

# The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

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## NOTES AND NOTICES

### Information and Sundry Items

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WHOLE nations have gone over onto a wartime basis of stern self-denial and sacrifice as a patriotic duty in order to aid in the national emergency.

#### EMERGENCY CONDITIONS DEMAND SACRIFICE

Luxuries have been sharply curtailed, and even necessities have been definitely simplified and reduced. We of the advent movement must similarly get under the load of emergency restrictions for the maintenance and prosecution of our task, because of the world upheaval affecting our mission work, and because of the challenge of beckoning opportunities in homeland and afar. We, too, must give until it becomes sacrificial. We must share because of the misfortunes of others, and the collapse of their possibilities of giving and going. We must bind about our wants, and forgo luxuries and unnecessary expenditures. Simplicity must be our watchword. Only thus can we carry on without retrenchment. Only thus can we advance under the onerous conditions that confront on the right hand and on the left. We are called upon to give until it hurts—and we workers must lead in this by precept, example, and solemn urge. The love of Christ must constrain. The burden of perishing souls must be upon us. The challenge of time's waning hours must grip us. We must take on the load of others whose homes, livelihood, and ability to give have been curtailed or snuffed out. We are ever to remember that what we cling to will perish; but what we expend in God's cause will be preserved. The call of the hour is a challenge to the heroic and the sacrificial. It is a solemn bidding from God. What we have long looked forward to is here. Will we respond in harmony with the expectations of heaven? Will we as leaders lead our people in these bidden paths? We must, and we will.

☛ A CHECKUP of our contributors' indexes for the last four years reveals the gratifying fact that 89 different writers contributed to the 1936 volume of *THE MINISTRY*, 108 appeared in 1937, 183 in 1938, and 221 in 1939. It is interesting to see the constant increase in number. It is also interesting to note that 94 new writers appeared in the 1939 volume who have never before contributed to *THE MINISTRY*—or more than the total number of writers appearing in 1936, when the magazine was smaller.

☛ HAVE you enrolled yet for the 1940 Ministerial Reading Course? The final call to registry has just been sent out from Association

headquarters. Do not fail to send your name and address to the Ministerial Association secretary in the division in which you reside. The purchase of the designated books is not a requisite to enrollment, though it is highly desirable. If personal purchase is impossible, borrow from the conference or from some fellow worker—but register. Don't deprive yourself of the blessing and the stimulus of these invaluable books.

☛ ENCOURAGING word comes as to the practical use of *THE MINISTRY* in the theological training classrooms of our leading colleges. Definite assignment and collateral reading constitute the practical method employed. Even in the College of Medical Evangelists, the entire medical student group of both divisions take *THE MINISTRY*, using particularly the Medical Missionary section as the basis for the important medical missionary class which runs through the four-year course, under the guidance of the Bible teachers of the two divisions of the college.

☛ It is well to ponder the reaction of one of the large nominal Protestant churches toward the recent encyclical of Pius XII. The frank acknowledgment of Protestant apostasy by the Baptist *Watchman-Examiner* (Nov. 9, 1939), and its recognition of Catholicism's significant gains, give food for thought and serve to confirm our contentions as a people relative to these marked trends.

History is being made at such a rapid pace that Pius XII had to revise his first encyclical three times. The finished work is a laborious and involved document . . . of remarkable assumptions. Its dignity, logic, and philosophy are almost as impressive as the widespread recognition given the document by the public press of the world. That the head of the Church of Rome could command such a simultaneous presentation of his ideas is a strong manifestation of world-wide Roman Catholic solidarity. It is not in vain that the Roman hierarchy has concentrated on controlling the public press of the world during the last one hundred years. What is without a doubt a reference to apostate Protestantism is to be found in the Pope's words: "Not a few separated brethren have gone so far as to overthrow the central dogma of Christianity, the divinity of the Saviour, and have hastened thereby the progress of spiritual decay." This rebuke is well deserved. Protestantism began as an emphasis upon the primitive supernaturalism of the person and work of Christ, and the consequent spiritual freedom and pragmatism of Christian faith. Certainly the "darkness" which Pius specifically mourns is one of the consequences of this apostate Protestantism. We do not see, however, that one evil can be cured by another; and so the Pope's reference to the "infallible teaching authority of the church"—by which is meant the authorized priesthood of the Roman Catholic Church—is too bold and sweeping an assumption for us to accept. That there are those in Protestantism who have "departed from the faith" is a well-known fact, but this cannot be cured by the acceptance of the error of the infallibility of the Pope. Rather is the evil being cured by the exhaustion manifested by that portion of Protestantism which is apostate and the spiritual renewal of the portion which has remained true to the spiritual and supernatural facts of New Testament Christianity.

# The Ministry

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Official Organ of the Ministerial Association of  
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR McELHANY AND IRWIN H. EVANS

## OUR TASK IN TIME OF WAR

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

WE are living in momentous times. International tension, which has been growing more and more threatening for several years, has at last broken out into open conflict. We now face the crisis hour of history, and all that men have tried to build up in international good will and peace has come crashing to earth, and no one can foretell the outcome.

