the advent message itself two outstanding prophecies concerning our time that are not yet fulfilled. One of these is the United States in prophecy. It is needful to teach this, but we submit that the less this prophecy is preached in the British Empire and in other countries, the better. We have heard many sermons on it overseas, but we never have found that they did much good. In America, too, we should be wise and careful in explaining this prophecy, for in the future it will no doubt stir up great hatred.

The other prophecy is the fall of Babylon. The question of how to tell of the failure and fall of other denominations is a very delicate one. While we have not been called as a people to interpret many prophecies concerning nations, we have been instructed to give the message that "Babylon is fallen." We know that Babylon includes mother and daughter; that is, all the major churches of modern Christianity. There is today a large church-unity movement on, perhaps the largest religious activity of our day. To pass this by in silence would be to hide our light under a bushel. We are told that the time has come when the people in many lands will "in amazement . . . hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from heaven."—*The Great Controversy*, p. 607.

It seems that the testimony, "Babylon is fallen," will bring on the last persecution. But we would not be true to duty if we neglected this important part of the advent message. However, we are to remember that the purpose of this message is to call God's people out of Babylon, lest they be partakers of her sins and receive of her plagues. We should approach this question of the fall of Babylon in the same spirit of sincere regret and sorrow in which Jesus wept over Jerusalem. Many godly men in other churches today are discouraged. They see the state of the churches, and in a spirit of pessimism believe in the downfall of the present religious body.

In giving this message concerning the fall of Babylon, what should be our attitude toward the Catholic Church? To this question we would reply, No attack should ever be made on Catholics as men or women, or even on the Pope himself. We believe, too, that the less discussion there is of the political activity of the Papacy, the better we will serve the cause of God. Those Protestants who think of the Roman question as a political issue misunderstand the gospel. It seems to us further that we should avoid stories concerning the moral depravity of the priests, the escapades of nuns. Many of these stories are not true, and to tell them excites great opposition among the Catholics. The less we endeavor to believe in the human priesthood of any church, and the more we exalt the priesthood of Christ in His sanctuary service, the more godly, honest Catholics we will win.

In preaching Christ to mankind, our purpose is not social or political reform, nor is it neighborhood betterment or even education or culture, though all these good things might be by-products of accepting the message. This being true, we are not to deal with controverted political or international issues in our publications. We search the New Testament in vain for a single instance in which the apostles discussed such questions. While Adventists are to be loyal citizens of their respective countries, and while they have all the rights of good citizens, their calling is not to engage in party politics or struggles. In view of all this, it is very evident that all criticism of every government and every kind of government should be avoided. The apostle Paul exhorts us to pray for kings and for all who are in authority, but never in the Scriptures are we told to condemn governments. Even Christ when He stood before Pilate was most considerate, and won that unjust ruler by the kind words: "Thou couldst have no power *at all* against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin." John 19:10, 11.

IN dealing with governments and government officials, we should remember this respectful attitude of our Saviour. We would refer again to articles on the Bible prophecies. The remnant church itself is a fulfillment of many prophecies. In our writing we give much attention to prophetic exposition. It is fortunate that through the years we have dealt very little with the specific details of how future prophecies were to be fulfilled. The Adventist position is that no writer should ever do this unless he understands and accepts the Adventist principles of prophetic interpretation. We are to study prophecy, but we are never, ourselves, to prophesy. Nor are we ever to make literal prophecies symbolic, or symbolic prophecies literal.

No editor or preacher should ever indulge in speculative, detailed presentations of how prophecies will be fulfilled in the future. Such questions as the beast from the bottomless pit, certain aspects of Armageddon, parts of Revelation 17 or Daniel 11, with other prophecies the fulfillment of which is yet future, should be handled with great reserve, and should never be made the basis of sensational accounts of things to come. What has been said applies also to prophecies concerning various Old Testament nations. How many unfortunate statements were made here and there, for instance, during the recent war between Italy and Ethiopia. We found some who took whole prophecies concerning Ethiopia that were fulfilled more than two thousand years ago, and applied them to our day. We should beware of all fads and all fanciful interpretations. Idle speculations concerning prophecies about such countries as Edom, Moab, and Tyrus, applied to modern nations like Japan, Great Britain, and others, are positively pernicious.

Another item that should be discussed is our relation to civilization in general, and especially to the ignorance, poverty, and superstition that are seen in many countries. We should make plain that every civilization is a fruit of religion. But while no civilization ever started aside from religion, the religion itself cannot be fully charged with all the crimes, poverty, and other evils of that civilization. Only editors who are citizens of the country concerning which they speak, should write about prevailing ignorance and poverty, and then only in a spirit of helpful sympathy. No editor should ever criticize the poverty or social conditions in other lands. This has been done all too often, and sometimes almost in a way that might lead people to think that editors delighted to reveal dark or muddy things.

Concerning the proper attitude of witnesses for the advent message, both today and hereafter, read "The Great Controversy," page 606. May God, through the guidance of His Spirit in His church, grant our faithful editors the wisdom and courage needed today.

"Listening in" on the Discussions

• • • CAREFULNESS OF UTTERANCE.—Really, brethren, we may not realize it, but what we put into a book or in a periodical may very seriously affect the well-being, the liberties, and perhaps the lives, of our fellow believers in other countries of the world. It's all right, I think, for any man who wants to be a martyr to assume that role. But I don't believe that I have a right to force martyrdom upon any of my fellow believers in other parts of the world because of the course which I pursue. We are living in a time when a great deal is

said about academic freedom. You know what that term means. It means the right of the teacher to teach anything he pleases, with no barriers or restrictions. I sometimes wonder if the same idea prevails—that we must have editorial freedom, so that an editor can say anything he pleases. I don't believe a Seventh-day Adventist editor can very well take that position. There are some countries in the world in which we can say just about what we please, and at least for the time being there would be no difficulty. But we ought to write and speak always with the thought in mind that what we are writing will be filed away in the archives of many of the governments of earth, and some of our fellow believers in other countries may be called up to answer for what we have written or said.

Another thing, I think we ought to keep out of the field of prophesying. I remember the experience of one of our evangelists. I was president of a local conference in which he was holding a large effort. We had provided him with the finest kind of equipment. He had a tent pitched right down in the center of the city, and had a large interest. One night that man in his enthusiasm—this was back during the days of the World War—ventured to prophesy. He said that in six weeks' time the British would be in Constantinople. But in six weeks' time the British had picked up bag and baggage and were sailing away. The public put that man down as a false prophet. He was discredited in their eyes. Brethren, we don't know what will happen in six weeks' time in any situation. I believe there is a vast difference between interpreting fulfilled prophecy and venturing into the field of unfulfilled prophecy.—J. L. McELHANY, *President of the General Conference.*

• • • SPECULATION AND PROPHECY.—If there is anything that makes me feel wrathful at my brethren, it is indulgence in speculating on what is going to take place in the future. Perhaps I am just envious of their ability to see into the future, because I am not endowed with such powers! I will not take time to reminisce on the unreasonable predictions that have been made at different times in our journals, telling just exactly how things were going to come out. During the World War someone wrote exactly how Turkey was going to walk across that famous bridge and get into the Holy Land, and how, when the League of Nations was set up, the pope was going to be sitting at the head of the table. Then the interchurch world movement came along. There were those who saw in that the final conclusion of everything in the way of union of church and state, and so forth. I am reminded of the statement made by Sir Isaac Newton in his "Observations on Prophecies," a very interesting volume. He observed that the folly of some interpreters

of prophecy has been that they sought to foretell events by the prophecies, as though God had made prophets of them, and thus they brought the prophecies into great disrepute. I believe, brethren, that that statement made a long time ago is very excellent counsel for us living right down here today. We bring the prophecies into great disrepute when we seek to bring out the fine details of matters that no one can hope to know about—things that may seem plausible today and preposterous tomorrow.—F. D. NICHOL, *Editor, Present Truth*.

• • • CAREFULNESS IN EXPRESSION.

—I think there is a way of presenting some of our doctrines without being too specific. For instance, we know that war is one of the signs of the times, but it is only one. We sometimes put so much emphasis on it, that it would appear to be the only one. It has been very difficult to mention war out there [China] as a sign of the times. Some time ago an editorial in the *Review* told about a survey that had been made by a group of men of some university, covering a certain number of years, which showed how wars had increased. That was a general statement. It didn't refer to any particular country. I took the information in that editorial and wrote an article on the increase of war, and we had no difficulty. Many of these things can be used so as to present our truth without pointing out specific leaders and specific countries.—JOHN OSS, *Editor, Chinese Signs of the Times*.

• • • A HUNDRED MILLION SERMONS.

—We circulate 25,000,000 copies of our missionary periodicals around the world every year. This is based on some actual figures, and then, of course, I have had to estimate the rest. But I have tried to keep my estimates conservatively low. Four sermons in each of these 25,000,000 periodicals would make 100,000,000 sermons preached to the world from missionary periodicals each year. If each minister would preach two hundred good sermons a year, or four each week, it would take half a million Seventh-day Adventist preachers from the first of January to December 31 to preach those 100,000,000 sermons. Now we don't have that many preachers. That to me makes our missionary periodicals of tremendous value. Our people take these papers by faith. Whenever people pick up a *Signs* or a *Watchman* or a *Liberty* or whatever paper it may be, they accept its message as containing the living word of truth, and they pass it on to help some poor soul to know more about Jesus. That brings the thought strongly before us of the tremendous importance of this literature work. If our people who are so anxious for the speedy, onward march of this advent cause would put forth just a little more effort, I believe we

could increase this 25,000,000 to 100,000,000 around the world field. I trust that our editors will plan to greatly strengthen and increase the circulation of the printed page.—STEEN RASMUSSEN, *Secretary, Home Missionary Department, General Conference*.

Editorial Defenders of the Faith—2

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

In article No. 1, Professor Andreasen set forth several guiding principles which show how our editors and periodicals may be defenders of the faith. Near the close, he pointed out certain landmarks which all workers would do well to keep in mind. Those discussed were, maintaining true Fundamentalism, and the right use of the Testimonies. He continues with the next point, or the doctrine of creation.—EDITOR.

THE DOCTRINE OF CREATION.—There should be unity of doctrine in regard to creation. We are indeed united in the general proposition of a divine fiat creation, but at times we hear strange doctrines and strange scientific ideas propounded by those of a scientific bent of mind. It would be well for our editors and ministers to read the record of the Scopes trial, for there were theories and questions propounded by the opposition that have not as yet been answered by us or by anybody else.

We are people of the Bible, and in a specific sense we are people of the first chapter of Genesis. The three angels' messages call attention to "Him that made heaven and earth," that is, to the God who in the beginning created. This belief and this message are in a definite sense a challenge to the theory of evolution, and we cannot avoid the conflict that this message involves. We are not convinced that this denomination has yet formulated an adequate and satisfactory answer to the questions raised by this theory, one in harmony with the Bible account and one not at variance with scientific facts as found and as agreed upon. I am not convinced that it is our duty to present to the world a complete scientific theory that will satisfy men who have no faith in divine revelation, but neither am I convinced that any worthy object is gained by ridicule of that of which we have insufficient scientific knowledge.

I believe that much harm has been done to the cause of God by loose and incorrect statements made by those who evidently are out of their field when they speak of evolution. It is a matter of distress to hear some sermons preached which contain arguments which ridicule and show contempt. I am convinced that thinking men have been driven away from our meetings and from the truth by such preaching. The minister simply succeeds in eliminating from his audience men whom he cannot afford to drive away. When to such preaching are added other "scientific" lectures,

in which loose historical statements are made, gradually the audience is reduced to those whose intellectual level corresponds to the statements made, and we have missed an opportunity to bring the truth to those who might become pillars in the church of God.

SOMEONE will object that what has been said applies to the minister, and that this is an editors' council. Need it be stated that editors are not entirely free from letting things slip into their papers that will not stand the light of investigation? An evangelist of the type just described is likely to let some of the ideas here described influence his writings as well as his speaking, and unless the editor is on the watch, things will appear that should not. The loose and indiscriminate use of the three or four different words in the first chapter of Genesis to denote the formation of matter used, may yet arise to plague us. Eternal vigilance is needed by everyone entrusted with the editing of a paper.

We are very anxious that our ministry, teachers, and editors present a united front. Perhaps we ought to know all things, but we do not, and it is well for us to admit it. But if we have enough wisdom to know what not to say, we may yet be accounted wise. We stand as the guardians of the faith committed to this people. The truth must not be perverted and made of none effect in passing through our hands. Rather, we are to take such material as we must work with, and make it and fashion it, not merely a thing of artistic beauty, but also of intellectual and spiritual value. We are not merely makers of typographical masterpieces and immortal phrases. We are makers of lives, and on us rests the responsibility of souls. Great as is the need of artistic excellence and rhetorical beauty, it is, after all, not the mere production of an acceptable literary composition that is the goal. More, much more, thought must be given to the man for whom the paper is intended than to the paper itself.

The true editor will produce a paper that will meet the highest standards of mechanical excellence; but he will do more than this. He will fashion a document out of the heterogeneous matter submitted to him that will have unity, coherence, beauty, and appeal, and he will do this without destroying the individuality of the writers. He will not rest satisfied until he has welded into a consistent whole the production of many minds, and is able to present to his readers what he believes to be a message of unity without uniformity, a message of life unto life or of death unto death. He is a creator, a fashioner, a molder, not merely of a paper, but of words, of ideas, of life-giving messages, and in a certain sense a molder of souls. He is to receive of God and bring to men the message from heaven. His is a most vital work, equal to and in cer-

tain aspects exceeding in importance that of the minister. The qualifications of such a person must not be less than those of the minister, nor must his sense of responsibility be less.

The editor has the world for his field. He speaks to men in legislative halls; he speaks to the king on his throne afar off. His messages in a certain sense are imperishable. He speaks also to the church, and he has a very definite responsibility to its members. The editor must be a man of vision. He must consider the state of the church, and no less than the minister, he must hold himself accountable. He must never consider that his work is the production of a paper and that there his responsibility ends. Editors and ministers must work together for the upbuilding of the church. If abuses creep in, it is the work of the editor as well as of the minister to stem the tide. He must keep in close touch with the ministry and be willing to lend a helping hand whenever a problem arises.

The ministry alone can never do the work that must be done. We all need to stand together. There are things that need attention in the church, some of which I have mentioned. Shall we not study these needs together? Shall we not work together more closely than ever before, for the upbuilding of the church, for the work of the ministry, for the edification of the saints of God? We must not forget that first of all we are engaged in a spiritual work, that our aim is souls, and that in the day of God we will be held responsible for the opportunities afforded us.



The Minister

By ADLAI ALBERT ESTEB

*"He stood between the dead and the living;
and the plague was stayed."*

O LORD, we view our solemn task with dread;
Sin's awful plague, long since begun, has spread;
We haste to stay the plague, in Christ's own stead,
And stand between the living and the dead.

How many lie upon a dying bed,
How many lives are hanging on a thread,
For many now the hope of life has fled—
We stand between the living and the dead.

Behold earth's sorrows—streams of tears are shed;
Behold earth's sins—men sick in heart and head;
Behold earth's wars with rivers running red—
We stand between the living and the dead.

A race of men with sin's disease inbred,
Poor struggling, straying souls who've been misled;
To ev'ry soul, Lord, we would then be led,
To stand between the living and the dead.

Earth's starving millions must be given bread.
Before they die, these poor souls must be fed.
With holy awe Thy solemn charge we've read—
We stand between the living and the dead!

Long Beach, California.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

THE PASTOR'S YEARLY PROGRAM

By R. A. SMITHWICK, *Pastor,*
Chicago, Illinois

LIKE the weather, the pastor's duties are subjected to seasonable changes. The year's program should be divided into certain well-defined periods. The dates for annual campaigns are set by the General Conference, but local church activities, such as evangelistic efforts, cottage meetings, visiting, survey of church records, etc., are left for the pastor to work out to suit his own convenience.

EVANGELISM.—Evangelism should receive first consideration in working out the church program for the year. The most common type of evangelism is the hall or church effort, but I do not wish to narrow the term to a mere public effort. The Sabbath morning service, the midweek prayer meeting, and the cottage meeting can also serve as mediums of evangelism. In fact, the results of costly hall efforts as compared to inexpensive cottage meetings is a serious question that will merit study as time goes on. Cottage meetings involve no expense and eliminate the transportation element in our great cities. Also it is well to instruct the many strangers who attend our services on Sabbaths by giving a connected line of doctrinal, spiritual, and practical sermons, and this, too, involves no extra expense.

FOLLOW-UP.—Those who have taken the Bible training class are often in a position to follow up interested inquirers. A systematic follow-up of the work of the Harvest Ingathering singing bands is productive of much good. This is made possible by stamping the local church address on every paper which is handed out in the community. As a result of our campaign last fall, three or four families have started attending church. Some are already keeping the Sabbath and paying tithe.

CAMPAIGNS.—Campaigns are obviously with us to stay. In order to organize a short, intensive Harvest Ingathering campaign, it is necessary that all other promotional activity for that period cease. We cannot have success if we try to promote two things at the same time. When we are promoting Ingathering, we should not be holding a public effort or an auction sale for the Dorcas Society. To sponsor two or more projects at the same time weakens all our promotion, has a tendency to discourage members, and accomplishes but

little. The pastor, like the conference president, should be interested in the progress of every department of church activity, and be energetic in promoting it. Lack of interest on his part is keenly noticed and adversely affects the results of an officer whose duty it may be to lead out in a particular enterprise.

CHURCH RECORDS.—Taking a general survey of church records and laboring for the erring ones should not be confined to the closing days of each year. The end of the year is not the only time people apostatize. Each quarterly business meeting is the logical time to consider the church membership. Systematic visiting among delinquent members should precede the business meeting, so that mere reports or hearsay will not be the basis on which people's names are stricken from the records. Deacons and elders should share this responsibility along with the pastor. Other church officers or members should not be asked to take part in this field service. A good home department secretary is a valuable asset to any church in keeping alive the interest of members who would otherwise grow cold and indifferent. It is better to be a little too lenient than too hasty in dealing with apostasy; but when it is apparent that all our efforts to restore the erring ones have failed, then we must be prepared to act.

CHURCH BUDGET.—The annual church budget to provide for all local needs and cost of operating should be considered at the first of each year. A systematic and equitable plan for church expense should be adopted, and current expenses paid from cash on hand. It is easier to raise money for current and future needs than for past obligations and old debts. Some prefer to pay by the week, others by the month, while still others prefer not to pay at all. It is well to avoid frequent public appeals for church expense, although it may be necessary at times. It is well for the church board to authorize the chairman of the board of deacons to see that minor repairs that must be made throughout the year—such as restoring broken windows, burned fire grates, cupboard locks, broken plaster, etc.—are attended to. Ample funds should be provided for in the annual budget estimate.

CHURCH SCHOOL.—It may be necessary for special attention to be given to church finances

when school starts in the fall, at the first of the calendar year, and again when school is out in the spring. If the teaching force and requirements are approximately the same each year, an estimate of these requirements might be included in the church budget. Teachers should be paid promptly. The school year should not be allowed to close without their receiving their salaries in full.

NOMINATING COMMITTEE.—For the annual appointment of officers in the church, young people's society, and Sabbath school, a nominating committee must be appointed. This committee has no small task in large churches, and it is necessary that ample time be allowed. It should be appointed by the church (not the church board) either at a business meeting or at a Sabbath service. One good method which is never subjected to criticism by members is to have a large committee appointed to select the nominating committee. This committee should be appointed and ready to work not later than October 15 of each year.

SERMON PREPARATION.—It is well to vary the sermons throughout the year. Some should be doctrinal, some practical, some spiritual, and others educational. It is also well to vary one's style of presentation in order to avoid monotony. Our sermons should be of reasonable length. If we cannot say all we want to say in thirty or thirty-five minutes, then it is well to save the rest until the next Sabbath. Close the services on time. Do not inconvenience sisters who must be at home in time to prepare meals for unconverted husbands.

MONTHLY SOCIALS.—In the wintertime, a social should be planned at least once a month for the young people. They like to have the pastor play games with them. If we play with them, they will work with us. We will find them present in the singing bands at Harvest Ingathering time, if we show an interest in them at other seasons of the year.

One thing that has no place in the pastor's program is taking sides with any faction or group. If he becomes identified with one side in some issue, he ceases to be in a position to help the other side. Then he does not serve the church, but a portion of the church. The best compliment a church elder ever paid me was when he sharply criticized me for not being more committal on an issue which was sure to split the church. After justifying his position in the controversy, he said, "I do not know which side you are on." I replied, "When the time comes for me to leave this church, you will be just as uncertain which side I am on as you are now." When there is an open issue, it is usually not good diplomacy to commit oneself. It is not always necessary to tell what one thinks, and this is not deception either. It is using good judgment. Time is often a great healer of petty ills and misunderstandings. A suggestive week in a pastor's program follows.

When holding SUNDAY night meetings, it is necessary to prepare for the evening lecture. Since this may be the only public meeting during the week, it requires careful planning and preparation. If one plans to give out books or papers or secure addresses, this should be given consideration long before time for the meeting to begin. The announcements and plans for the following Sunday night should also be worked out in time.

MONDAY is a good day to relax from the grind of the week. It might be well, in the forenoon, to write a news item for the local papers concerning the meeting, and write a letter to the conference president telling him of the progress of the work during the past week. There may be other correspondence to take care of, and postcards should be sent out to the church members who were absent the previous Sabbath. This is also a good time to attend to some of the requests of the self-sacrificing wife, such as gluing the rung of a kitchen chair or repairing the iron cord. An hour or two each week is well spent in taking some kind of recreation such as volleyball, swimming, handball, tennis, and hiking. We need a change from the routine of work.

I like to spend part of TUESDAY morning in general reading at the library, and some time should be allowed during the week for reading our own denominational papers. In the afternoon there are always some interested people to visit. It is the custom in my church to have a board meeting the first Tuesday of each month, and the agenda for this meeting must be worked out.

WEDNESDAY night is prayer meeting night, and since several not of our faith attend this service, the meeting should be prepared with this in mind. The rest of the time can be given to study, reading, visiting, and possibly the giving of a Bible study.

On THURSDAY morning I usually leave home for the entire day. There are calls to be made and other duties which will take up most of the day. Our semimonthly teachers' meeting is held at the church on Thursday evening, and I stop there to attend this meeting before returning home.

FRIDAY is the day to prepare the Sabbath sermon, get the printed programs for the next Sunday night meeting into the hands of the church elders, prepare announcements, etc.

SABBATH morning the rush starts early—the grand climax of a week of rushing. There may be a baptismal class before Sabbath school, a visitors' class to teach during Sabbath school, the preaching service, and people to see after the service. Our people have been meeting the rebuffs and cold world all week, and on Sabbath they come to church to be fed spiritually. An atmosphere of reverence and happiness, with a friendly regard for one another, should be the spirit of the Sabbath service.

In large churches, unless some plan is adopted, it is hard to know who are absent from week to week. To become irregular in attendance is to grow indifferent, and such an attitude can often be avoided if a minister has a record of those who are not attending. The Sabbath school secretary can check the classes and find out who may be absent, but this is not always a safe guide. The records are not always properly made out, a member may be visiting another class, may have come late, or may attend the church service only. A check can often be made to good advantage by someone appointed to take the record from the choir loft. With the church-membership list in hand, absent members can easily be detected and the names given to the pastor at the close of the service. Where transportation and toll calls make it inadvisable to contact absent members personally each week, it is well to drop a card to those who were not in attendance and let them know they were missed. Visiting is an important part of a pastor's work.

Thus a week of a minister's life goes into history.

Conference Directory Invaluable

By MARJORIE NIXON-REY, *Michigan Conference Office Worker*

IN a conference as large as Michigan, with one hundred seven churches which have a combined membership of more than ten thousand, a comprehensive church directory is imperative if efficient and effective work is to be accomplished. Every year we issue a church directory, and invite constructive criticism from conference workers for its improvement. This directory comprises many features which are calculated to give the worker necessary information about each district, church, and isolated member in the Michigan Conference.

To secure the necessary information, blanks are sent out to the church clerks early in January of each year, asking for the location of the church, the time of services, a list of their new church and Sabbath school officers, and the leaders of the Home and School Association. As rapidly as these blanks are returned to the conference office, the respective churches are checked off the list, and those who fail to reply promptly are again asked to supply us with this information at once. As soon as the last church has reported, the blanks are taken out of their alphabetical order, assembled according to districts, and numbered with the district number.

It has also been customary in Michigan for the various departmental secretaries to send out cards asking for the new officers in their respective departments, such as the Missionary Volunteer officers, Home Missionary officers, etc. The information on these cards is then

checked against the reports sent us by the church clerks. This often helps us to discover errors in the spelling of names, in the listing of addresses, and in verifying questionable penmanship.

The first page of our directory is an index of the churches, with the page on which the information regarding each may be found. The second page gives the office address and telephone number of the conference headquarters, the executive committee, secretaries, and officers. The third page lists our educational institutions and the addresses and telephone numbers of their personnel, together with those of the union conference officials. The next page lists the church school teachers, with their addresses; and the following page gives the names, addresses, and telephone numbers of all conference workers.

Following this, the churches making up each district are listed, first alone, and then with details. In the first list, the membership of each church and the total membership of each district is given. We have found this data on memberships very helpful when fixing goals and assigning territory for campaign work.

Now we are ready for each district in detail. The upper right-hand corner of each page contains the district number and the serial page number. The churches are arranged alphabetically according to districts. Following the district number, the district leader's name, address, and telephone number, and the churches of that district are listed alphabetically. First the name of the church is given, with its membership in parenthesis, then its location and the time of services. Following this come the names of the church officers, with their addresses and telephone numbers. After the last church in that district has been listed, the conference church and isolated members in that district are added. This enables a worker to visit these isolated believers while working about in the district, and makes it possible for him to add new names, cross off the names of persons who move away, and keep the addresses up to date.

At the end of the sixteen districts are two lists of conference church and isolated members. One is arranged according to cities, and the other alphabetically by names. Wherever a worker may happen to be working, he can turn to this section of the directory and learn whether there are any isolated believers there on whom he should call. Or he can thus locate the homes of our believers where he may seek lodging or information relative to the needs of that particular locality. Every quarter, conference workers are provided with a supplement to their list which gives the names of members added and of those dropped, and in this way they keep their list current. This list includes every member of the various families listed, whereas our addressograph list includes only heads of families, to save postage.

When the stencils have all been typed, we work out a color scheme whereby every section of the directory and every district appears on different-colored paper. The pages are mimeographed, and the cover page is designed. When this directory is received by the worker, he has complete information about every church and member in his district, and every other church in the conference. When a worker from another conference comes into our field to promote various campaigns, a copy of this directory gives him valuable information that will assist him in reaching the people in the various churches and districts.

Obtaining Names in an Effort

By C. A. REEVES, *Evangelist, London, England*

THE lists of names and addresses which we receive at our public meetings are the waters in which we fish for souls. Generally speaking, the larger the number of names obtained in an effort, the larger the sphere of labor, and the greater the number of soul-winning contacts possible. As a preliminary to getting large numbers of names, we must get large congregations. Thus the kind of advertising we do and the kind of audience we attract will, to a great extent, govern the nature and the number of names secured.

Much will depend upon the one who makes the announcements. It has been found that there is a good response when the announcer stresses that a booklet which gives the gist of the evangelist's address will be sent free to all who sign the card provided. If the sermon is of sufficient interest, many will want a permanent record of it. Then during his address, the preacher should make occasional reference to some statements in the booklet or tract which is to be given away. This also stimulates a desire to obtain the booklet, and leads to more signatures.

During the announcements, we have often followed the practice of flashing a slide on the screen, inviting all to sign the card for free literature on the subject of the night's address. We attach the card to be signed to the inside front cover of the hymnbook by means of a paper clip. In these days most people carry a pen or a pencil with them; so we no longer fasten a pencil to each hymnbook. Two or three tables are placed in the foyer or vestibule, on which are cards and pencils. We have found that many have overlooked the matter while in the meeting, or have lacked a pencil, and some of these will sign as they leave. Specially chosen individuals are put in charge of these small literature tables.

In the course of a campaign there are occasions on which the evangelist can make an effort to get the names of those who regularly attend the meetings, but who have never signed

for literature or had any contact with the workers. For instance, when the subject of Revelation 13:18 is expounded, he can offer to present a bookmark which explains the meaning of the mysterious number 666 to all who sign a card for it. Again, it is a helpful and profitable practice to distribute special offering envelopes at intervals during a campaign. If space is allowed for the name and address on these envelopes, you will invariably secure the names of many who are genuinely interested.

By utilizing these methods, we secured the names of fifteen hundred people during one of our London campaigns. Our objective is the winning of souls in a greatly increased number. Therefore, we must constantly study how to secure more names. Every legitimate means must be used, and having obtained a larger number of names, may we be given grace and wisdom in our labors, that we may always realize that every name we receive is potentially a soul for the kingdom of God.

The Evangelist and Music

By H. M. S. RICHARDS, *Radio Evangelist, Pacific Union Conference*

WE need to recognize the place of the consecrated musical evangelist. We ought not to forget that almost every great evangelist of the past has linked with his name the name of a gospel singer. We think of Moody and Sankey, of Torrey and Alexander, of Billy Sunday and Rodeheaver, and of others. These men learned to work together. They were not separated or changed around every few months. Some of these evangelistic companies worked together for twenty or thirty years or longer.

In the Moody Bible Institute of Chicago, those preparing to be evangelists take two parts Bible work and one part music in their course of study. Those preparing for the work of the musical evangelist take one part Bible and two parts music. Thus, the evangelist is able to lead the music in an emergency, and the musician is able to preach if necessary.

Where no good music leader is available and the evangelist is not able to take charge of the work himself, a good amplifier may be secured and the very best records of gospel music, both instrumental and vocal, may be used in this way. I observed an evangelist who used amplified music in a large hall where he had absolutely no help of any kind. He would play several songs as the people gathered in, and then would ask the audience to join in the singing of one of the old hymns as led by the amplifier, and the meeting was very successful. Of course, this is not ideal, but it is better than no music at all or poorly rendered and poorly conducted music.

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

RETURN OF SCIENCE TO RELIGION

By FREDERICK LEE, Associate Editor,
Review and Herald

EVERYWHERE today there is disillusionment. Only a few brave souls still hold to the former extreme claims and promises of science. It is true that science can do much to make the world more comfortable and to fill it with an abundance of those materials that make for the welfare of mankind. But when science was adopted into the realm of philosophy and came near to being a religion, it utterly failed to live up to expectations. By exalting human works above divine guidance, it brought into being a wrong and debasing conception of the purpose of life.

The great machine which science has built up has begun to backfire, and men are becoming alarmed. In the early days of the nineteenth century, Comte predicted, "When science has done its complete work, it will conduct God to the frontier of the universe and bow Him out with thanks for His provisional services," and men might innocently hail such boldness with acclaim. But today, few scientists are so daring. In fact, they are rather declaring that science can complete nothing without the help and guidance of God. Men are beginning to realize that something beyond and above science is needed in the world today. Sorokin states it in the following quotation:

"Life, in order to be decently possible, needs many other values besides science: for instance, the decent behavior of its members. . . . Good and bad, sacred and profane, sinful and virtuous, harmful and beneficial, these and similar categories are perfectly heterogeneous to it and are outside of it. . . . If, therefore, science drives out the other truths within which such categories are natural, the result may be amorality, asociality, and similar phenomena which make decent social life impossible."—*Cultural and Social Dynamics*, Vol. 2, p. 120.

Carrying the domination of science to its logical conclusion, Mr. Sorokin suggests an imaginary experiment that might be finally made in order to prove certain conclusions of science:

"Suppose someone should discover a simple but terrific explosive which could easily destroy a considerable part of our planet. Scientifically, it would be the greatest discovery, but socially, the most dangerous for the very existence of mankind, because out of 1,800,000,000 human beings there certainly would be a few individuals who, being 'scientifically minded' would like to test the explosive and as a result would destroy our planet. Such an explosion would be a great triumph of science, but it would lead to the destruction of mankind."—*Ibid.*

Mr. Sorokin calls this a "half-fantastic ex-

ample," but there are many, even among scientists, who are truly alarmed at present trends. At recent congresses of scientists, the matter of the use to which scientific discoveries have been put to the detriment of mankind was seriously discussed for the first time.

Five thousand scientists from all over the world met in Richmond, Virginia, in December, 1938, to listen to 1,800 reports that were presented before members of the American Association for the Advancement of Science. Concerning this meeting a correspondent of the *New York Times* wrote:

"Among the inner councils of the leading scientists gathered here on the eve of the meeting, there is an attitude of tenseness seldom observed among men of science. World events during the past few months and the ever-gathering clouds of international discord have made scientific men realize as never before that the intellectual and moral forces of the world are faced with a race against time.

"They are aware that heroic measures must be taken by men of science, who, in their quest for the betterment of the human lot, have forged the very weapons that now threaten to destroy man and his civilization."—*New York Times*, Dec. 26, 1938.