In the crisis hour many are asking, What is our task? What can we do to help a world in distress? We cannot hope to effectively influence the international situation itself; nor do we attempt to intervene in the affairs of state. That is, of course, not our task. We can and should pray for those in authority, and ask that God will direct them into ways of justice and peace. Above all, we should pray that God's will may "be done in earth, as it is in heaven." But our task is larger than this alone. There is active service that we should render. Who knows but that we, like Queen Esther, have been called to the kingdom for just such a time as this? I will mention a few of the definite responsibilities that we, as Christians and believers in this advent message, face in time of war.

**DISENTANGLE PATRIOTISM AND RELIGION.**—First we should "render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21. There is a strong tendency in wartime to exalt the state, and put loyalty to the nation as supreme, even above loyalty to God. It is our duty, I believe, to disentangle patriotism and religion. While rendering every service to the state that we possibly can as Christians, we should fearlessly teach that even though the state should be obeyed in those things which pertain to its sphere, God only is absolute, and He alone has a claim to our unconditional loyalty and obedience.

**KEEP SPIRIT OF BROTHERHOOD.**—We need to take care that our preaching and praying be truly Christian and characteristic of this

world-wide movement which has gathered its harvest from every land. Our God is the Father of all peoples, and He "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. That spirit of brotherhood that has characterized this movement since its very inception must not be lost. We may not always be able to keep in touch with our brethren across some of the world's frontiers, but in our prayer circles and in the citadel of our own hearts we must never allow any spirit of hatred to be cherished. It is our task to call men to repent of the sin of hatred that war engenders, and this can be done only as our own hearts are filled with His love. We should therefore refuse to give way to words or thoughts of ill will toward those whom the world may class as enemies.

**PRESENTATION OF POSITIVE MESSAGE.**—We should see in the present world conflict the fulfillment of the prophecies of the word of God. We are without doubt in the time of the end foretold by the prophets of the Bible and through the Spirit of prophecy in the remnant church. The nations are now angry. See Revelation 11:18. Men are inquiring everywhere what the outcome of all this carnage and warfare will be. They are asking, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. We have the answer. Now as never before we should, by voice and by pen, let the world hear a message which alone can bring hope and comfort in this hour of distress when men's hearts are failing for fear. In the presentation of the message at this time let us emphasize the love of Christ and His redeeming power, and our joyous hope of a better land where there shall be no more war or sorrow or hatred or death.

**REVIVAL OF PRAYER AND BIBLE STUDY.**—We should be often in prayer during these days of war. Would it not be well if there should be

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# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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## MODERN MOVEMENTS IN HINDUISM

By W. B. VOTAW, *Director  
of the Patna Station, India*

IT is a notorious fact among mission societies that India is a hard field for missionary endeavor. How many missionaries have shed tears over it, and how many have become discouraged and returned home, because they could see so little fruit for their labors! And still more tears need to be shed, more prayers ascend, and more hearts must ache for the salvation of India's lost millions. From the hearts of Seventh-day Adventists all over the world, an earnest cry should go up to God for the success of the gospel against this stronghold of heathenism.

Although the results of Christian missionary effort over a long period of years in India have been small in the number of souls won, yet the effect of Christianity's impact upon India is almost beyond measure. This effect is markedly manifest in some of the movements which have taken place in Hinduism in modern times. And even though these movements have risen in opposition to Christianity, they give a good index to the weight of influence that Christian teaching and practice have had upon the Hindu population of the country. It would be well to keep in mind that what is said here does not apply to the Muslim section of India's population, as Islam is entirely another world from Hinduism.

Of the reform movements which have arisen in Hinduism in modern times, three are worthy of attention. The first of these reforms—the Brahmo Samaj—was started in 1830 by Ram Mohun Roy, one of the most capable and cultured Hindus of his time. Another was set in motion by a Bengali ascetic known as Ramakrishna. The Ramakrishna Mission was not organized as such until after the death of Ramakrishna in 1886. The third, known as the Arya Samaj, was started in 1875 by an ascetic from northwestern India, who went by the name of Dayanand.

### I

THE BRAHMO SAMAJ is a Hindu unitarian society, which in outward forms of worship is modeled largely after Christian practices. They have a weekly church service, with singing, prayer, and preaching, and stand for the abolition of caste, idol worship, and child marriage, and advocate temperance and other social reforms. It was the influence of Ram Mohun Roy, with his crusade against suttee (widow burning), which opened the way for

the government of British India to enact a law against that barbarous practice.

During the early part of the nineteenth century, many cultured Hindus were converted to Christianity. These converts not only changed their religion, but also adopted the European style of dress and manner of living. In the eyes of Roy and other educated Hindus it was bad enough to see their high-caste countrymen turning to Christianity, but when they completely abandoned Indian culture in favor of that of the West, it was unbearable. Whether rightly or wrongly, he and his followers felt that those who became Christians were no longer in sympathy with anything Indian; that they were lost to Indian manners and culture; that their interests were really outside India; and that they could not be counted upon to help in building India into a strong nation. In other words, they felt that those who became Christians had become the allies of the foreign rulers of the country, and would be a drag on the country's efforts to prepare itself for *Swaraj* (home rule). Throughout northern India that feeling toward the Indian Christian persists up to the present time, though there is little if any ground remaining for it.