Of this meeting, the magazine *Life* says:

"Because these 'supermen' fashion the tools with which the 'apemen' seek to destroy 5,000 years of civilization, the scientists decided at the meeting to abandon in part their traditional role as researchers in order to analyze scientifically the ills of the world and suggest remedies."—*Jan. 1, 1939.*

At a meeting of 1,200 scientists in Cambridge, England, in August, 1938, the Bishop of Winchester said in his address to the gathering: "Never in the whole history of the world have such great strides been made in knowledge in its practical applications as during the lives of most of us." He then asked: "What is going to be the outcome of all these discoveries? Are we better and happier men and women than those who lived in years of less of original thought?" The bishop, after quoting Aldous Huxley's observation, "that technological knowledge has merely provided us with more efficient means for going backward," remarked:

Man's "advance in character has not kept pace with his advance in knowledge. His intellectual and technical development has far outstripped his moral progress."—*New York Times*, Aug. 22, 1938.

The president of the British Association of Science is quoted as saying at this same meeting:

"I myself and many others who have studied this subject [evolution] with amazing thoroughness have

reached no agreement. There is no agreement among scholars now; but certain interpretations and the hopes based upon them have been tried and found wanting. The belief in progress as it was understood in the latter decades of the nineteenth century has been abandoned, and a more sober concept is taking its place. *We can scarcely modify the struggle for existence by our planning.*—*Southern Baptist Home Mission, September, 1938.*

Moral Barrenness in a Modern World

An article in *Harper's Magazine* on the subject, "What and Where Are We?" by J. W. N. Sullivan, very pointedly refers to the lack in modern science. It states in part:

"The growing feeling, extending to all classes of the community, that life is purposeless is perhaps the most significant feature of our time. That a certain section of rich pleasure seekers should have arrived at this decision is perhaps not very surprising nor very distressing. The same sort of people have made the same discovery in all ages. But speeches by educationists, sociologists, and religious teachers inform us that this feeling is creeping into all classes.

"The disillusionment has been brought about by the collapse of some of our most cherished beliefs, and this collapse has been brought about as much by modern science as by the war."—*June, 1937.*

And the *United Presbyterian* of July 28, 1938, has this to say:

"The world recession of these days in reality is moral barrenness, a spiritual dearth, and that is why the modern world has become a madhouse and monstrous happenings have become common history of the day. This bankrupt world is bankrupt spiritually, and that is why we have such an insecure world, such an insane, meaningless world, such a cruel, hard, tyrannous world. Our most tragic losses have not been material values, but spiritual; the supreme thing needed is the rebirth of God in the soul of man: thus only may he escape a blighted, joyless life, and find the sweet treasures of heaven every day."

The book, "The Return to Religion," by Dr. Henry C. Link, has been widely read. The title suggests the new trend toward religion—"back to God." Statesmen, newspapermen; college professors, and liberal leaders of the Christian church all alike declare that what the world needs today is more religion, and not less. This is the opposite view of that held by leading men of the world a few short years ago. Woodrow Wilson's statement concerning the need of religion is often quoted. Only recently it was the portion of a backpage editorial in the *United States News*. The late President is there quoted as saying:

"The sum of the whole matter is this—that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and by being made free and happy by the practices which spring out of that Spirit."—*Sept. 6, 1938.*

Not so many were ready to agree with President Wilson when this statement was made in 1923. Modern men still felt sufficient unto themselves. But the statement of the President is being recalled with effectiveness, and many today are echoing the same plea. In this same *United States News* editorial, David Lawrence makes this significant statement:

"We must seek to establish God-control as the paramount influence of everyday existence."

Many religious articles now appear in secular magazines by prominent leaders and educators, which explain why they believe in God, such as the one which recently appeared in a Sunday section of the *Washington Star*, by the scholar Dr. A. J. Cronin, who stated: "Rather than have no belief, I prefer to believe in the value of believing."—*This Week's Magazine, April 9, 1939.* Note also the statements of the well-known journalist, George E. Sokolsky, in the *Commentator* (October, 1938), in which he refers to the Bible background that built up a sturdy people in a past generation, and speaks of the need of such a religious background in our life today.

Time, referring to the President's message to Congress in January, 1939, states:

"Last week as Franklin Roosevelt delivered his message to the Seventy-sixth Congress, it was evident that he, like other liberals, had come to feel differently about religion in the world about him. His opening words were texts for sermons which were sure to be voiced in thousands of U.S. pulpits."—*Jan. 16, 1939.*

In this message the President emphasized the need of the help of religion to save democracy. Commenting on his speech, Walter Lippmann, according to *Time*, said: "Though a typical agnostic moralist, found himself obliged to declare that 'to dissociate free institutions from religion and patriotism is to render them unworkable and in the last analysis defenseless.'"—*Ibid.*

Many similar statements recently made by leaders in the land might be cited. The world of thought has been awakened as never before to the need of religion in the life. The question, How are the churches preparing to meet this astonishing change of front in regard to the Christian religion? will be considered in the next article.

SPECIAL NOTICE

TEACHERS, editors, librarians, departmental secretaries, and many others will be interested to know that bound volumes of some of our periodicals, dating back as far as 1871, are available at give-away prices. This assortment includes the *Review*, *Youth's Instructor*, *MINISTRY*, *Sabbath School Worker*, *Church Officers' Gazette*, *Life and Health*, and *Liberty*.

We are offering these periodical volumes at a nominal figure that will cover the cost of wrapping and shipping—50 cents for the *Review*, *MINISTRY*, and *Instructor*, and 25 cents for the others. (See page 36 for *MINISTRY* listings.)

Space does not permit listing the whole assortment here, but a complete list will be sent on request. Final disposition will be made of any of this stock uncalled for on December 31. So be sure your order reaches us before that time.

REVIEW AND HERALD PUBLISHING ASSN.
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CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Native Evangelism in Africa

By JAMES MALINKI, *Native M.V. Secretary,
Northern Rhodesia Mission*

THE gospel did not reach Africa as soon as it did other lands, and for ages Africa has been sleeping in the darkness of sin. Many of the people do not know how to read or write, but they can read the message that is brought to them in the life of the Missionary Volunteer, who, returning to his home in the far interior from one of the missions, lives a life far different from theirs. When he returns, he is asked: "Why do you not go to beer drinks, and spirit feasts, where many cattle are killed?" This gives the Missionary Volunteer a chance to tell his people about God and Christian living. He sings Christ to them.

The people are fond of singing, and many come to listen to the songs he sings. Thus an interest is started, and people from far and near come to hear the word of God. They want to know, "Is there really a God?" And then the wonderful story of creation is introduced. The people marvel and want to hear more. Soon a Bible class is started, and later the missionary comes to organize a band of believers in this far country. Thus are the people led to accept Christ.

The Missionary Volunteer is a power in God's hands for the people who live far from the mission centers. Primitive people cannot be reached by preaching alone, but by works and preaching. You may call them to come to a meeting, and they will come. But their hearts are back in the village where the beer pots are awaiting them. They come with their pipes and tobacco, and smoke during the meeting. While the meeting is going on, they sit and talk about village problems. When the meeting is over, they have not grasped a thing, except, perhaps, to learn from someone that Christians do not smoke and drink beer. During the meeting they grumble because they are delayed in getting back to their villages.

The only way to reach and convince these people is to translate preaching into Christian help work. They cannot read the Bible, but they can read a Christian. The life he lives and the Bible he reads to them have a great influence over them. Last month a village headman asked, "Can God really accept a man who does not know how to read?" We taught him how to repeat the Lord's prayer, and encouraged him to attend the Bible class. Now

he calls his whole village together around a big fire, and leads them in repeating the Lord's prayer.

The Missionary Volunteers are opening up the work faster than we can follow it up. Every day we receive calls for help. During the month of April and the first day of May, I was called north to visit many families and companies. Every morning and evening I taught them the better way of living. Many of them took off their bangles and earrings, and other things that a Christian should not wear. Now many who have had only a meager contact with Christianity are trying to lead others to Christ.

Even in our older churches and centers, the Missionary Volunteers are doing a great work, and the message is advancing farther and farther. Our older Missionary Volunteer organizations are divided into three sections: visiting prayer bands, singing bands, and Bible study bands, which go out each Sabbath. Every two weeks these bands alternate in visiting the villages, and the result is very good. During the week, personal work is carried on in the villages, which is much appreciated by the people. These kind acts, especially the work done for the old people, win the hearts of the people. They ask, "Why do these Christians help us for nothing?" And so they learn of the love of Christ.

We have much work yet to be done in a short time; so we ask the prayers of all workers that the Lord may raise up still more laborers with willing hearts to go forth in the spirit of Elijah, so that the work may be finished.

Facing India's Problem—No. 2

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

PROBABLY every indigenous worker and every missionary in India, including those in our own ranks, could point to examples of individuals and groups who have improved their economic and social status by becoming Christians, even though in some cases they have had to pass through severe trial. The poor, the outcaste, the socially degraded, and the economically depressed, respond more readily to the preaching of the gospel than do other classes. The missionary rejoices in winning souls from among these, for he must be no respecter of persons. But advancement in this class alone is not progress toward the

solution of the problem of self-support. A way must be found to win the economically able also.

The indigenous worker, working among his own class, naturally has some advantages over the European worker. But because of the caste situation, his efforts, except in a few of the larger cities, must be confined to the caste which he represents. The outcaste evangelist may be intellectually, culturally, and economically superior to the caste people for whom he attempts to labor, but the fact that he represents the depressed classes makes null and void all the advantages of his superior qualifications. From the human point of view, it is therefore well-nigh hopeless to look for the development of a self-propagating church in India, except as workers can be raised up within the various castes. Very little success can be achieved by sending outcastes or low castes to work for the higher castes.

An Unfortunate Attitude and Its Basis

On the whole, Christianity is looked upon by Hindus as an inferior religion accepted by inferior men and women because of the material advantages to be derived from connection with a mission organization. Unfortunately, this attitude has definite basis, for the quality of many so-called Christians is no honor to the cause of Christ. This, of course, adds to the difficulty of reaching the higher castes, who are reluctant to be associated with a community that is not considered respectable. There are evidences, however, that more and more Hindus are changing their attitude toward Christianity because of the changes and improvements that have been witnessed in the lives of converted individuals and groups.

The foreign missionary has some advantages over the indigenous evangelist. He is an outcaste, to be sure, and unclean. But his status is identical in all castes, and to the degree that he can mingle with caste people at all he can mingle equally with all. He can preach at one time to a congregation composed of sweepers and scavengers and at another time to Brahmins or other high castes. But he cannot preach at one and the same time to a congregation composed of high castes and outcastes, for they do not mingle.

India is slowly but surely changing in many respects. The caste system is gradually breaking down, or at any rate is undergoing radical changes. These caste barriers, which are now well-nigh impossible to hurdle in connection with the expansion of the church in India, may in time be removed. But at the rate the change is taking place at present, it will be a long while before there will be sufficient change to alter the prospects for evangelism. To wait for such a transformation is unthinkable. We must expect speedier developments. It would seem, therefore, that help toward the solution of the problem would lie in the increase of the

number of overseas workers who give all their energies to work among particular castes until workers could be raised up within these. How otherwise can these souls be reached? Or are they to be reached at all? In all ages and in all lands the gospel has first gone to and first been received by the poor and oppressed. But is it to be received in India by this class *only*? Is the price of becoming a Christian, and especially a member of the advent people, too great for the higher castes to pay?

The church in India cannot advance without a laity possessed of the missionary spirit. Our leaders are earnestly and diligently seeking to develop this. The duty of lay members in assisting in preaching, in keeping the houses of worship in order and in repair, in participating in various departmental campaigns and the like, is constantly being urged. Some notable successes have been achieved in this matter, and the activities of our advent believers have occasionally been the subject of comment by leaders of other denominations. But much instructional work is required to develop even a little spirit of this sort, for Indian Christians have learned to think of themselves as a community apart from the general population, and as entitled to the benefits of mission expenditure. Only in rare cases do they feel any urge to evangelize those of their own kind. This attitude of the Christian community in general also has its effect on our Adventist members, and has to be combated.

The dreadful poverty and pitiful economic misery of the people has led many of our own tenderhearted missionaries to make unwise expenditure of love and sacrifice. The question arises, Is it right to refuse all material assistance to those in distress? The underprivileged see the missionaries enjoying what seems to them to be fabulous wealth, and native workers appear to be provided for in much the same way as the rich. They think the mission must be rich. Why should they give to enrich it further? Why should they work for the mission without being well paid for their work? Many of our native evangelists have a clear understanding of this phase of the problem, and are striving earnestly to develop the missionary spirit among the members of their churches.

The church in India will grow without foreign leadership when all the members, whatever their economic, social, or educational status may be, participate in evangelism as a normal and necessary part of their Christian life. Voluntary proclamation of the message by large numbers of unpaid members would do infinitely more to create a favorable attitude toward Christianity and toward our work in particular, than could be created by paid workers. The psychological effect of such activity is great in any land, but in India it is of even greater importance and benefit than

elsewhere. But only those who have struggled for years with this matter in India realize how difficult a part of our problem it is.

Great discretion needs to be exercised in ministering to the temporal needs of prospective members as well as to those who are already members of the church. When such help depends on the personal arrangement of the worker in charge of a church or a mission, it is likely to be suddenly withdrawn when he is transferred. The beneficiaries who have not had a clear understanding of the arrangements then feel greatly aggrieved with the new workers when they receive no further aid. Discontent and murmuring arise, and sometimes a search begins for a worker or an organization that will provide that which has been withdrawn. Our work has suffered in this respect, and the mission history of other denominations records instances of entire churches and groups of converts having been lost for just such reasons.

About 9½ per cent of India's population is literate. This percentage, even if it were that high among the less-favored classes, would still be an obstacle which would make evangelistic work slow and costly. But among the depressed classes the percentage of literacy is much lower, in some cases being only 3 or 4 per cent. Comparatively little use can be made of literature in promoting the work. The Bible, the Sabbath school lessons, the hymn-book, and the writings of the Spirit of prophecy are locked-up treasures, except when opened with the help of one who can read. Clearly such a state of affairs is an obstacle which adds to the difficulty of the evangelist's task and impedes progress.

The great main religions of India do not encourage mixed congregations at public gatherings. For men and women to meet together in the same room for worship, is a procedure absolutely foreign to Hindus and Mohammedans. In fact, women are not supposed to be seen in such places. Other provision is made for Hindu women to worship their idols in the temples. Custom has such a grip on the Indian people as to be almost revered. When the Christian worker then attempts to gather a congregation of both sexes of non-Christians who have not undergone a long process of training, he undertakes that which is absolutely contrary to custom, and is repulsive to both men and women. His public work must first be for men only. His wife, if she be able and qualified to assist him, is a very important factor in his success.

The women must be regularly and faithfully visited and labored for in their homes for months or even years. When they have made some progress in Christian experience, special meetings for women can be held to take the place of public worship. After some time, a few of the bolder ones may be induced to sit in a mixed congregation in a corner especially

reserved for them. By such tardy and painful steps is the situation gradually changed until public services may be held with normal freedom. In some churches which have been organized as long as three or four years, the women, though baptized, are still very diffident about attendance at Sabbath school and other meetings.

These factors are only a few that add to the difficulty of solving India's problem. Some of them apply, no doubt, to other countries also, though perhaps not in equal degree, while others apply particularly to India. But our progress toward the solution of our problem, meager though that progress be, is still sufficient to convince us in sure and certain terms that this gospel of the kingdom in caste-ridden India is not for one class or caste alone. We are firmly convinced that we shall soon see many representatives of all classes walking in the light of the message. If we all continue to pray and labor with the zeal, earnestness, and faith of the past, we shall soon see greater triumphs than ever before.

Unoccupied Mission Areas

FOOD for serious thought is provided in the survey entitled, "Unoccupied Areas of the World," written by one of the editors of the World Dominion Movement, and appearing in the *Religious Digest* for September. The survey is written from the standpoint of occupation by any and all Protestant missions, and not of any one denomination in particular. The writer asserts that there is now one evangelical Christian to every ten of the world's population, mostly in Europe and North America. But outside this area, the proportion is one to every 105 people, very unequally distributed. Without comment we quote certain of the leading paragraphs that speak eloquently for themselves.

"The problem of these areas has to be considered in relation to the reasons which have led to their being unoccupied; namely, political, religious, climatic, linguistic, or a combination of some or all of these factors. Islam has prevented the entrance of missionaries to some lands, and made the work slow and difficult in others. Buddhism in all its strongholds presents a formidable obstacle. Growing nationalism, which supports the ancestral faiths of many lands, has closed the minds of masses to the appeal of the gospel. The intelligentsia of most lands, under the influence of materialism, syncretism, communism, and crystallized indifference, are often impervious to the gospel. . . .

"The unfinished task of evangelism, in view of the formidable character of the difficulties which confront it, may be said to be just beginning, and it has had to face in addition, innumerable other tasks which have arisen in its prosecution. It sets itself to re-create the world, and the amazing thing is that it is doing so in innumerable ways, seen and unseen. Yet the task remains a colossal one and needs to be put strongly before the whole Christian church. *There are more non-Christians in the world today than there were ten years ago.*

"Most of the missionaries and national workers are located in cities and in institutions, and the great

masses of the rural population are still largely untouched. Yet the majority of the church members in India and Africa are rural, and it is here that the basis of the church of the future is being laid. . . .

"In Asia, among 1,100,000,000 people, there are over 6,000,000 baptized Christians, and an undefined number with whom they are in close touch. Many areas are unoccupied for reasons already stated: Afghanistan, Bhutan, Nepal, Socotra, Kuria Muria, and Maldiva Islands, French and Portuguese India, Tibet, Sakhalin and Pescadores, which have a total population of 60,000,000. . . .

"Many of the so-called occupied areas are quite inadequately occupied: French Indo-China, Siam, Iraq, Arabia, Turkey; and as the recent world survey tables show, Formosa, Manchukuo, and Japan. This is especially true with regard to their rural areas. . . . A recent estimate showed 45 per cent of the Chinese Republic unoccupied by church or mission (out of the 1,608 counties 293 are fairly occupied, 206 inadequately so, and the rest not at all). . . . In Burma the problem of the evangelization of the great bulk of the population, the Buddhists, is still unsolved. India has areas with 2,000,000, 3,000,000, and even 5,000,000 unoccupied. . . . Nearly five hundred of the Indian States have no missionary occupation and only a few scattered Christians. . . .

"Above all, the great central and northern Asian plateau constitutes the greatest unoccupied area in the world. . . . We might go into greater detail and enumerate other regions of the unfinished task. . . . Details of these facts are available in recent regional surveys and handbooks, all of which go to create a picture of the magnitude of the task. This is not a situation which justifies the reduction of our efforts, but is rather a challenge to increase them."

The foregoing facts are of course presented from the standpoint of Protestantism as a whole, while we must view our task from the viewpoint of this distinctive message, which is not synonymous with Protestantism at large.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Time, An Irreplaceable Commodity

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

*"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land."*

SO runs the little verse which many of us learned in childhood. How it does emphasize the value of little things and their tremendous possibilities. These same little drops of water may increase until they become a mighty torrent to ruin an otherwise pleasant land. But, if controlled, they may become a power for good. The honeybee, a very small creature, yet a busy one, travels from the hive to the flowers, where it gathers the nectar, and back to the hive again, time after time. It is estimated that it travels a distance of 40,000 miles to make a pound of honey, and in so doing must introduce its proboscis into flowers 3,360,000 times. Its tiny

pearls of worth are gathered into a honeycomb—not for the bee, but for you and me. Little seconds make up the minutes of our hours, which in turn make up the days and months and years allotted us. How frequently we are careless in their use or in estimating their value. We perhaps do not recognize just what God intends they should be to us.

"Even today is not all thine;
Its ending none can tell.
God gives the moments one by one;
Take them and use them well."

—Anon.

The wise man says there is "a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; . . . a time to weep, and a time to laugh; . . . a time to seek, and a time to lose; . . . a time to keep silent, and a time to speak; . . . a time to love, and a time to hate; a time of war, and a time of peace." Eccl. 3:2-8. He also admonishes us to make good use of the short span of time allotted us in this life. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge nor wisdom, in the grave, whither thou goest." Eccl. 9:10. Our short span of life is described thus in the Old Testament: "We spend our years as a tale that is told." Ps. 90:9. "How frail I am. Behold, Thou hast made my days as a handbreadth; and mine age is as nothing before Thee." Ps. 39:4, 5. "All flesh is . . . as the flower of the field." Isa. 40:6.

Even though our span of life may reach the allotted "threescore years and ten" of psalm 90, we seldom think how our years have been used or should be used. Here is an estimate of the use made of those seventy years mentioned by David as being the life of a septuagenarian: Sleeping, 23 years; work, 19 years; amusements, 9 years; religious devotion, 1 year; eating, 6 years; traveling, 6 years; illness, 4 years; dressing, 2 years. Total, seventy years.

Yet you will note that there is no mention made of lost time. For instance, waiting for the man who is late to his appointment, waiting for a car or a bus, waiting for the meal to be prepared, waiting for many other things. Minutes, hours, even days and years, may be lost when they might have been utilized for some worthy purpose, if they had been controlled. How do we use these minutes which come to us day by day? Some begin the work day as late as they can, and end it as early as they can, and call it a day. What is done with the rest of their hours, none can say.

How many pearls of time are lost, how many jewels ungathered, how many brain cells unused, what eternal consequences involved, particularly when we think how many minutes there are in one year—525,600. That is a good many. But when we think of the seconds there are in a year, and then know that there are many times more seconds in

one year of our lives than there have been days since creation, we begin to get some conception of the worth of time and what a tremendous span it is. Yet withal, how brief!

As a people we know that the end is near. Of Satan, the Word says, "He knoweth that he hath but a short time;" therefore, his great wrath. How diligent we should be in the study of the Word, the testimonies of His Spirit, and the books and papers that will aid us in accomplishing our great task. There is time for study, time for prayer, time for meditation, time for souls other than our own, time for self-improvement—mentally, spiritually, physically—yet how much time is lost, never to be recovered again.

Fifteen minutes a day will enable an average reader in one year to cover ten books with an average of four hundred pages each. One could easily complete the nine volumes of the "Testimonies" in one year, by persistent use of fifteen minutes a day. Rapid readers could not only do this, but could read much else besides. It is because of our failure in these things that we become weak in intellectual power. If we take some of the minutes we have been in the habit of losing and put them "to the exchangers," then we will not be reproached by Christ for failure to return His own "with usury." The messenger of the Lord tells us:

"Our time belongs to God, every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time."—*Christ's Object Lessons*, p. 342.

The man with one talent retained it and returned it to his Master. What can you or I do with the talent of time lost? Every man and woman is given an equal amount of this precious talent every day—twenty-four hours. The rich man has no more than the poor man; the intellectual not one minute more than the dullard; the businessman no more than his clerk; the teacher no more than the student. But each is held accountable for the way in which his twenty-four hours are used. If our minutes could be measured by dollars, so that we could place a monetary value on them, it might seem different to us when we say, "I lost ten minutes today." Suppose it should mean ten dollars? What a difference! One minute, one penny, or one habit may not be much, but when multiplied it means a great deal. Again, we read:

"It is wrong to waste our time, wrong to waste our thoughts. We lose every moment that we devote to self-seeking. If every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world."—*Ministry of Healing*, p. 208.

With so much selfishness in the most of us, there must be a surprising loss of time and thought, according to this statement. Little do we know what a tremendous waste many of us make of our time. Another statement of

like import is found in Volume III of the "Testimonies." "A waste of time is a waste of intellect."—Page 146. Think of that! Now, if I realize that I lose thirty minutes today, and by so doing lose thirty units of brain power, I probably will not be so careless in losing precious minutes. If I use my time properly, my intellectual powers will be greatly strengthened, my work will be more valuable, my daily living will be better motivated, I can more thoroughly enjoy the gift of life, and I will better understand how to measure the value and necessity of watching every instant of it.

One of the chief beauties about time is its supply. Though it may be limited in years or even days, yet twenty-four hours are always provided every day. You cannot go into debt using it, you cannot waste even the next hour now, for it is kept for you. You may waste some of it, but you should remember that "God requires that which is past." When it is gone, it is gone forever, an irreplaceable talent, impossible of restoration, yet one for which we will be held responsible in the hour of God's judgment.

"Make me to know mine end, and the measure of my days," should be our prayer. When time shall merge into eternity, may He be able to say unto us concerning the use of the talent of time which He has lent us, "Well done, thou good and faithful servant."

BOOK REVIEWS

RELIGION THE DYNAMIC OF EDUCATION,* edited by Walter M. Howlett, Harper, New York City, 1929. 172 pages. Price, \$1.75.

In addition to the editor's work, this book is made up of eleven chapters, each contributed by a prominent educator who recognizes the important part which religion must take in the education of the youth.

In the chapter on "Religious and Secular Education," Dr. Luther A. Weigle says, "The full life of education and the full life of religion are bound up with one another." The contribution of former U.S. Commissioner of Education John J. Tigert on "Religion Essential to Good Citizenship" is an inspiring chapter. It is clearly shown that moral instruction requires the reinforcement of religious teaching which can be given only in the church school, and the limitation of the public school in giving such instruction is recognized.

"The New Emphasis in Public Education" is discussed by Cornelia S. Adair. The objectives set up in her discussion are very commendable, but there is a weakness, in that it is not possible to integrate these with religion, probably because she is discussing the

* Elective, 1940 Ministerial Reading Course.

question from the standpoint of education in the public schools. The valuable chapter on "The Church's Responsibility in Education" is written by a pastor of one of the Presbyterian churches in New York City. Dr. Wilbert W. White emphasizes the place of "The Bible in Education." The topic "When Is Education Religious?" is presented by Adelaide T. Case. She sums up the answer to the query in the following words:

"A well-balanced program of religious education must include Bible study and religious history. It must include an adequate presentation of the idea of God and experience of fellowship with Him. It must include emphasis on character education. It must, of course, presuppose a religious personality as teacher and friend."

Other helpful contributions are made. Among them is found the following statement by Charles A. Tuttle, a well-known lawyer:

"The supreme aim of both education and religion is the building of character. Education which has its end in mere erudition is not only imperfect, but it carries the sinister implication that mere knowledge, and not the stewardship which knowledge imposes, is the aim of living. . . . Hence, religious education comes to us as a bugle call. It invites us to look upon the child not as merely so much animation, with a stomach to fill with food and a head to fill with information, but as a spiritual being to be fitted to the environment of those moral principles which condition abundant life here and hereafter and which are the necessary reflections of a moral universe."

H. A. MORRISON, [Secretary,
Department of Education.]

CHURCH AND STATE ON THE EUROPEAN CONTINENT,* by Adolf Keller. Epworth Press, London, 1936. 382 pages. Price, six shillings.

Doctor Keller, the author of this book, is the secretary of the European Central Bureau of Inter-Church Aid, with headquarters in Geneva. His activities have enabled him for a number of years past to make the closest possible study of the changing relationships between church and state in all the countries of Europe. The book presents a field of study that should be familiar to every Adventist minister. The emergence of the idea of the almighty state, the submergence of the individual, the loss of freedom, the regulation of conduct and thought, are ideas that cannot be confined to Europe. They are permeating everywhere, and are surely effecting changes in thought and attitude.

The author has done us a service in so clearly defining the issues at stake before the churches in Europe. He gives a penetrating analysis of the roots and germs of the divergent principles of civil government operative today. He gives an insight into the psychological factors that are molding the peoples, and especially the youth, of Europe. He envisages the deep spiritual conflict that millions are being called upon to pass through.

The principal countries of Europe are dealt with individually. The development of church and state within each is outlined, and the position of the various churches presented. The names of the five chapters are as follows: I. "Continental Revolutions: Their Myths and Ideologies;" II. "Forms of Relations Between State and Church;" III. "The Church Policy of the Revolutionary States;" IV. "The Reaction of the Churches in Revolutionary States;" V. "The Significance of the Problem for the Ecumenical World."

F. G. CLIFFORD. [Departmental Secretary,
South African Union Conference.]

INSIDE EUROPE,* by John Gunther, Harper, New York City, 1938. 531 pages. Price, \$3.50.

With the words, "Accidents of personality play a great role in history," John Gunther begins the introductory note to his book, "Inside Europe." He rightly bases his work on the proposition that recent European history and developments socially, economically, and even religiously, focus in certain individuals. He therefore introduces the reader to such personalities as Hitler, Mussolini, Stalin, Laval, General Franco, the Balkan kings Zog and Carol, and many others around the circle of European nations, with the view to telling the intimate story of these leaders, giving the personal sources of their power and the reason for their impact on history.

I have read "Inside Europe" with a great deal of benefit. It is full of details and facts which greatly clarify the present situation in Europe. While some statements have already become obsolete, because of the rapidity with which events are happening, their remains the general portrayal of recent happenings which serve as a sort of encyclopedia of European events, which the intelligent reader of world affairs greatly prizes.

One who has been in Europe and who has visited the various capitals and outlying provinces, will find much in "Inside Europe" that has escaped his eyes and memory. The book has been widely read and criticized in Europe. Some countries have forbidden its circulation. It is comparatively nonpartisan in sentiment, readable in literary style, and thought provoking to the careful reader. Like many books of its character, it contains matter which is quite commonly known. However, as a concise and timely compendium of recent European happenings, it ranks high with the general reading public. The well-informed minister of the gospel should not omit this work from his reading. Once he has read a few chapters of the book, he will want to add it to his permanent library.

H. L. RUBY. [President, Central
European Division, Section II.]

* Elective, 1940 Ministerial Reading Course.

* Elective, 1940 Ministerial Reading Course.

THE PHILOSOPHY OF CHRISTIAN EDUCATION,*
by H. H. Horne. Revell, New York City,
1937. 171 pages. Price, \$1.50.

This work is the outgrowth of seven lectures given by the author to the teachers and students of a theological seminary, with the definite objective of exalting the purpose and need of Christian education. The author shows that the true philosophy of Christian education centers in Christ, and is so seen as we come to understand the philosophy and work of Jesus. Speaking of these principles, the author says of Jesus' philosophy:

"Here is a philosophy which is idealistic in its content and practical in its quality. It is the basis of Christian education. It challenges all competing world views, such as agnosticism, skepticism, materialism, naturalism, and humanism. . . . Here truth is offered not as a proposition to be accepted, but as a life to be lived. Like any philosophy, it can be neither proven nor disproven by man's reason alone, but it can be tested in man's experience, and there it shows itself to be, what countless thousands have found, the very truth of life."—Page 51.

The writings of Paul are examined to see what he thought of Christ, with the conclusion that the principles of Jesus' teaching hold all Christian thought together. They constitute

"the origin and nature of things, the intellectual basis of all Christian instruction." The theme of the book continues by examining what Jesus taught, how He taught, His individual goal as revealed by His character, and His social ideals as shown by emphasis upon the individual with his personal and group responsibilities.

The book shows the marks of a courageous, convincing author. Christlike character in the individual is the supreme purpose of Christian education. Religious education is not enough, except it be thoroughly and effectively Christian in its objectives, as well as in its results. The issues of the philosophy of Christian education are set forth in these words:

"The process of man's growth is in God and toward God. Man is never perfect but is always perfecting. And in the light of all these views we have to say that *Christian education is the perfecting of man, in the image of God, as revealed in Christ.*"—Page 167.

This book is worth careful reading by all who are interested in the eternal principles of God's word as they bear on the training of children and youth through Christian education.

J. E. WEAVER. [General Conference
Department of Education.]

* Elective, 1940 Ministerial Reading Course.

A GAIN we display the attractive announcement of the new 1940 Ministerial Reading Course books. (See pages 24, 25.) Five in all, in addition to the elective, they make a notable contribution to the worker literature of this movement—(1) more effective evangelistic methods, (2) the character and content of true preaching in the advent movement, (3) a thorough documented historical tracement of the entry of Sunday into early Christian worship, (4) our key doctrines in a new and appealing setting and approach, and (5) an assemblage of all vital counsels on stewardship from the Spirit of prophecy, some of which have not heretofore been available. Isn't this just what you need, and just what you want? If you haven't enrolled yet, sign the accompanying blank at once and mail to your *Division* Association Secretary. You will never regret the investment of time and money. You will miss much if you fail to join the denominational workers' united study group for 1940. Just sign on the dotted line, and enjoy this feast of good things. (Detach on broken line.)

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

In OVERSEAS DIVI-
SIONS, send to division
Association secretary.

Enrollment Blank

FOR THE NEW 1940 MINISTERIAL READING COURSE

ASSOCIATION SECRETARY:

You may enroll my name for membership in the 1940 M.R.C.—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of *designated books* in accordance with instructions, and upon completion report to the Association secretary in the division in which I reside. I have

chosen as my *elective*, the following:

Name

Address



Ideals of Presentation—No. 2

DIGNITY.—Obviously, dignity should characterize every printed utterance in our work. Dignity is even more imperative in the printed statement than in the spoken word. Cheap expressions, vulgarisms, slang, witticisms, or jokes have no rightful place in our literature. And our printed utterances should always be above all personal thrusts and national or racial prejudices. There should be dignity not only in expression, form, and appearance, but in spirit as well. Articles prepared in the spirit of prayer and in the spirit of the Master will ever comport with that ideal. Everything unworthy will thereby be excluded. This does not imply a flat, insipid presentation, but it does eliminate the sensational style in vogue in a certain school of journalism. It excludes the crude, the humorous, and the racy. Our practices should match our high ideals.