The Brahmo Samaj was founded to give those who wanted to escape the grosser evils of orthodox Hinduism something to turn to without becoming Christians. It has never gained much strength, because many have thought it to be too much of a compromise with Christianity. However, it numbers among its adherents some prominent and important Hindus. Most of its members are drawn from the cultured classes, many of whom have come into very close contact with Western influence. The famous Tagore family of Calcutta have been prominent in the movement from its very beginning. Ram Mohun Roy and the Tagores hoped that the Samaj would be the means of uniting the educated among Hindus, Christians, and Muslims. But in this they were disappointed, for but very few Christians or Mohammedans ever joined it.

### II

It may not be strictly correct to call the Ramakrishna Mission a reform movement, but in one sense it is such. Ramakrishna had no intention of founding a new sect, and his followers do not count themselves a sect in Hinduism, but just plain Hindus. Before the

founding of this mission, Hindus were making no organized effort to relieve the sufferings of the unfortunates in their midst, or to uplift them by education.

Ramakrishna himself did not start doing philanthropic work, but taught his disciples, and admonished them to do it. So, after his death in 1886, his disciples organized the Ramakrishna Mission for the purpose of carrying on regular organized mission work, including preaching and teaching as well as charitable work. Since that time, other "missions" have been organized to carry on philanthropic work of various kinds. Thus Christian missions are no longer able to claim a monopoly on such efforts, and this reproach has been at least partially removed from the Hindu community. However, the efforts of these Hindu "missions" does not come anywhere near up to the standard of uplift work being done by the Christian bodies.

### III

THE Arya Samaj has been, from its very inception, an out-and-out enemy of Christianity. Its founder, Dayanand, was a fiery, fanatical sort of person, so obsessed by the idea that anything Western was inimical to the welfare of India, that he could scarcely see anything in its proper proportion. Many missionaries were constantly jibing the Hindus about caste, idol worship, and other evils of their system, and at the same time holding up Western progress in education, invention, industry, and standards of living as being evidence of the superiority of Christianity over all other religions. This method of work had its adverse effect. It brought only a few into the Christian fold, and greatly intensified the inferiority complex present in Hinduism because of the country's domination by a so-called Christian power. All this caused a smoldering resentment to rise in the hearts of many Hindus, which burst forth and found expression in Dayanand's thunderous denunciations of Christianity and Western culture.

When this stalwart champion of the Vedas set forth in the spirit of a crusader to drive out invading Christianity, and to restore India and its ancient religion to what he thought to be their rightful places in the world, he immediately found a substantial following. He wished to rid Hinduism of idolatry, caste, and other glaring evils, and to restore the ancient worship of Vedic times. He went all over northern India, preaching and debating with the learned pundits of orthodox Hinduism, beating them down by argument and by sheer force of personality. Even at Benares, center of Hindu philosophy and learning, the learned doctors of orthodoxy had to own defeat.

In order to bolster up the morale of Hindus for their fight against Christianity, Dayanand wrote a panorama of Indian history, in which he endeavored to show that India had at one

time ruled the whole world, including the Americas and the islands of the sea, and would be still ruling it but for her folly in engaging in the long period of wars depicted in the "Mahabharata." He claimed that these wars destroyed the true spirit of the Vedas, which was the source of India's strength, and thus brought ruin to the country. He contended that there is nothing in modern discovery and invention which was not well known in ancient India. He pictured India making use of airplanes more efficient than any thus far developed in modern times, going under the sea in submarines, in fact, employing everything known to modern science and invention.

All these claims are based on the miraculous feats of the heroes of Hindu mythology. Of course the whole thing is absurd, but Dayanand was blind to every fact which did not fit his theory and purpose. And it is amazing to see how many of the educated Hindus of today, whether inside the Arya Samaj or out of it, firmly believe that his theory is correct. It is said that he read the Bible but once, in a Hindu version, and in a hurry. Dayanand's attitude toward Christianity is well summed up in a recent work of a French writer, Romain Rolland, in his "Life of Ramakrishna."

"Dayanand declared war on Christianity, and his heavy, massive sword cleft it asunder with scant reference to the scope or exactitude of his blows. He put it to the test of a vengeful, unjust, and injurious criticism, which fastened upon each separate verse of the Bible, and was blind and deaf to its real, its religious, and even its literal meaning. . . . His slashing commentaries . . . have unfortunately remained the arsenal for the spiteful anti-Christianity of certain modern Hindus."—Page 158.

The Arya Samaj has from its beginning been imbued with the spirit of its founder, and is today carrying on a spiteful propaganda against Christianity. Of late years it has been sending preachers throughout northern India, who inveigh against Christianity and grossly misrepresent the missionaries and their work. Their object is to bring their propaganda before the masses, and enlist their support. While I was working in the Ranchi district among the aborigines, a pamphlet put out by the Samaj fell into my hands, written in the form of a dialogue between a missionary and an Oraon villager. In this, the missionary is represented as an ignorant person and a willful deceiver, working for his own personal interests. But the villager is too wise for him, and as the missionary begins to preach to an assembled company of people, the unlettered hero of the pamphlet asks a series of questions which makes him appear ridiculous.