BALANCE.—A clear concept of our commissioned purpose as a movement, as previously surveyed, is requisite to any profitable discussion of ideals respecting balance, for the conceptions which we hold will inevitably mold our emphasis, and in consequence determine the form and scope of our presentations. The avowed purpose of this movement is to revive and focalize the truths of the ages in the supreme and final proclamation of the gospel to man. This is to be carried forward under the shadow of the climax of the ages, with sin, human achievement, and self-sufficiency at their peak. Under such tense and untoward conditions, the gospel message in its fullness, restoring the lost truths of the past, is to move forward to consummation. Surrounding and impeding our witness, earth's final, rapid movements will culminate in the supreme social, political, intellectual, and spiritual crisis of the ages—with the ultimate death decree for nonconformists, probation's close, and the second advent as the grand finale. Such is the infallibly disclosed setting for our present task and future witness. All emphases should be balanced and adjusted in the light of this supreme fact.

Needless to say, *balanced viewpoint* lies back of *balanced presentation*. There is always the tendency to emphasize the phase that particularly interests us, or that we are studying at the moment. He who is incessantly studying the law, tends, for example, to stress the legal aspect to the neglect of the provisions of grace. On the other hand, he who

is burdened over the spiritual life of the church oftentimes inclines to neglect the doctrinal framework of the message. Our presentations should be deliberately and carefully balanced. They should never separate truth from life, belief from practice, doctrine from Christian experience. All true doctrine will bear upon Christian life, and practical Christianity will enhance sound belief. This does not, on the other hand, involve or imply a weak, insipid, noncommittal presentation. Each truth should stand out with crystal clarity.

Never are we to forget that the journals which we edit as denominational editors are not our personal mouthpieces. We edit them solely in trust for the denomination. Therefore, what appears editorially and in contribution we are honorbound to edit in conformity to the clearly established positions of the denomination on every essential truth and position. What does not come within such a category should be withheld in all general papers for the public or the laity, until there is reasonable unity and approval. There should be balance in the individual article, balance in each separate issue or book, and balance in each volume of a periodical. Sometimes but a single copy of a paper falls into a stranger's hands. That copy should be representative and balanced, and should carry a lifesaving message.

We are never to forget that unity should outweigh individuality, and that it is better to wait until we can all go along together, than to precipitate division and challenge, which often results in irreparable damage. We are not to be swayed by factions or moved by self-appointed custodians of the faith. We are to function without fear or favor. We are to edit our particular organ as an inseparable part of a world voice and movement. This will automatically exclude national, sectional, or racial attitudes or antagonisms. It will similarly exclude offensive statements that have nought to do with our great commission, and that throw a minor point out of perspective.

UP-TO-DATE STYLE.—We must adapt ourselves to the predominant literary style of the time. The dull, heavy, involved phrasings of yesteryear are no longer acceptable. Simple, direct statements, short, crisp sentences that compel interest and appeal, should characterize our writing today. Individual adaptation in style is, of course, clearly demanded, dependent upon the type or class of journal—whether a missionary paper or a church

organ, whether for youth or for adults, whether general or devoted to a specialized phase of the message, whether for laymen or for the worker group.

Moreover, style will naturally and unavoidably vary according to subject matter. A matter-of-fact statement will be inappropriate if clothed in other than simple, unadorned phrasing. But the truly great themes of the message—the greatest and most exalted ever given to man to herald upon earth—call for impressiveness of expression commensurate with their majestic character. There are times when, in the course of our writing, we should rise to heights of literary eloquence proportionate to the sublimity of the truth we are seeking to present. But this should never be simulated. When we ourselves are on fire with a great theme, that fire will inevitably flame forth in our writings. Painted fire will never warm, or kindle another's flame. Artificiality is always disappointing.

Much of our writing is too tame, too commonplace, too inadequate for a time like this. Great themes demand and deserve adequate treatment, especially today. We do not seem to write as to a world on the brink of destruction. Some of the content of our papers is little different from what was published two or three decades ago; yet the last rapid movements are upon us, and an intensity from beneath has taken hold of the world. The times demand messages commensurate with the exigencies of the hour—an earnestness that grips, a perception that grasps the full force and intent of the times, an adequacy of treatment that moves the mind and heart of man. Such writing is surcharged with an undeviating purpose to warn a world, to call out and prepare a people to meet their God.

Such intensive writing is not easy. It is exacting, grueling toil. It calls for prayer, consecration, and unstinted application. It pulls upon nervous and physical vitality just as much as does public discourse, or more. Not only is the editor in this cause to warn and entreat, to expound and appeal, but his utterances are to be preeminently keyed to the hour. He is to exemplify the work and the accomplishment of that "other angel" spoken of in Revelation 18. The matchless promise that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven and lightens the earth with his glory" ("Testimonies," Vol. VII, p. 140), is not to be understood to refer merely to the quantity of literature, but to its effective character as well. A divine compulsion will be inherent in it. It will break the shackles of multiplied thousands who have been bound to the follies and fallacies of this old world. It will bring them out from Babylon, mother and daughters, to the one true church of the last days. Irresistible spiritual power and ap-

peal will be inherent in such writings, attested by the Holy Spirit.

Although the fundamental principles of writing are imperative and must be observed, the mechanics of composition should not obtrude to the hampering of expression. Some writers are so precise and rulebound as to be pedantic and stilted, colorless and formal. The article is obviously an essay, rather than a message carried as transparently as possible through the medium of words from the mind of the writer to the heart of the reader. We should strive toward the ideal in presentation, not only in our own composition, but in the preparation of manuscripts which we edit.

We are to help our contributors more effectively and adequately to express themselves. We are to develop the distinctive personality of their writings, not to pass everything between the upper and nether millstone of our own phrasing until virtually everything under our charge bears the characteristic impress of our particular editorial texture. Such editing is unsuitable and unworthy. Diversity in style and personality is requisite to the maintenance of interest.

IN SUMMATION, may we not conclude that the ideal presentation is one that meets the rightful expectations both of God and of His remnant church? The ideal presentation is one that sets forth a clear, appealing, saving message, coupled with faithful warning for its neglect or rejection. It is one that meets the technical exactions of a highly literate age, and that is so presented as to blend dignity with freshness, balance with forcefulness, accuracy with comprehensiveness, faithfulness of message with avoidance of all needless offense to nations, races, or classes in these increasingly strained and complex times; that does not needlessly jeopardize the church in other nations where restriction and oppression operate; that is conducted on principle, so that new and unforeseen problems will be solved in harmony therewith, whether there are governing rules or not, and whether or not there can be consultation with sister divisions. Thus will the difficult, delicate, but exceedingly important, work of literature production move forward under our ministry in harmony with the highest possibilities of the hour.

L. E. F.



THE commonality of us [preachers] think that we can live apart from people and yet be qualified to minister understandingly to their spiritual needs. Few of us can talk easily with the man on the street; we know nothing of the heart problems of the toiler, the selfish motives of the exploiter, the sense of shame of the libertine or the harlot, or the reckless passions of the pleasure bent—simply because we never come into close contact with their lives.—*Paul Ezra Piper.*

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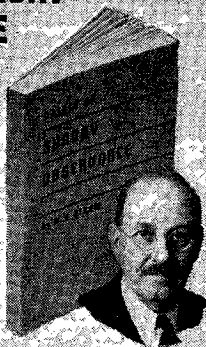
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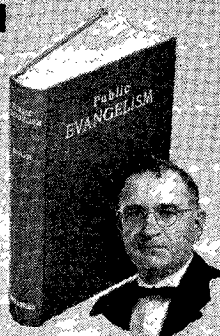
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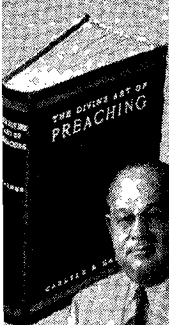
5. For Technical Efficiency

Unless we are constantly improving in our preaching and in our methods of evangelism, we are unconsciously retrograding, while we should be continually advancing. There is no such thing as standing still. We either advance or retreat.

6. For Unified Study

The larger we grow and the more widespread our forces extend denominationally, the greater the need for systematic, unified, and repeated study of the great fundamentals of Adventism. These are six sound reasons for enrolling. Use enrollment blank on page 21.

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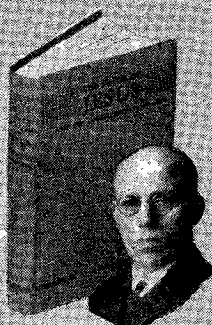


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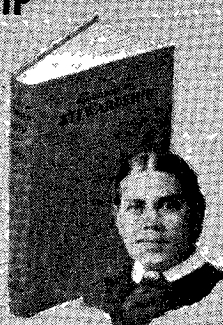
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COUNSELS ON STEWARDSHIP

By Ellen G. White
(A Compilation
in Preparation)

Presents the question of Christian stewardship of means, with emphasis upon comprehensive aspects which are sometimes forgotten. Principally from articles which have appeared in the *Review and Herald* and other publications not generally available. Bibliography points to paralleling statements in accessible volumes. Besides the more familiar subjects of tithes and offerings, such aspects of stewardship as the dangers of covetousness, speculation and investments, wills and legacies, business integrity, and the like, are considered.





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

DEVELOPMENT OF OUR MEDICAL WORK—No. 1

(Brief History From 1866-1896)

IT is interesting to note that in the bylaws of the first medical institution founded by the Seventh-day Adventists in September, 1866, Article I, Section I, states, "The object of this institute is to treat disease upon hygienic principles, and give instruction in the theory and practice of the recovery and preservation of health."—*Review and Herald*, May 28, 1867.

The denominational medical missionary year book issued in 1896, covering the development of the first thirty years, also contains statements of fundamental importance in respect to the objectives of our medical endeavor, and verifies the fact that Seventh-day Adventists have, from the beginning, sought to base all medical practice and health teaching upon a sound physiological basis.

A basic principle found in this early document states that "disease is the result of a violation of natural law, and can be radically cured only by the employment of rational measures whereby the provoking causes may be removed."—*Medical Missionary Year Book*, 1896, p. 9.

A second idea prominent in the objectives of our first medical institutions is one which modern health workers stress today, but which was little regarded in that early time; namely, "the necessity for the instruction of both the sick and the well in the principles of healthful living, so that health, when once recovered, might be maintained through the avoidance of the causes of disease."—*Ibid*.

In this same report we read the statement that "it is scarcely to be supposed that the founders of the enterprise, though persons of broad ideas and liberal minds, were able fully to comprehend the significance of the work which was inaugurated in the establishment of this first institution." In the brief span of thirty years these ideas had, through the various lines of work of the pioneers, "well-nigh encircled the globe," the record reads in this early volume, "and now is rapidly reaching out into both civilized and uncivilized regions of the earth."—*Id.*, p. 10.

Institutions or medical missions in 1896 were located in six States of the Union: Michigan,

California, Illinois, Nebraska, Oregon, and Colorado; and in nine foreign countries: Switzerland, Mexico, South, Central, and West Africa, India, Australia, South America, and Cook Island, as well as the islands of Samoa and Hawaii. To further establish the historical fact that this medical work was built on a sound scientific foundation we quote the following:

"All its methods of treatment and regimen are . . . embodied in the fact that restoration to health is not to be secured by swallowing pills, regular or irregular, nor by the use of patent medicines or nostrums, nor indeed by any other means than by the removal of the causes of disease, and the cultivation of health. The education of the invalid, and the training of the body by proper regimen, judicious diet, suitable exercise, etc., constitute the only means by which the cure of chronic maladies can be effected. To accomplish this, all the patient's habits of life must be controlled, and brought to conform to such principles as will modify his disordered propensities in the most effectual manner.

"Such a plan requires the most thoroughgoing investigation of each individual case, to facilitate which the managers of the institution have provided extensive laboratories for chemical and other lines of research, including the study of germs, or bacteria, in their relation to health and disease. Many new and important discoveries have been made in these laboratories, and the facilities thus afforded have been found to be of inestimable value in the investigation of obscure cases, and as a guide in the treatment of many classes of chronic diseases."—*Id.*, pp. 19, 20.

"The erroneous idea generally prevails that medical missionary work consists solely in the performance of surgical operations and the administration of medicine. Surgical work and the judicious use of proper remedies constitute a very important part of the duties of the medical missionary, and doubtless in many instances, the medical missionary confines his labors almost wholly to surgical work and making medicinal prescriptions. But there is much more than this to be done. The medical missionary who seeks his field among the natives of heathen lands, finds his patients laboring under superstitions of the grossest character respecting the body, its functions, its diseases, and remedies for its ailments. These must be dispelled by proper instruction. Every case scientifically treated is an object lesson which draws a contrast between good and bad methods; between science and ignorance; between Christian civilization and idolatry with its barbarism."—*Medical Missionary Journal*, Editorial, January, 1891.

This was a day when homeopathy and allopathy flourished, and pills and potions were the stock in trade of a large number of prac-

ticing physicians. Bleeding to cure disease was quite general. The following interesting comment appeared on a case study of influenza published in 1851 in a New Orleans medical journal.

"When the suitable application of the tincture of iodine and water, in the manner above recommended, does not produce well-marked and evident relief at the end of twenty-five minutes, then nothing more can be expected from a longer perseverance in its use, and the increasing cough, hoarseness, anxiety, and dyspnoea of the patient must be met by other means. In such cases, I would advise the instant abstraction of blood from both arms; if the iodine fails to give relief, then more blood may be taken from the jugular veins."—*New Orleans Medical Journal*, February, 1851.

Many thoughtful men in the profession, however, even in these years, recognized the value of physical therapy in the preservation of health and in the treatment of disease. The fact is that the methods now called physical therapy would not be so sanely used as they are today had not many members of the profession, through controlled study and investigation, safeguarded its use and saved it from the control of the quack and the charlatan. It was not until recent years, however, that the medical profession as an organization earnestly sought to develop this rational use of physical agencies through well-organized educational plans. Through all these years when the old method of practicing medicine was in mid-passage, Seventh-day Adventist institutions and the workers who went out from these institutions were equipped in varying degrees of preparation to appreciate and make use of the healing agencies of water, sunlight, rest, exercise, diet, and trust in divine power in the treatment of the sick and in teaching the principles of healthful living.

In 1896 there were forty-six physicians under the supervision of this branch of the denominational organization. Seventh-day Adventist students of medicine in the school affiliated with the University of Michigan, at Ann Arbor, numbered seventy-nine. The first school of nursing was established in 1884 under the inspiration of Dr. Kate Lindsay, who, previous to her medical course, had taken a two-year pioneer course in nursing in a New Jersey institution, where physical therapy, as well as surgery and other current approved methods, was in use. She was largely the guiding hand and inspiration in this new educational venture in the institution at Battle Creek, which was at that time under denominational guidance and leadership. In the period of twelve years following the founding of this first school, 174 graduate nurses were employed in the medical institutions which had developed during the first quarter of a century.

Health journals had also made their appearance. *Good Health*, the *Pacific Health Journal*, the *Gospel of Health*, and the *Medical Missionary* were regular Seventh-day Adventist periodicals of the day. The Medical Mis-

sionary Year Book of 1896 speaks of "our other health journals" (page 166), but we have no record or files to reveal the extent of all the health literature available from our presses at that early date.

The work continued to grow in all its branches and in all parts of the world field to such an extent that the further historical picture of the medical work in its various branches and in the various parts of the world field deserves individual record of the progress and part it played in the development of the missionary program. In subsequent reports we shall endeavor, as much as possible with the available records, to give such details as will be of interest. It will also be our endeavor as far as possible to set forth the methods and policies through which success or failure was seen in each undertaking.

History is valuable, not only as a record of progress, but to be studied, that we may be guided by the past in our plans for the future. The complete record of the medical history of this denomination would require volumes, but we will in this brief series seek to emphasize the special features of practical value to readers of the medical section of *THE MINISTRY*.

K. L. J.
H. M. W.



Association Notes

THIS December number marks two full years since the launching of the Medical Missionary Association, and the beginning of this section in *THE MINISTRY*. We trust the effort is meeting with your approval. Again we wish to express our hearty thanks to our many contributors for their cooperation, and voice our appreciation for the splendid contributions thus far given. In retrospect we find that there has been a gratifying response to our efforts to enroll members of the medical group in the Association. The reports at hand would indicate that efforts in promoting the objectives of the Association have resulted in an increase of field medical missionary activity and that these columns have been informative and inspirational. We are confident that the matter found in the general body of this journal is timely and interesting to the medical group, and spiritually helpful; and we are equally confident that the topics presented in our Association section are timely, interesting, and helpful to the gospel minister in his field of labor.

Frankly, however, we are disappointed in that all members of the Association are not reading *THE MINISTRY*. Our Medical Missionary subscription list is substantially less than our membership roster. We feel that without *THE MINISTRY*, Association members are quite out of touch with the activity and

spirit of the Association. We hope for cooperation in enlarging our membership and swelling the list of MINISTRY subscribers and readers during 1940. We earnestly invite all of our medical group to rally to the support of a project that has for its aim the promotion of every phase of our health work in a sound, ethical manner. Feel free to comment on this section. We solicit your counsel and requests.

¶ VERY definite study is being given to subject matter to be printed in these columns during the coming year. Renewed efforts will be put forth to present material that will be interesting, informative, and inspirational. Each month we shall present definite reports of specific work done by members of our medical group, and shall, as far as possible, give information regarding various methods employed and the results obtained.

Juliaca Medical Mission

¶ A LETTER from Dr. and Mrs. Clayton Potts reflects their enthusiasm and the blessing that comes in the dual services of physician, nurse, and missionary. After speaking of the increase in patients at our Juliaca, Peru, hospital, and the resultant financial success, they state: "We have a good Sabbath school every Sabbath morning, and the students preach to us after that. They are interesting to listen to. There are always several non-Adventists in attendance, besides all the patients around the patio who listen in. We had a priest here for six weeks, and after he began to get around in a wheel chair, he attended our meetings. After he was able to walk, we took him to hear Elder Olson at the school. He remarked after the service, 'That is a beautiful doctrine.' On leaving, he said that he was convinced that we were *Christianos verdaderos* (true Christians)."



Basis of Protection From Disease

By D. H. KRESS, M.D.,
Orlando, Florida

THE promise to ancient Israel was, "If thou wilt diligently hearken to the voice of the Lord thy God, . . . I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26. While this promise was given to God's people anciently, it applies with equal force to His people for all time. The Egyptians undoubtedly suffered from the diseases that afflict civilized nations today, and no doubt they were as prevalent then as they are now. The promise of freedom from these diseases was conditional. Those who obeyed God's commandments and statutes had protection. Those

who failed to obey were dealt with as were the Egyptians, regardless of what their profession may have been.

It is of interest to note some of the statutes which the Lord had given to afford protection from the diseases and curses which prevailed in Egypt. Leviticus 13 and 14 are devoted entirely to instruction regarding the course to be pursued should some contagious or infectious disease appear. The command was, "Without the camp shall his habitation be." Thus contact with the disease and the spread of it could be prevented. If mold, or a growth of germs, was observed upon the walls of a home, the house was to be emptied and shut up for seven days. After the end of seven days, it was to be inspected, and if the mold still existed, the walls were to be scraped and the place replastered. After this had been done, if the plague again made its appearance, the house was to be torn down and removed. It was unsafe to be inhabited. In this way protection was afforded from diseases which prevailed. These statutes and principles were to be made known to the Canaanites as the people of God entered their land. Moses said unto them:

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4:5-9.

In addition to observing these wise regulations as a means of protection from communicable diseases, God's people were to be separated from the habits of the Egyptians—habits which lowered the vitality of the body tissues, and thus prepared the soil for the seeds of disease. They were admonished not to walk in the way of the nations about them. The Lord gave them statutes of health which would enable them to build up the barriers of defense against such diseases. Disease germs must have soil in order to grow. They do not thrive upon healthy tissue. The vital resistance of the body tissues has to be undermined in order to make germ diseases possible. Thus it was possible for the people to live in the midst of epidemics, and claim protection from them.

In civilized countries we have had some very destructive epidemics in the past—epidemics which at times almost depopulated entire cities. Yet in the midst of these epidemics were those who were not stricken down

with them. This was no chance occurrence. The vital resistance of these people was such that germs found no suitable soil upon which to develop. There still exist diseases which are very much dreaded—pneumonia for example. Pneumonia has been termed “the old man’s friend.” It usually carries away those whose vitality is low because of age, or those in middle life who are apparently strong and robust, but whose tissues are laden with impurities.

The time was, on the island of Cuba, when yellow fever carried off the great majority of the people. The disease had been endemic for centuries. The people came to regard it as an affliction of providence over which they had no control. They were reconciled to the inevitable. After American possession, the causes were discovered. Sanitary conditions were improved. Mosquitoes, which afforded a medium for conveying the germs, were eliminated, and the disease practically disappeared. In the city of Havana not a single death has occurred from yellow fever since, whereas formerly 15,000 deaths occurred every year. The people had perished for lack of knowledge.

Not very many years ago tuberculosis was regarded in America very much as the Cubans regarded yellow fever. Whole families were wiped out. It was regarded as an affliction of providence. Yet the disease is as preventable as was yellow fever in Cuba. The people perished because those who were afflicted with the disease were not required to be separated from their friends. They ate with them and slept with them. In this way the germs of disease were communicated from one to the other. The germ of consumption is just as fatal as is the germ of yellow fever. With increased knowledge as to how this disease is communicated, it is disappearing. We have merely been carrying out the instruction given to ancient Israel—“without the camp shall his habitation be”—and by proper diet and open-air life, have built up the vitality of the body tissues.

Typhoid fever less than half a century ago was fatal in our large cities, appearing each year in epidemic form. We now know that the disease is preventable. Someone has said, “Whenever there is a death from typhoid fever, someone ought to be hanged.” When a death occurs from typhoid fever, someone is

Suggested Activities to Be Promoted

BY M.M.A. MEMBERS

1. Lectures and series of lessons in our churches and schools, planned to cover in a practical way the major principles of hygienic living.
2. Cooking demonstrations and classes in healthful cookery.
3. Home Nursing and Health Preservation classes.
4. Health-study circles, using “Ministry of Healing” as the text.
5. Demonstrations and instruction in simple treatments and in home care of the sick.
6. Lessons in first aid.
7. Health lectures before service and other clubs, fraternal organizations, parent-teacher associations, etc., using films or slides whenever possible.
8. Health education during camp meeting sessions, colporteur institutes, educational conventions, etc.
9. Health education in cooperation with evangelists in efforts.
10. School inspections as a basis for teaching health principles.
11. Specific practical lessons covering phases of healthful dietary, especially proper selection and preparation of adequate, balanced, economical meals.
12. Radio health lectures.
13. Temperance and antitobacco lectures.
14. Distribution of health literature.
15. Establishment and operation of dispensaries for the indigent sick.
16. Practical help and medical assistance for unfortunate members in the community not otherwise cared for.
17. Introduction of the sick or discouraged to the Great Physician and the blessings of communion with Him through prayer.
18. Cooperation in field medical missionary enterprises fostered by our conferences, sanitariums and schools, and our college of medicine.
19. Preparation of outlines for health lectures and the writing of timely articles on various phases of healthful living for our periodicals.
20. In overseas divisions, the fostering of the teaching of health principles wherever possible.

responsible for it. Pasteurization of milk was instituted, and other sanitary measures were employed. The back streets were looked after. Garbage was taken care of. What has been the result of all this? In 1937 there were nineteen cities in the United States with a population of over 100,000 which had not one death from typhoid fever. This is a marvelous accomplishment. We have discovered how germs of typhoid are communicated, and we have protected the people from the germs which produce the disease. Doctors in some of our large cities who have been in practice for five years have never seen a case of typhoid fever.

IN addition to observing these sanitary measures, and thus preventing the spread of germs, attention should be given to personal habits. Wrong habits lower the vitality of the tissue, and prepare the tissue soil for disease. When the children of Israel were taken from Egypt, with the promise that they would be kept free from the diseases that prevailed, they were also instructed to exercise care in the selection of food. They were not to follow the habits of eating which prevailed in Egypt. Instead of meat and fish, which they ate freely, food prepared by angel hands was provided for them. In order to fulfill to them His promises, God had to correct their physical habits. The promise to the people then, and for all time, was based upon obeying the laws of health. Only to those who obey is the promise given. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91:9-11.

Having accomplished much in lessening the prevalence of tuberculosis, pneumonia, and typhoid fever, we felt quite secure until a few years ago when a new epidemic occurred, which was most fatal. I refer to influenza. The germ which is responsible for this disease has not even been discovered yet. In fact, we do not know definitely just how the disease is communicated. It seemed to have been as prevalent in the hill country, where there was no contact with civilization, as in cities, where contact could not well be avoided. We are still fighting an enemy in ambush. We do not know when this disease may again make its appearance, or some other disease even more deadly may appear. We have no right to expect protection unless we are conscious that we have kept our body tissue unfavorable for the development of germs of disease. The time predicted is coming when "a thousand shall fall at thy side, and ten thousand at thy right hand," but the promise is, "It shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:7, 8.

It is more important to have clean tissues than it is to have clean back yards and clean

streets. The promise to the children of Israel of freedom from the diseases which prevailed in Egypt was based not merely upon the statutes which prevented the spread of the germs of disease, but upon the correction of their physical habits. The people were given food different from that which they had while in Egypt, and water out of the rock to quench their thirst. The Lord said:

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19:4-8.

When God, in order to fulfill to them His promise of freedom from disease, undertook to correct their habits of eating, "the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, *Who shall give us flesh to eat?* . . . There is nothing at all, besides this manna, before our eyes." Num. 11:4-6. The Lord granted them their desire, but "while the flesh was yet between their teeth, . . . the Lord smote the people with a very great plague." Num. 11:33.

"With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. . . . Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:5-12.

"So they did eat, and were well filled: for He gave them their own desire; they were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel." Ps. 78:29-31.

They did not merely invite disease and death, but spiritual growth was made impossible. Psalms 106:15 reads: "He gave them their request; but sent leanness into their soul."

What we eat and what we drink has very much to do with the experience of the soul and what we are spiritually. Our prayer should ever be, "Feed me with food convenient for me: lest I be full, and deny thee." And when invited to eat with sinners, it would be appropriate to offer the prayer: "Set a watch, O Lord, before my mouth; . . . and let me not eat of their dainties." Ps. 141:3, 4. God is no respecter of persons. Profession, or even prayer of itself, affords no protection from disease. Prayer for health, physical or spiritual, is not designed to persuade God to ignore His laws, but to bring us into harmony with them. The promise of Exodus 15:26 still remains true, that if we diligently hearken to the voice of God, He will protect us from all disease.

Thorough Qualification Needed

IN the innermost nature of mankind there resides an inborn desire for health, a dread of pain and suffering, and a certain pride in well-being and efficiency. The strength of this desire, however, has led to many abuses in the practice of the healing art, for the majority of laymen know very little of the science of things medical, and many faddists, quacks, and ignorant and unscrupulous persons have through the years preyed quite readily upon the public. In more recent years much effort has been made by enactment of laws to protect the public from exploitation, but it is not possible by statute to make the medical world wholly safe for the layman.

One important purpose of the counsels of the Spirit of prophecy is to save the church from many of the dangers and delusions with which we are surrounded. The instruction relating to healthful living pointed to a sound, safe path, and was intended to be an "inestimable blessing" to the church. This counsel, however, can do nothing for those who are indifferent to it, or for those who value their own opinions above the advice given.

If the counsels found in the one book, "Ministry of Healing," not to mention other invaluable counsel available, were thoroughly studied and carefully followed, what an opportunity there would be for our people who go to cultists, nostrum vendors, exploiters who have a "fake for every ache," and those who are inadequately qualified, to have a real understanding of the basic principles of health, the cause of disease, and its intelligent treatment.

Tremendous advances have been made through the years in knowledge relating to the complexity of the human body. Very high professional standards and ideals are set before our medical workers. High educational attainments are required of our students, and rightfully so. It is a solemn responsibility to deal with human life. Adequate preparation for entering the medical and nursing profession, and the field of nutrition and diet therapy, requires a comprehensive, thorough, and exact knowledge of the sciences which relate to these professions and a background of experience in their application. At the same time the individual who engages in the science and art of healing should have a deep understanding of human nature, and a conscientious regard for the patient's welfare which has its foundation in judgment and wisdom.

Treatment of the sick by "novices" is condemned in the Testimonies. Rather strong words of censure are used in referring to individuals who are not properly qualified by training and experience, yet who make bold to take the life of a human being in hand. In regard to a specific case with a tragic result, the following general admonition is given:

"It is time that something was done to prevent novices from taking the field and advocating health reform. Their works and words can be spared; for they do more injury than the wisest and most intelligent men, with the best influence they can exert, can counteract. It is impossible for the best-qualified advocates of health reform to fully relieve the minds of the public from the prejudice received through the wrong course of these extremists, and to place the great subject of health reform upon a right basis in the community where these men have figured. The door is also closed in a great measure, so that unbelievers cannot be reached by the present truth upon the Sabbath and the soon coming of our Saviour."—*Testimonies*, Vol. II, pp. 386, 387.

The highest professional standard is set before us as Seventh-day Adventist medical workers. The following striking counsel has been given, and although only the physician is named, I am confident that all will agree that this admonition is basic, and will regard it as applying equally to all who are associated in the profession.

"The physician who desires to be an acceptable coworker with Christ will strive to become efficient in every feature of his work. He will study diligently, that he may be well qualified for the responsibilities of his profession, and will constantly endeavor to reach a higher standard, seeking for increased knowledge, greater skill, and deeper discernment. Every physician should realize that he who does weak, inefficient work is not only doing injury to the sick, but is also doing injustice to his fellow physicians. The physician who is satisfied with a low standard of skill and knowledge not only belittles the medical profession, but does dishonor to Christ, the chief Physician."—*Ministry of Healing*, p. 116.

This paragraph could well be regarded as the medical worker's motto and daily aim. Such an ideal and high calling is indeed inspiring and stimulating. Should not the influence of the Christian physician and nurse be more pronounced in all our ranks—an influence for good, both physically and spiritually? The knowledge that we are engaging in a work of the "highest trust" calls for the most thorough qualification professionally, and for a most earnest seeking after God for personal godliness. Such an experience on the part of all our medical group would place them in a position to more effectively teach our people a better way, inspiring in them a confidence and an adherence to sound principles of healthful living that would bring new life and rich blessing into many churches, homes, and schools.

H. M. W.



A Touching Story of Korea

By ERNESTINE GILL, R.N., Superintendent of Nurses, Seoul Sanitarium

MANY and sad are the experiences that come to doctors and nurses who labor in these lands where the value of a life is estimated in actual dollars and cents. I especially recall a pathetic case that cannot easily be forgotten. A woman about thirty years of age was brought in by her husband to be cared

for. She was suffering from an incurable condition that caused most excruciating pain. Her husband was informed that the only way to save her life was to amputate her leg and thus prevent the progress of the disease.

We expected the husband to come the next day to make arrangements for the operation, but he failed to appear. Days slipped by and he did not come. Finally, we became quite desperate with the suffering woman on our hands, without permission to operate, or to do anything except give sedatives to provide temporary comfort.

Every day this poor, suffering woman pleaded with us to amputate her foot, until it became difficult for us to enter her room, knowing that we could give her no assurance of relief.

Repeated messages were sent to the husband, asking him to come and see us, but to no avail. After several weeks had passed, and the woman had grown decidedly worse, the husband arrived with wagon and quilts to take his wife back home. He informed us that he had decided he could get another wife more cheaply than he could have the present one treated; so he had taken another wife to his home, and he would take this woman home to die.

I cannot find words to describe the agony expressed in the eyes of that poor woman as she was carried out of the hospital and placed in the rickety old ox cart, to be exposed to cold, suffering, heartache, and mistreatment of all kinds. The pleas she made for us to save her life were so touching that we were all shedding tears before she left us. We stood by the side of the ox cart, absolutely helpless. For, after all, this woman was the personal property of her husband, and not even her own father and mother could give us permission to do what we felt should be done.

The man would not even permit us to keep her "on charity," and treat her. The sooner she died, the sooner she would be out of his way. There will come a time when these experiences will be ended, and I pray that the Lord will hasten the day when sorrow, suffering, and death will be forever blotted out.—*Far Eastern Division Outlook, August, 1939.*



Demonstration Health Talk

PRINCIPLES IN PLANNING A HEALTH TALK: The talk and demonstration outlined herewith is especially prepared for evangelistic meetings in which a fifteen or twenty minute demonstration and health talk precedes the talk given by the evangelist. It should not be given too early in the series of health talks. The confidence of the audience in the scientific accuracy of the instruction should be assured. Personal approval also should be gained before

attempting a negative talk. "Do," not "don't," should characterize the major portion of the usual health message to unbelievers. Substitution, not subtraction, should be the policy in planning such a program of health instruction. In this presentation we deviate from this principle by giving the harmful elements in tea and coffee first, following it later by a demonstration and talk on wholesome substitutes. Other caffeine beverages, such as Coca-Cola, may be included.

Health Talk Outline

SUBJECT: "Food or Stimulant?"