In many parts of India, the Arya Samaj people will cause a disturbance if there is public preaching by Christians, and will do everything in their power to dissuade Hindus from being converted. If argument and persuasion fail, they will often persecute the interested ones, and threaten their lives and

property. In some localities missionaries have found it necessary to leave off public preaching, except to their own Christian congregations. This society has had a phenomenal growth of late years. The rise of the Swaraj movement, together with the increasing demand for social reforms, has given added impetus to its growth. And without doubt, this movement has in its turn aided the Swaraj movement, and strengthened the desire for reform. Its membership must run into millions at the present time, and it is still growing. It is a remarkably significant fact that the Arya Samaj, which is an open and avowed enemy of Christianity, is far outstripping the other reform movements in membership and influence.

#### IV

THESE three bodies are very much alike in some respects, but quite different in others. They all teach that the Vedas are the only authoritative source of Hindu belief. But while the two samajes condemn caste and idolatry, the Ramakrishna Mission contends that both have their place in religion, and are not to be condemned as a means of serving God and increasing one's knowledge of Him. Vivekananda, one of the leading lights of this mission from its foundation until his death, states this position thus:

"If a man can realize his divine nature with the help of an image, would it be right to call that a sin? Nor, even when he has passed that stage, should he call it an error? To the Hindu, man is not traveling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions, from the lowest fetishism to the highest absolutism, mean so many attempts of the human soul to grasp and realize the Infinite."—*Vivekananda's Works*, Vol. I, p. 15.

All three movements teach the easy doctrine that all religions are true, and that religion has developed along different lines in various places, to suit the varying needs of the diverse peoples and races. When one understands the underlying principle of the Hindu doctrine of parallel spiritual and physical evolution, which embodies the theory of transmigration of the soul, it is easy to understand how they can hold such liberal but erroneous views about religion. But with all this, each group holds rigidly to the belief that Hinduism is the *only* religion for India, and that the entrance of other religions simply causes confusion and spiritual decay.

These movements, and especially the Arya Samaj, constitute a challenge to our missionaries who are commissioned to carry the everlasting gospel to the ancient land of Hindustan. But they also open to us doors of opportunity. It is a good sign that the minds of people are being stirred and agitated, and that the old lethargy and inertia are rapidly dropping away. We are justified in looking forward to a much larger increase of souls than we have yet seen, springing forth from the seeds of truth.

## Native Evangelism in Africa

By J. R. CAMPBELL, *Superintendent of the Zambesi Union Mission*

THE gospel is to be proclaimed "by the foolishness of preaching" in this last generation, as it was in the first generation of the Christian Era. The hearts of men are much the same in all ages, and their soul needs are the same. The gospel of Christ is and ever will be "the power of God unto salvation," until the work is finished, though methods of presenting the message may vary somewhat from age to age.

The apostle Paul labored largely for the Gentile world, who, with but few exceptions, knew little or nothing of the living God, and less of the Saviour who had come. In Southern Africa the early missionaries encountered an even more unpromising situation, for there was no civilization, and complete illiteracy prevailed. And even yet there are large sections in which the inhabitants have scarcely heard a whisper of Christianity. Between these outer fringes and the centers which have long been under the influence of missions and modern civilization, are found native peoples in all stages of civilization and Christianity.

It will therefore be clear to all that there is necessity for using different methods and means of evangelization in this territory. I shall deal briefly with the method used in the more advanced sections. In the larger towns and cities, evangelistic efforts and Bible work are very effective. For these efforts, either tent or hall may be used. But of course they are conducted in a far simpler way than the elaborate efforts held for Europeans in some of our larger cities. The evangelist should definitely plan to illustrate his lectures as much as possible with the magic lantern and charts. These not only help to attract the crowds, but also help to make the lessons clearer and more lasting.

### Ways and Means of Native Evangelism

It has been found quite effective to give a discourse of from twenty minutes to half an hour on the Bible in the regular way, and then turn off the lights, throw the pictures on the screen, and repeat briefly what has just been given in the discourse. The pictures need not be numerous—not more than a dozen as a rule—but they should definitely illustrate the subject of the evening. This method holds the interest of the congregation, and definitely impresses the study on the minds of the people. It is very important to follow the counsel of Isaiah, who says: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28:10.

Never try to cover too much in one evening. It is better to make the meeting short, and

impress a few definite points upon the minds of the listeners. The illustrations should, as far as possible, be within the experience of the people. Avoid using statistics and figures. Suppose you are holding an effort in Basutoland, and you wish to tell the people something of the size of the New Jerusalem. Do not tell them it is fifteen hundred miles around the city. Rather, tell them that so many Basutolands could be put inside the city, or that it would take them so many days to walk around it.

If it is found that some of the people do not come until it is about time to show the pictures, and thus are missing the first part of the meeting, reverse the order occasionally. Announce that at some meetings you will show the pictures first and at other meetings you will show them last. This usually has the desired effect.