AIM: To discourage the use of tea and coffee.

ARTICLES FOR DEMONSTRATION: Three grains of caffeine. Glass of iced tea. Hot, strong coffee in thermos bottle. Cup and saucer, and a cover.

- I. **INTRODUCTION:** Age of nervous strain, fatigue, and overwork. Temptation to mask symptoms of fatigue instead of removing the cause. One common method through use of caffeine. Exhibit caffeine tablet. Discuss physical, mental, and habit-forming effect of caffeine.
- II. Compare coffee and tea with caffeine. Pour coffee from thermos bottle, so that audience may smell the aroma. Compare dosage in one cup of coffee with dosage of caffeine shown. Other ingredients, as tannic acid. Effect on digestive tract.
- III. **General effects.** Give statements from authorities on toxic effects and habit formation.
 1. Creates false sense of well-being.
 2. Stimulation robs body of rest.
 3. Decreases efficiency. Experiments by Voight.
 4. Acts as whip instead of food.
 5. Discomfort when omitted.
 6. Causes nervousness, palpitation, constipation.
 7. Establishes a vicious cycle.
- IV. **CONCLUSION:** Our body is the only medium through which God can reach our minds to develop character. It is our duty to abstain from any practice that does not build for strength. A loving heavenly Father has provided us with many harmless drinks. We shall demonstrate a number of these, and at our next meeting show you how to prepare them to replace the use of tea and coffee on your tables.

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MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

PRINCIPLES OF HYMN CHOICE—No. 2

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

LET us now consider some of the governing principles of aesthetics, so important in the evaluating of hymn tunes, and the basic laws of beauty as seen in operation in various tunes. It must be remembered that each hymn tune may represent more than one law. The various hymns cited as illustrations are all taken from "Christ in Song."

1. ASSOCIATION. Religious music must be free from secular associations. This principle was first enunciated when God set apart the Sabbath and made a distinction between sacred and secular time, and is also stated in the fourth commandment, where we are instructed to make a difference in the way we relate ourselves to the Sabbath and to the other six days. Just as the Sabbath may be secularized by the introduction of associations from the world, so the music which we associate with the Sabbath may be secularized by the introduction of devices which belong distinctly to secular music. Such devices are the use of dance rhythms, the excessive use of chromatic progressions, certain discordant effects, and tone qualities associated with jazz and dance orchestras.

The difficulty in the application of this law is that the same composition may have entirely different associations for different people. A musically trained person may find some hymn tunes decidedly secular in style, while to the untrained these tunes may appear to have a religious atmosphere. Secular associations disqualify hymn tunes from serving as beautiful examples of religious music. Examples in "Christ in Song" are: No. 686 ("We Lay Us Down to Sleep"), built upon the secular music of Schumann's "Traumerei;" No. 666 ("The Lord Is My Shepherd"), based upon a German secular song; No. 518 ("The Cloud and Fire") and others of this type which are too suggestive of secular marches and popular music. These are therefore disqualified from being satisfactory religious pieces.

2. UNITY. Good hymn tunes must have a unified structure. There must be a oneness of purpose throughout. Every part of the whole must have some relation to the other parts, so that the effect is that of unity. Hymn No. 682 ("Amsterdam") achieves the effect of unity by using the same melodic strain for the first, second, and fourth lines. This binds the hymn together. In No. 663 ("Bethany")

the first two measures are found repeated in the last line, and the last two measures of the hymn tune are a repetition of the seventh and eighth measures. This also brings about the effect of unity.

3. VARIETY. Devices which create the effect of unity might lead to monotony, unless relieved by variety. Variety adds to the interest. The contrast brought in by variety must be such that the unity is not destroyed. However, there must not be too much variety, or the element of diffuseness will be present. Composers are ever seeking to effectively combine these factors of unity and variety.

The beautifying effects of variety can be seen in No. 681 ("A Mighty Fortress"), in which each phrase adds something different. Unity is achieved by the repetition of the fourth and fifth measures at the close, but there is great variety in the melodies and harmonies of this tune. In fact, it contains so much variety that many consider it too difficult to sing. In No. 682 ("Amsterdam") the third line gives a touch of variety which keeps the tune from monotony. Hymn No. 261 ("Diademata") is rich in variety; it has a wealth of beautiful progressions. Notice the similarity in melodic outline in the phrases of No. 312 ("Crusader's Hymn"), and how these similarities are varied by different scale steps.

4. RESTRAINT. There should be no excess or extremes in style of composition. There must be present a certain dignity which will make one feel that there is no striving just for effect. Hymns that are too familiar or too sentimental are lacking in restraint. Hymn No. 655 ("Eventide") represents the dignity and the restraint of a good tune. There is nothing startling or excessive in this tune. A lack of restraint is seen in No. 518 ("The Cloud and Fire"), by the addition of extra notes for the instrument after the words "hovering o'er" and "just before." Tune No. 502 ("Lean on His Arms") lacks the dignity that should be found in treating this subject, and the very popular hymn, "I Come to the Garden Alone," lacks restraint. By comparing tunes Nos. 633, 634, and 635 ("Hollingside," "Refuge," and "Martyn") we can see examples of more and less restraint. In this group, No. 633 and No. 635 are much more restrained than the more sentimental No. 634.

5. **APPROPRIATENESS.** Religious music has a function to perform as part of the worship service, and it should conform to this purpose. Just as certain attitudes of reverence are expected of the worshiper in the sanctuary, so there are appropriate marks which should distinguish church music from that used for secular purposes. Church music need not always be slow, but surely it must never be frivolous or trivial. It should always be appropriate to the great themes of religion. Tunes should not be out of harmony with words. An outstanding example of lack of appropriateness is tune No. 316, usually used with the consecration hymn, "Take My Life and Let It Be." Compare this tune with No. 937 ("Hendon"), and see how much more appropriate the latter tune is.

6. **HARMONY.** The law of harmony is similar to the law of appropriateness. Church music should always be in harmony with the Christian faith. The music should harmonize with the sentiment of the words. There should be a feeling of harmony between the type of music and the occasion for which it is used. A religious message of peace and good will toward men will not be accompanied by a discordant musical setting. Fundamentalist religion will not be clothed in Modernist tone language. Harmony should pervade all sacred music. No. 320 ("Webb") is an example of simple harmony, and No. 261 ("Diademata") is an example of beautiful harmony. No. 231 ("Music in My Soul") represents a monotonous type of harmony. Both No. 503 and No. 515 ("Leaning on the Everlasting Arms" and "Tell It to Jesus") represent a shallow and monotonous harmonic structure. No. 324

("Ellacombe") represents a hymn tune of strong harmony.

7. **BALANCE.** The various parts of a hymn tune should balance one another. A sense of proportion should be felt between the sections of a composition. The phrases of a hymn tune should balance one another so as to give one a sense of satisfaction. In the presence of true art we sense the inevitable, and are conscious of a perfect balance. We feel that not a note can be changed without injury to the work. Hymn tune No. 327 ("Nicaea") represents perfect balance. The first two lines are exactly balanced in musical thought by the last two lines. This may also be noticed in Nos. 320, 318, 312, and 911, ("Webb," "Aurelia," "Crusader's Hymn," and "Austria").

8. **RHYTHM.** In all works of art, there is a recurring motive or pattern. This is what is meant by rhythm. There is a rhythm in nature, in the recurring seasons, the return of day and night, the phases of the moon, the tides, and in the heartbeat of man. So in great works of art there is a return of patterns. The pulse in music, or the successive patterns of strong and weak pulses which constantly recur, represents rhythm. Dance rhythms, or secular rhythms, are not in place in religious music. However, there should be a prevailing dignified rhythm in good sacred music. A beautiful example of strong and convincing rhythm is found in No. 335 ("Lyons") and examples of good and vital rhythm may be seen in Nos. 614, 619, 628, and 681 ("Something for Jesus," "Aurelia," "Ellacombe" and "A Mighty Fortress"). Meaningless rhythms which are of little value in expressing the



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meaning of the texts are found in Nos. 490, 522, 535, 239, 201, and 518 ("Faith Is the Victory," "He's the One," "Anywhere With Jesus," "Bring Ye All the Tithes," "My Sins Are All Taken Away," and "The Cloud and Fire").

The foregoing examples were all chosen with reference to the music, or what is known as the hymn tune. The classification as poor or weak is no reflection upon the message of the words, or upon those who happen to like any of these tunes. This is merely an explanation or an attempt to give reasons why certain tunes rank higher than others in musical value. Sentimental and religious associations with hymns have caused many hymns to continue in use though they are of doubtful musical and artistic value.

There may be other principles which govern works of art, but the foregoing laws are the general guiding principles which assist in determining values. To the extent that a hymn tune conforms to these laws, to that extent it may be judged a work of beauty. On the other hand, sacred music which violates these principles falls short of being beautiful. It may serve a certain religious function, but as a work of art it will not be recognized as beautiful, and therefore will not appeal to the aesthetic sense.

Many compositions fall short of these canons and still serve a useful purpose in the work of the church, but such music cannot be considered as great music. We are the more fortunate in our religious work if we can combine true and great works of art with the spiritual function of the church in saving souls and building them up in the faith. The Bible itself represents such a combination, for it is both a great work of literature and a great spiritual power. If the music of the church, both in evangelism and in worship, can combine the artistic with the spiritual, its appeal will be lasting and influential.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

Dispensationalism's Fallacies—No. 2

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

ONE of the best ways of meeting the dispensationalist is to convince him that the Scriptures do not support the idea of dividing Biblical history up into seven dispensations, more or less, and then meet each of the errors of dispensationalism as outlined in our former discussion. Of the seven supposed dispensations, two stand out prominently in the mind of the dispensationalist—"The Age of Law" and "The Age of Grace," or the

"Law Dispensation" and the "Grace Dispensation," based erroneously upon the following scriptures:

"For the law was given by [or through] Moses, but grace and truth came by [or through] Jesus Christ." John 1:17. "For sin shall not have dominion over you: for ye are not under law, but under grace." Rom. 6:14.

From these scriptures and others, they have drawn the conclusion that the age from Moses to Christ was an age of law, or the law dispensation, and that the age from Christ to the second advent is a grace age, or gospel dispensation; that in the former age the people were under law as a rule of life, and in the latter, the Christian is under grace, i.e., not under law as a rule of life. However, the reader will notice that John 1:17 does not speak of ages, but of channels through which grace, truth, and law came; and that Romans 6:14 does not mean "under law" as keeping that law as a rule of life, but as being under its condemnation.

I have found from experience that Romans 5:12-21 is a key passage that baffles the dispensationalist. Briefly, here are the two great heads of the human family—Adam and Christ. In Adam all die, in Christ all live. Paul says in verses 12 and 20: "Wherefore, as by one man [Adam] sin entered into the world," and "where sin abounded, grace did much more abound." This shows very clearly that the superabounding, saving power of the grace of God began away back in the Garden of Eden, and not a mere two thousand years ago. Thus there is only one age of sin, law, and grace, and no man has been saved by works or law-keeping, as may be seen from the following:

The remnant of the seed of the woman began in Eden, as recorded in Revelation 12:17. There has been a remnant according to the election of grace in every age: In the Antediluvian Age. Gen. 4:25, 26, margin. In Noah's day. Genesis 6; 7. In Abraham's day. Romans 4. Moses found grace in the sight of the Lord (Ex. 33:12-17), for the Lord was full of grace and truth. Ex. 34:6. As in the days of Elijah, so in the days of Paul, there was a remnant according to the election of grace. Rom. 11:1-6. "Neither is there salvation" through any other medium. No man in any age can boast, "for by grace are ye saved through faith; and that not of yourselves; it is the gift of God." The children of faith are counted as the seed of Abraham (Gal. 3:7), and Abraham's seed are the true heirs according to the promise. Gal. 3:29.

The believer in futurism, having accepted Rome as his guide, has added to the Scriptures in order to harmonize his two separate and distinct special dispensations. This new addition is that the Jews are God's earthly people, and that the Gentile Christians are God's heavenly people. The following brief quotations will show that this is so:

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"Some have felt a difficulty as to the sacrifices being restored; but the difficulty vanishes when it is remembered that the sacrifices will be connected with an earthly people, and an earthly temple."—*"The Blessed Hope,"* by "E.D.," p. 101. "The present gospel of the grace of God makes a receiver a heavenly saint, whereas the receiver of the gospel of the kingdom becomes an earthly saint."—*"The Second Coming of Our Lord,"* by J. H. Lowe, p. 145. (Italics author's.)

"The Sabbath was given to an earthly people, and its observance prescribed under severest penalties for disobedience. The Lord's day is kept by a heavenly people, with no legal requirements or penalties attached. The Sabbath was for Israel; the Lord's day for the church."—*"The Teaching of the So-called Plymouth Brethren: Is It Scriptural?"* by H. A. Ironside, p. 13.

There are no valid Scriptural grounds for thus adding to the Word. How sad it is to think that the dispensationalist, through the darkness of futurism, has so muddled Christendom until it has two special dispensations, two kinds of saints, two gospels, two hopes, two inheritances, thus making God a respecter of persons, and casting reproach upon His Holy name and Word. The Bible clearly represents one gospel, one Shepherd, one hope, one faith, one fold or body into which both Jews and Gentiles are baptized. Eph. 4:1-6.

There is no room for caste in God's plan. He is no respecter of persons. He "so loved" in every age. His love is infinitely broader than the measure of the dispensationalist's mind. He is wholly spiritual (John 4:24), and does not beget earthly or carnal beings. His children in all ages are spiritual, i.e., born from above. John 3:1-6. The true commonwealth of Israel (Eph. 2:11, 12) is made up of the children of faith from the beginning of the world. "In Isaac shall thy seed be called." Gen. 21:12; Gal. 4:28, 29.

Many have drawn the conclusion from the figures used for the promised seed—dust, stars—that the former indicates the earthly people and the latter the heavenly people. But that the figures have no reference to character, but to numbers, may be seen from the fact that the numbers of the people were compared to the stars in the days of Moses. (See Deut. 1:10; 10:22; 28:62; Neh. 9:23; Heb. 11:13.) Others have reasoned from Paul's statement in 1 Corinthians 10:32 that there are three classes of people. However, study will show that there are only two classes. For, said Paul, there is no difference between the Jew and the Gentile as sinners, or when baptized into the church.

There have ever been only two classes of people in all ages of the world—the seed of the woman and the seed of the serpent; the saint and the sinner; the saved and the unsaved; those who are born after the flesh and those who are born after the Spirit; the church of God and the synagogue of Satan; the children of the kingdom and the children of the wicked one; the righteous and the unrighteous; the children of light and the children of darkness.

THE RELIGIOUS PRESS

Valuable Current Excerpts

AVERAGE PREACHERS.—In our modest, violet-like way we are trying to persuade people to read more books. Businessmen, especially, too often neglect this great source of creative ideas. We like the reply made to a fellow preacher by the Reverend William Stidger, of Boston, known to thousands of people all over the country, as Bill Stidger. He's an unusually good writer, a most effective speaker, and a most likable table or golfing companion. Once he told an audience of Methodist preachers how he stepped up his ministry by reading a book a day.

After his talk, up jumped a hard-boiled critic, who said: "So you read a book a day, do you? Well, all I've got to say is that the average preacher doesn't read a book a month."

The preacher then sat down and acted as if he had settled something or other. Doctor Stidger then made the humble and modest remark: "That's exactly why he's the average preacher, my brother."—*Religious Digest, October.*

POTENT SPEECH.—Dorothy Thompson thinks that this is a good time for radio commentators to guard their speech. In her syndicated newspaper column, she writes: "The spoken word is probably more inflammatory than the written word. The human voice is a more potent conveyer of emotion than is the printed page; it is less likely to appeal to reason; it is more capable of being misunderstood. From time immemorial it has been used to sway and control masses, and this possibility has been incalculably augmented by the radio and the power of reaching millions." . . . What Miss Thompson says about the dangers of misusing the spoken word over the radio applies equally to the pulpit. In days such as these, one of the preacher's chief temptations is to soar into flights of eloquence. Eloquence is an enemy of cool thought and balanced judgment. What the pulpit needs at present is not oratory but gravity.—*Christian Century (Mod.), September 20.*

HOME MISSIONS.—Do we need home as well as foreign missions? The fact is that, while administrative requirements may call for a distinction between the two fields of service, the whole needy populations of the whole lost world form the field of the church's labor. But as to the needs of the home field, the *Christian Union Herald* gives these sobering statistics:

"There are at least one million persons of pagan religious beliefs living in this country [U.S.A.]. The Mohammedans number 200,000, the Buddhists 180,000, the Hindus 150,000, the Confucianists and Taoists 600,000. There are over 108 different languages spoken in the United States—more than sixty-six in New York City. There are sections in many of our largest cities in which the English language is scarcely ever heard. Two Buddhist monks trained in the United States were recently sent to Japan to teach their religion. Only 500,000 of the more than four million Jews in this country are enrolled as members of any synagogue. After 400 years of American Christianity, there are still 49,000 Indians beyond the reach of any missionary work, while less than one third of the Indian population is related to the various Christian communions. Of the 350,000 Indians in the United States, 214,000 cannot speak English, and only 79,000 are citizens. Only 26,000 are voters. One third of the entire population of the United States is foreign born or of foreign parentage."—*The Presbyterian, September 21.*

LAWLESS AMERICA.—In a recent address, Orlando S. Loomis, chairman of the Wisconsin Crime Conference, stated that in the United States a major crime is committed every twenty-one seconds. Since

1890, the annual murder rate has increased by 350 per cent. We have seventeen murders and fourteen manslaughters daily. The annual cost of crime is about \$15,000,000,000, or one fourth of the national income. It may be objected that these figures do not give a true picture. How do they compare with those submitted by other countries? According to Mr. Loomis, our general crime rate is seven times that of England, Scotland, and Wales. We have

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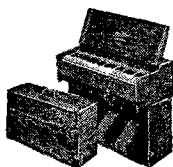
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twice as many murders as Italy, ten times as many as Japan, and thirty-six times as many as England or Switzerland. In crimes against property, our record is even more appalling. Our crime rate is now fifty per cent higher than it was in 1926, and every year adds new confirmation to the statement made more than a decade ago by Raymond B. Fosdick, that of all peoples in the world, we are the least law abiding.—*America* (R.C.), September 23.

TITHING ADVANTAGES.—Anyone who thinks about it knows that the paying of the tithe as a sign of stewardship has nothing whatever the matter with it. It saves the Christian's self-respect. He need not apologize either for doubtful methods or inadequate results. It conserves the energies of the church for the church's real business. It puts a stop to the necessity of the church's becoming a peddler of pies, oysters, ice cream, chicken pie, and junk. It gives the businessmen of the place a new regard for the church as a business institution. It collects itself. It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts. It makes the Christian's financial relation to his church a pleasure instead of a perpetual annoyance, and so does a good work on his disposition. It is the one sure way of proving we are in earnest when we say of God that He owns all we possess. It links us with God in a real and definite sharing of His work. It is the plan our Lord approved. And, every time, everywhere, with rich churches, poor churches, country churches, little churches, big churches—it works!—*Religious Digest*, October.

SUBTLE DANGERS.—The greatest opposition to Christianity in our day, at least in Great Britain and America, is not manifest in "dungeon, fire, and sword." The dangers are far subtler—neglect, indifference, lack of faith. Said Dr. J. D. Jones at the recent Congregational Union Assembly in London: "The old antagonism between science and religion has to a very large extent ceased to exist; the dust stirred up by the higher criticism has settled down; the theological atmosphere is healthier and more bracing than it was fifty years ago; the world of today is much readier to listen to a gospel of redemption—which is exactly what the Christian message is. With all our education, our scientific discoveries, our mechanical inventions, our so-called civilization, we are in the plight in which we find ourselves today. Nothing but a real redemption, a moral re-creation, will meet our need. Fifty years ago there were certain truths, certain moral principles, which could be regarded as axiomatic; scarcely anything is regarded as axiomatic now. The validity of the most elementary moral principles is challenged. The attack today is not upon the outworks of faith but upon the very citadel itself."—*The Presbyterian*, September 14.

PROGRESSIVE GUIDANCE.—It is said that the Greeks wore a little lamp on the toes of their shoes which threw a light about three feet in front of them. Of course, if they took one more step it threw the light three feet more in front of them. Thus often it is with guidance: we must do the obvious thing, and then more light will come.—*Selected*.

Appeal From the Autumn Council

(Lincoln, Nebraska, October, 1939)

AS representatives of this second advent movement assembled in Autumn Council, we express our profound conviction that we have now reached a most critical period in human history. The closing scenes of the last days, so clearly portrayed in the prophetic word, are now being enacted before our eyes.

"Never since the creation of the world were such important interests at stake as now depend upon the action of men who believe and are giving the last

message of warning to the world."—"Life Sketches," p. 246.

"To sleep now is a fearful crime. The Lord is coming. We are appointed to prepare the way for His coming by acting our part to prepare a people to stand in that great day. Is there one Christian whose pulse does not beat with quickened action as he anticipates the great events already opening before us? We hear the footsteps of an approaching God to punish the world for their iniquity."—"Special Testimonies for Ministerial Workers," No. 11, p. 29.

For years the merciful hand of our heavenly Father has held in check the winds of strife. Thus has been accorded us a time of comparative peace in which to preach the everlasting gospel message. Have these precious moments, however, been employed in kindling our tapers from the divine altar? Are our lamps filled with the golden oil, and are they sending forth strong, pure, clear rays of heavenly light upon the pathway of sinners?

Believing with all our hearts that "the great day of the Lord is near, it is near, and hasteth greatly," that today we stand on the verge of eternity, and that as watchmen upon the walls of Zion it is our solemn duty to be always ready, with our lamps trimmed and burning, we earnestly dedicate ourselves, body, soul, and spirit, to the high and holy work of making ready a people prepared for the Lord.

Inasmuch as it is God's desire "to perfect His household through the perfection of His ministers" ("Testimonies," Vol. IX, p. 151),

WE CALL UPON OUR BRETHREN IN THE MINISTRY to join in wholehearted consecration to God, pledging themselves anew to a closer fellowship with God.

WE CALL UPON OUR BELIEVERS everywhere to unite with our ministry in this holy covenant; to shun all worldliness, even the very appearance of evil, and to yield themselves wholly and unreservedly to God.

WE APPEAL TO THE PARENTS in our churches to give prayerful thought and earnest effort to the spiritual interests of their children. When in that great day the question is put to parents, "Where is the flock that was given thee, thy beautiful flock?" what will be the response? Let all redouble their efforts in behalf of their children, resting neither day nor night, wrestling with God in prayer, ever remembering the precious promise of the Lord, "Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.

WE APPEAL TO OUR CHILDREN AND YOUTH to give anew their hearts, and to dedicate all their powers to Jesus their Saviour. We entreat them to think soberly and seriously of the truth in the following inspired statement: "The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved."—"Testimonies," Vol. I, p. 269.

We know that the time has come for a mighty revelation of God's power through His commandment-keeping people. "Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."—"The Great Controversy," p. 464. "Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace."—"Testimonies," Vol. VIII, p. 19.

Finally, in this last hour, before the Judge of all the earth shall arise and pronounce the sentence that will seal the eternal destiny of every soul, we appeal to all our fellow workers, to our believers, also to our children and youth, to unite in crowning Jesus Lord of all; thus shall we all be ready to welcome our Lord and Master at His glorious appearing. (Adopted October 11, 1939.)

The Ministry, December, 1939

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Notes and Notices

(Continued from page 2)

mention our appointed General Conference leaders who have given constant counsel—counsel greatly needed in these times of international stress and crisis.

☞ CATHOLICISM's watchful scrutiny of Protestantism's trends is illustrated by her capitalization of such items as the following, which appeared in *Our Sunday Visitor* for September 24:

The deplorable state of religion in our country has long been a subject of lamentation. It is in a longer and deeper depression than any that has ever engulfed our economic life. Religious conditions in the Protestant church in New York City were described recently in a sermon by Dr. Christian F. Reisner, pastor of Broadway Temple Methodist Episcopal church of that city. Quoting statistics for the low ebb of religion there, Doctor Reisner said: "There are 2,600,000 people in New York classified as Protestants. On any one Sunday there are not 200,000 in the 1,200 Protestant churches. This would give an average of 167 persons per church. There are approximately 1,200,000 children who get no religious education. In short, less than 20 per cent of the 2,600,000 Protestants think enough of the church to join it. Less than 13 per cent of the children attend Sunday school. Furthermore, of the 270 Protestant churches on Manhattan Island, 173 operate on a budget of less than \$4,000 a year, and 223 have only one paid leader."

☞ CURRENT interest in Bible prophecy is reflected by the fact that conferences on prophecy are being appointed, such as is publicized in the October *Moody Monthly*. Prophetic interest in modern times sprang forth under the international stress of the French Revolution, as men began to "run to and fro" in fulfillment of the prophecies of Daniel and John.

Perhaps the biggest thing of the year in Christian circles will be the International Conference on Prophecy, to be held in New York City, November 5-12 (D.V.). There will be eight full days, with evening sessions held in Mecca Temple, Fifty-fifth Street, near Seventh Avenue, and daytime sessions, morning and afternoon, held in the auditorium of Calvary Baptist Church, 123 West Fifty-seventh Street. Carefully selected, prominent preachers and Bible teachers have promised to lead the discussion along the lines of Biblical prophecy.

Calendar of Special Church Programs for 1940

January 6	Home Missionary Day
January 27	Religious Liberty Day
February 3	Christian Home Day
February 24	Temperance Day
March 2	Home Missionary Day
March 9-16	Missionary Vol. Week of Prayer
April 6	Medical Missionary Day
April 20	Missions Extension Day
May 4	Home Missionary Day
June 1	Home-Foreign Day
July 6	Home Missionary Day
July 27	Educational Day
August 3	Home Missionary Day
August 10	Harvest Ingathering Rally Day
September 7	Home Missionary Day
October 5	Home Missionary Day
November 2	Home Missionary Day
November 9	Colporteurs' Rally Day
November 16-23	Week of Sacrifice
November 30	Home Missionary Day
December 7-14	Annual Week of Prayer
December 21	Christian Stewardship Day

Forward Despite Difficulties

(Continued from page 3)

we must press forward to finish the great task which God has committed to us. There must be no slacking of our efforts now. If doors close against us, other doors must be found. If some roads are barred, new ways must be opened. God has a thousand ways that we know not of. If we seek for them, we shall find them when they are most needed.

One thing we must never forget: If we want God to work for us in these times of hardship and trial, we must be true to Him at all times and under all circumstances. Not for one brief moment must we sacrifice principle or compromise truth in order to win favors or find an easier way. The only safe course is to stand unflinchingly for truth and right, even though to do so may mean suffering and death. The work of God will not be finished without sacrifice and suffering. We must have the faith of our fathers and the spirit of the martyrs. "Be thou faithful unto death," says our mighty Leader, "and I will give thee a crown of life." Therefore, with hearts aglow, and filled with zeal for His holy cause, let us "put on the whole armor of God," and go forward!

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- But that need not be a hindrance, for there are simple remedies abounding on every hand—we simply need to know how to find and use them.
- The Lord "healeth all thy diseases." Ps. 103:3.
- "He healeth the broken in heart, and bindeth up their wounds." Ps. 147:3.
- The God of nature provides a healing balm. It is nature, unhindered, that heals. The Creator has established laws in our bodies which, when observed, produce health.
- Pure air, sunlight, exercise, rest, proper diet, pure water—"these are the true remedies."
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"MINISTRY" INDEX FOR 1939

By Contributor and Department

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- Esteb, Adlai Albert—A Missionary's Prayer—Jan.; The Minister—Dec.
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- Evans, L. C.—Questions for Baptismal Candidates—May.
- Finster, L. V.—A National Ministry in Every Land—Jan.
- Flaiz, T. R.—Realizing on Our Investments—March; White Memorial Dispensary—Aug.
- Fleetwood, Nina, R.N.—Suggestive Home and School Program—June.
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- Frazee, W. D.—Blotters in Advertising—Oct.
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- Geraty, Gertrude—Christian Psychology—April.
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- Hackman, E. F.—Evangelism in the Conference Budget—June.
- Ham, A. L.—Medical Work in South China—Nov.
- Handysides, Miss J.—Suitable Subjects for Homes—July.
- Hannum, H. B.—Instrumental Music in Church—June; Principles of Hymn Choice—Nov., Dec.

- Hardinge, L. G.—Music and Modern Evangelism—March.
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- Howard, J. M.—Introducing Health Education—July.
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- Jensen, Kathryn L.—"Taking Care of the Family's Health"—Feb.; Vital Health Questions—March; "An American Doctor's Odyssey"—March; Educational Principles Reemphasized—Aug.; Development of Our Medical Work—Dec.
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- Johnson, Stanley—Walla Walla College—April.
- Joyce, R. S.—Our Conduct in the Pulpit—April.
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- Liney, W. C.—Advertising an Effort—May.
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- Locke, Margaret W.—Lift Me Higher—June.
- Longacre, C. S.—Converting Power of Temperance Lectures—March.
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- Miller, H. A.—"Practical Hymn Studies"—Feb.; "He Understands"—March; The Choir Rehearsal—April; Piano Pointers for Church Musicians—Aug.; Evangelistic Music Problem—Sept.
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 Weaver, J. E.—"The School at the Crossroads"—Sept.; "The Philosophy of Christian Education"—Dec.
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 Weniger, C. E.—Personality Involves a Pleasing Voice—Sept.; Our New Church Hymnal—Oct.
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 "The Philosophy of Christian Education" (review)—Dec.
 "Religion, the Dynamic of Education" (review)—Dec.



EMERGENCY!—Whether we now realize it or not, this message will have to be finished under emergency conditions. Normalcy has departed from the earth, probably never to return. Changes are taking place with almost lightning rapidity. What we have failed to do under favorable circumstances, we shall be compelled to do under most forbidding circumstances. Revolutionary territorial adjustments will throw our conference lines and budgets into confusion. Persecution and repression will hamper free development. Inflation, depression, and financial chaos will harass our operations. Isolation of nation from nation will make our task more difficult to compass. Increasing exclusion of the European worker from mission lands, and the rising tide of religious and racial intolerance, will constitute the forbidding circumstances under which we shall be compelled to finish our work. Let us face our problem bravely and intelligently. God will use these very circumstances to turn disillusioned souls to Him.

WORSHIPFUL!—A concerted effort in behalf of the spirit of worship in our Sabbath services is greatly needed among us. Roaming eyes and the hum of whispered or open conversation while we await the beginning of the service proper, do not comport with either the spirit or the purpose of public assembly in the house of God. Bowing the head in silent prayer upon taking one's allotted seat, and then quietly reading one's Bible, puts the mind and heart in tune with God, shuts out distracting thoughts, and removes the temptation to converse. Quietness and reverence are called for, but are not always characteristic of our services. Let us talk these principles over with our congregations, and bring about a needed reformation here.

SIN!—The blinding, stupefying, deadening blight of sin is sometimes reflected in the conduct of ministers who have fallen under the spell of its grosser forms. Instead of exhibiting shame, sorrow, and reticence among their fellows, they are brazen, bold, and forward. It causes them to lose the sense of the exceeding sinfulness of sin, and to comport themselves as if a mistake of intellectual judgment had occurred, instead of a heinous violation of the supreme principles of the moral law of the universe. Some have even contended that they were better fitted to minister to souls because of searing experience. Such fret at and censure mercilessly those who thwart their attempts at restora-

tion to the sacred ministry of the gospel of God, with its soul-searching, sin-condemning, godly, uplifting message. The spotless banner of truth and purity is lowered only at fatal peril to the movement. "Be ye clean, that bear the vessels of the Lord" is our mandate. We must permit only clean bearers of those vessels in our ministerial ranks.

INDEFENSIBLE!—No individual pastor has the ethical right to impose prohibitory regulations upon the use of the church edifice in which he serves that are contrary either to the general practice or to any specific stand taken by the denomination. We as individual ministers are not sovereign and independent in the control of our respective churches and pulpits. We are servants of the denomination whose credential papers we bear, and our disciplinary and regulatory positions, to be morally and legally obligatory, must harmonize with the controlling body. The church buildings are the property of the conference, not of the local preacher, or even of the local congregation. While pastors come and pastors go, the church remains—and remains the property of the conference. Let us all have a clear understanding of relationships, and not take indefensible, unwise positions.

DIFFERENCES!—It is imperative that we stick together. It would be easy to pull apart through pressing independently on points upon which there may be legitimate divergence of view. But it is better to mutually refrain from pressing our personal and independent viewpoints—and so preserve a united front to the world and to apostates—than to press our individualistic ideas to the disruption of the church. After all, these points of difference and division are not *essentials*, either for time or for eternity. Only the fundamentals of salvation are all-important. These alone, and their fruits, will abide through eternity. And upon these, there is essential unity. Some of the details of prophetic interpretations—or speculation—over which much theological blood and ink have been spilled through the years, really have little or no bearing on human salvation, and look pitifully trivial in the light of the historical perspective. Let them fade out of the picture. Let us press together upon essentials, burying and forgetting speculative nonessentials. Let us place our united emphasis upon the salvation of souls, and trivialities will disappear like the morning frost under the noon-tide glow of truth.

L. E. F.