Children are very numerous in Africa. They far outnumber the adults in most places. The evangelist will often find that they will practically crowd out their elders. They usually arrive first at the place of meeting, and leave little room for their elders. They also tend to be noisy, especially in the towns. Under these circumstances, it is well to announce a meeting for the children only, to be held before the time for the regular meeting. This meeting should not be long, but an interesting talk should be given in connection with the pictures, it always being remembered that the primary object of the meeting is to win the children to Christ. Then they should be dismissed, and not allowed to attend the following service.

Singing plays an important part in an effort in Africa. The natives are fond of singing, and are full of rhythm. With a little practice on the gospel songs, they learn to sing them melodiously, if not up to time. It thrills my soul to hear a congregation of natives singing. Of course there is a difference in the singing abilities of the different tribes. When the people can read, it is well to have song slides made to throw on the screen. As far as possible songs should be used that teach the message, for they will be sung by the people far into the night, when they return to their homes. If they live in the country, they will sing these songs when they are working in their gardens during the day. They will remember the song after the sermon is forgotten. It is not necessary to have a musical instrument to lead the music. In fact, in most efforts it would be impossible to use one, for the congregation would not know how to follow it. It is, however, very necessary to have a good song leader—someone who has a powerful voice, if available.

The preaching as well as most of the singing will be in the vernacular. If it is possible to do so, have vernacular tracts prepared on the subjects which will be presented. As

the Bible workers go out to visit the people during the day, they will leave with those who can read a tract on the subject presented the previous evening. This will accomplish much good. The evangelist should plan to have several Bible workers to assist him in the effort. It is vital that the people be visited in their homes, or out in the gardens and fields where they are working during the day. The Bible worker should be prepared to use a hoe himself, and work along as he visits with the people.

The heart of every discourse ever and always is Christ. The truth must be presented in a strong and appealing way, in the power of the Holy Spirit. It must not be thought that the subjects can be presented with less thought and preparation than is needed for a more highly educated audience. Many accomplish little because of this false assumption. It takes much thought and prayer to present the truth in such a way that it will appeal most forcefully to the African mind and heart. I have found that there is not the need for delaying the presentation of the so-called testing truths as there is in a European effort. Preach the Word, as it is in Christ Jesus, and the people will come to listen.

When the subjects have all been presented, and the regular public meetings have been discontinued, the Bible workers must continue to follow up the interest. Probably more will accept the truth through this work than during the regular effort. The saying that you cannot "hustle the East" is also true for Southern Africa. So do not make the effort too short, nor fail to carry on follow-up work.



MISSIONS IN ARABIA.—Protestant missionary work in Arabia can be summarized in a few sentences. The Arabian Mission of the Reformed Church in America has three stations—at Bahrain, Kuwait, and Muscat on the Persian Gulf, with twenty missionaries, seven of whom are doctors; the Church of Scotland South Arabia Mission has one station at Sheikh Othman, Aden, with eight missionaries, two of whom are doctors; the Danish Mission in Arabia, Aden Crater, has one station with nine missionaries. There are eight hospitals (245 beds), eight dispensaries, four schools; and the annual sale of Scriptures is about 2,900.

Arabia has an estimated population of 7,000,000; the Protestant Christian community numbers twenty-three. Statistics in this Moslem field, however, reveal little. They give no clue to the widespread Christian influences which are affecting the people and preparing the day when community movements toward Christ shall become possible. Under present circumstances, such movements would not be tolerated in Arabia, but the radical changes which are taking place in an attempt to adjust the life of the people to a rapidly changing world are gradually producing conditions which Islam will find it difficult to meet. Not only in Turkey, but in other Moslem lands where Islam does not meet the demands of modern progress, that religion is being judiciously put aside as a hindering obstacle. The test is coming more slowly in Arabia, but it is obviously coming and cannot be delayed.—*Religious Digest*, April, 1939.



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## KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

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### Our Stupendous Responsibility

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

THE progress, prosperity, and success of the cause of God on earth will be in direct proportion to the faithfulness, devotion, and effectiveness of His ministry. That is a law of progress which can be neither altered nor modified. And the contemplation of that law should produce such a sense of awful responsibility upon the part of every minister of Christ as to make him tremble. The Christian church is set forth in the Bible as the light of the world. If that light becomes darkness, then great becomes the darkness.

If the glorious light of gospel truth and holiness is not reflected forth from the body of Christ's professed followers, where is the difficulty? *It lies in the ministry.* God's ministers are the appointed lights. These are the stars of God. These, above all others, are to "arise and shine." If they are unfaithful, if they fail to obtain the promised blessings and attain to greater usefulness by their faithfulness, then they become responsible for a momentous and disastrous failure, and they will be held accountable.

Who can estimate what the reckoning of that worker will be who comes short of attaining the holy eminence in his calling which by grace he is fully competent to attain, and as a consequence there follows a loss to the church and the cause of Christ? Certainly there can be no question regarding the seriousness and the certainty of loss which is consequent upon a minister's failure. That is as certain as the operation of any law of nature. A faithful minister of Christ will attain results which, were he unfaithful, would never have an existence. Is it too much to say that this most lamentable of all losses is now in process every day, and is spread far and wide throughout the ranks of the people of God?

Why is it that the great enterprise which God is carrying forward among men has not been completed ere this? Why do the chariot wheels drag so heavily? Why are so many hundreds of churches merely marking time? Why are so many tremendous opportunities for service being passed by when they open before us? The answer is plain. These conditions are exactly what, without a miracle, they must be. They are precisely what, according to the law of cause and effect, they should be. The development is in accordance with the ways and the means. And so it will continue. If the ministers of Jesus Christ continue to remain in the condition in which

they now are, then the cause of Jesus Christ will continue to make the same degree of progress as heretofore. If they progress, it will progress. If they stand still, it will stand still. The church will always be just where the ministers are. I confess I cannot look at this bit of philosophy without a sense of great and solemn awe. But I have been unable to find any way to avoid its force and truth.

If we ministers of Christ permit our eyes to be drawn away from Him to the things of earth; if we come to think more of gaining the comforts of this world than of gaining the glories of heaven; if we are lured away from the hardness of our vocation by the softness of other pursuits; if we allow ourselves to be attracted away from our duties to seek a little of the gold that perishes; if we turn away from the toil, self-denial, hardness, and intense devotion of the true soldier of Christ; if we think more of name and fame than "everlasting remembrance" among countless myriads of the redeemed; if we are influenced more by the pleasures of sin than by the treasures of heaven—if, in a word, earth instead of heaven attracts our eye most, then we need expect no particular progress in the cause of Christ. Under such circumstances there is nothing to wonder at in the slow advancement of the kingdom of God.

The ministers of God are mainly responsible for the condition of His church. It could not be otherwise. There is no other class of men in the world similar to them. They are appointed by the great Head of the church to cooperate with Him in the eternal salvation of men. They are commissioned by Him to bear to the whole earth "this gospel of the kingdom." They are men *set apart*—set off from this world and all its pursuits, and assigned over to a mysterious and solemn fellowship, collaborating with God for the accomplishment of the final work of the gospel, compared with which the whole physical universe is less than nothing and vanity.

This ministry, in the strength and leadership of God, can compass its stupendous task in this generation. We are well able to go up and possess the whole land. Shall we not, then, advance and conquer?



### Omnipresent

By NATHANIEL KRUM

SOME pilgrims go to Mecca  
To find a house of prayer,  
Some wander to Jerusalem  
To seek the Master there.

While others sail for Italy,  
To view the Church of Rome,  
But I, who am no pilgrim,  
Have found the Christ at home.



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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## ADVERTISING THE EVANGELISTIC EFFORT

By M. G. CONGER, *President of the New Jersey Conference*

THE eminent evangelist, Dwight L. Moody, said again and again, "I wish that I might be moved of God to move one large Eastern city." Such was the heavy load of concern that the great evangelist Moody carried for binding the multitudes of the Eastern cities to Christ. How much more should we who bear God's final message of warning and invitation to the world carry on our hearts the heavy burden for salvation of the lost. Advertising is a great means to the end of moving our Eastern cities, or any city, to accept of this the greatest message ever given to man. Says Bruce Barton, noted writer and Congressman:

"Advertising as a profession is young. But advertising as a force is woven into the very texture of the universe itself. The scent and color of the flowers are an advertisement to the bee. The plumage of the bird is color advertisement of a very effective sort. . . . The clouds are an advertisement of the coming storm. The first warm winds from the south proclaim the return of spring. Everywhere we discover the design to attract attention, arouse interest, and provoke action. And this is advertising. More specifically we think of advertising in terms of molding public sentiment and guiding public action."

### Various Mediums of Advertising

Following are some of the varied methods by which Seventh-day Adventist evangelists in North America advertise their soul-winning meetings.

1. THE NEWSPAPER. Years ago Martin Luther said, "The printing press is God's . . . greatest gift for the advancement of the gospel;" and this is still true in our day. With a daily issue of newspapers printed in English in the United States of more than forty million copies, the widespread value of this type of publicity is apparent to us all. In our evangelistic work, the paid "display" ad or "reader" ad of part-column length, of full-column or double column length, or of a half or even full page size, is in quite general use. As evangelists we should continue to give consideration to the free write-ups of the sermons and other features of evangelistic services, and other phases of our world-wide work. An aggregate of tens of thousands of inches of free space in our city dailies has been granted wide-awake evangelists who take the time and effort necessary to put reports in such form that they are appreciated by the editors of our newspapers. The newspapers have the de-

cided advantage over other forms of evangelistic advertising of being delivered by newsboy and mail to the homes, offices, and business places of populous cities, and of being read by all classes of society. The messenger of the Lord has written:

"The press is a powerful means to move the minds and hearts of the people."—*Counsels on Health*, p. 465. "There is great need of men who can use the press to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people."—*Gospel Workers*, p. 25.

2. WINDOW POSTERS. Window posters, prepared of good quality card with a careful layout of material, have proved to be good advertising. Cards printed in two colors are the more effective in attracting the notice of the people. If displayed in the windows of the best stores in the city, the effort is given good standing in the community. Some evangelists have found that posters printed on paper the size of the usual window card are more economical, and are usable with good success in windows and pasted on the outside of buildings in favorable locations.

3. FOLDER ANNOUNCEMENTS. This is a popular type of advertising among us. When printed on good stock, with proper distribution of large and small type, and sufficient amount of white space, this form of advertising makes a strong appeal, especially when done in two-color work. It is intended that these folders be presented personally to the homes or sent out through the mails. When distributed to the homes, it has been found that to knock on the door and pass the folder to whoever answers the door, with a smile and a brief word of personal invitation, is most effective.

4. ANNOUNCEMENT CARDS. Another form of weekly advertising of sermon topics that brings results is the use of small cards. These may be enhanced by the use of small cuts and by different-colored ink or paper on successive weeks.

5. SMALLER CARDS. Small cards in the form of theater tickets, and of that size or a little larger, advertising one special meeting or several meetings, may also be utilized to good advantage. In some places where a theater effort is being conducted, or when the meetings are held in a popular auditorium, the words "Reserved Seat" are printed on one end of the ticket, and the ticket admits the holder

to a section that is reserved up to a certain time at the beginning of the service.

6. **SPECIAL PRINTED INVITATIONS.** This type of card is printed on a card of the same size that is usually enclosed in a wedding invitation envelope, and has much the same appearance. It is adaptable for mailing as a special invitation to the well-to-do and the influential classes of the city, and has been used with gratifying results in many city efforts to attract this class of people to evangelistic meetings.

7. **HANDBILLS.** Simple handbills on good paper are a cheaper form of publicity, but may be made up attractively. This form of advertising is perhaps better used after the effort is well started and favorably known. If the handbill is cheap in appearance—on poor paper with poor printing—the effort itself may thus be cheapened in the minds of the general public.

8. **LARGE BILLBOARD POSTERS.** This is a form of advertising adaptable for use on streetcars, and where desirable space is available in other places throughout the city. In some cities, streetcar and bus companies will provide free space for these posters if the words "Ride the trolley" or "Ride the bus" are placed in a particular location on the poster. Inasmuch as the buses and cars cover the entire city and its suburbs, this is a profitable form of publicity and merits a wider use among us.

9. **HIGHWAY BULLETIN POSTERS.** The value of large highway bulletin posters for use on the five-by-ten-foot billboard was presented to us at the 1936 General Conference, as a beginning for our outdoor advertising. Advocates of this form of publicity state that magazine advertisements reach but 40 per cent of the population, while outdoor posters reach 85 per cent. They further claim that even newspapers do not reach so large a reading public. Produced by a new process, giving the effect of a five-color lithograph job, beautiful in design, with a section of the poster available for the changing sermon topics of successive nights, this type of highway poster is urged upon us for widespread use.

#### Attraction Magnets to Augment Attendance

Our advertising should be made alive, alert, and striking by the use of cuts. Improving on past advertising, we ought from now on to use far more "action" cuts. Show the evangelist in action with his Bible in his hand, standing near the pulpit, or in some other appealing pose. Picture the pianist at the piano, the song leader with music in hand, etc. The action cuts used in commercial advertising and the moving neon signs give proof of what catches the attention and arouses interest.

All types of printed advertising should not only feature information as to the subject, place, and time of the service, but should also

have some strong appeal in the nature of a powerful attraction. There are legitimate attractions "against which there is no law," that are within the reach of almost every Seventh-day Adventist evangelistic effort, and which have pulling power for larger attendance.

1. **AUDITOR ATTRACTION.** Attraction that comes through the ear has always been effective advertising. Good music, both vocal and instrumental, is advertising of the best kind, and is widely used by our experienced men in their evangelistic campaigns.

2. **VISUAL ATTRACTION.** Charts of all kinds, models of the beasts of Daniel and Revelation and the great image of Daniel 2, stereopticon pictures, selected films, etc., greatly assist in gathering a large audience. In addition to aiding in making the subject clear, they are also a telling form of advertising within the meeting place itself.

3. **MENTAL ATTRACTION.** Some of our best evangelists have found that a question box, with fifteen minutes, or even an hour, of answering questions at some time during the evening meetings, serves to increase the attendance materially.

4. **HEALTH FEATURE ATTRACTIONS.** Health demonstrations and lectures presented by one of our graduate nurses, or someone else skilled in presenting our health work to the public, make an added appeal and form another advertising magnet that augments the attendance.

5. **SUBJECT-TITLE ATTRACTION.** The message itself, advertised in well-worded sermon topics, catches the eye at once, arouses interest, and increases attendance. Before entering the avenues of advertising, we should select a subject that we know is of keen interest to the public. Avoiding sensationalism and observing dignity, our evangelists can use such striking subject titles as:

"A Message From the Sun, Moon, and Stars"  
"The Sizzling Fuse on the World's Powder Keg"  
"The World's One Hope"  
"The Race to Armageddon"  
"Millions Now Living Will Die, and Die Twice!"  
"Spiritism—Friend or Foe of Christianity?"  
"Ten Commandments—All Divine"  
"The Silence of the Dead: Can It Ever Be Broken?"  
"God's Answer to Evolution"  
"What God Commanded to Remember, but the World Forgot"  
"How to Postpone Your Funeral"  
"How's Your Backbone?"  
"All Eyes East"

Shorter titles have also been used effectively. One well-chosen word, such as "War," "Crime," "Satan," "Spiritism," "Heaven," etc., can often be printed in bold type on folder, poster, or billboard, with more telling force than many words. Appropriate auxiliary words appear below this one word in smaller type. Subject-title attraction is a form of advertising that we may profitably add to our methods of publicity.

We have been told that "ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. . . . They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—*"Gospel Workers," pp. 345, 346.* In harmony with this statement, it is clearly for the good of mankind that we capitalize on every scientific modern facility made available in this twentieth century. In addition to those already enumerated, the following are worthy of special mention: radio, films, neon signs, calliope, telephone, and the government postal system.

The well-known slogan, "It pays to advertise," is accepted as a self-evident truth in the United States. However, let us beware! We have heard of a minister who advertised so effectively that he drew a full attendance into a large hall—but only once! Advertising alone will not do. There must also be a reality behind the publicity. To disappoint an audience is tragic. Our preaching must be better than our proclamation. The best and greatest advertisement is found in Spirit-filled sermons which result in a satisfied audience.

Although personal reference to himself seems necessary in order for a minister to instill into the public confidence in him as a representative of the truth, yet let us not advertise ourselves too highly. Rather let us advertise God's message. For as Barron Collier says: "The purpose of advertising is not to impress the medium on the consumer's mind, but to impress the product." In this case the product is Christ—Christ's message, Christ's truth, Christ Himself.

## Value of Films and Slides

By S. G. HYDE, *Director of the Welsh Mission*

IN recent years the use of the screen has played an increasingly important role in relation to the public. Slowly the Christian church has come to see in the camera and the screen, whether moving or still pictures, a further method of successful religious approach, another effective means to propagate the evangel. The fact that a picture moves is no detriment. Rather, it is a help. The mere fact that films are used for evil is no reason to condemn the use of the film for good, any more than we should refuse to use the press for spiritual purposes because type is used to print scurrilous literature.

I have found it best not to use Sunday night for a full lantern service, except on very rare occasions, such as at Christmas or Easter time. On Sunday nights I frequently use slides after my address, in order to illustrate some of the facts presented, or as a means of amplification. It is possible to throw pictures

of our symbolic beasts on the screen, charts illustrating the prophetic periods, quotations, etc., without fully lowering the lights or disturbing the atmosphere. However, this is rarely done. But if it is done at all, there must be a clear understanding between the speaker and the operator, who, in his fireproof box, is unable to hear any instructions except by the use of the stage phone.

Special occasions should be watched for when lantern slides can be used with effect. Full lantern services can be used from time to time to cover such themes as "The Glory of the Heavens" or missions. Week-night meetings can often be made attractive with the lantern. However, one finds that its overuse will often result in a discouraging attendance when the lantern ceases to function. Therefore, if the lantern is used, my advice is, Get your message in when you can look into the eyes of the people, and use the screen a little while later on in the service.

One thing is very necessary—a good, well-lighted, large picture. Never attempt to use the projectorscope in anything but the smallest of halls, or in a private home. Personally I use a twelve-foot-square sheet, and fill every bit of it with my picture, which is lighted by a five-hundred-watt electric lamp.

The evangelist who decides to use the lantern should begin to gather a selection of suitable slides early in his work. Charts and pictures can be photographed from our publications after securing permission from the publishers for such rights, and permission should be secured from other journals in the same way. This pertains particularly to line drawings or etchings. Slides made from half tones are not too satisfactory, because the screen reproduction, being greatly enlarged when projected, makes a poor picture. By spending a pound (\$5) a year on slides, one can get together a fair selection in a few years. But it is often desirable for an evangelist to possess a larger selection than he needs for immediate use, especially if he stays in a town for more than one season. Showing the same pictures with no variation at all, will be more readily recognized by the public than repeating the same sermon—a practice to be wholly condemned.

In Great Britain a subscription with Newtons of London will give you access to one of the finest collections of slides obtainable. There are other firms; and it matters little where you hire your slides, so long as you can get a good selection and can vary the pictures, even those on the same subject.

There is one regret. That is that we have no full-sized official films available for public campaigns. All other missionary societies possess them and will send them to us. But why do we not have our own? When will we wake up to the need and value of the film, and provide something which is long overdue?

# Winning and Holding Our Youth

By W. C. LOVELESS, *M.V. Secretary of the Illinois Conference*

THE winning of our youth is a problem for every worker in the conference. We all see the alarming conditions that prevail in our churches, and are puzzled to know just how to meet them. If we were to pass a one-word sentence on many of our youth regarding their spiritual responses, it would be "Indifference." I am concerned because I fear that our youth have never had a taste of real Christianity. Our youth face the problem of a thin-blooded Christianity which manifests itself in such ways that it reduces their faith to a minimum. Consequently, religion becomes totally inadequate for them. Here the church has a vital responsibility. What energetic young man or young woman wants a belief that is indifferently held? If being a Seventh-day Adventist doesn't make a difference in character and conduct, in work and play, in relation to God, why be one?

One Sabbath when I visited a church which had not had much ministerial help for some time, I was asked to take the youth's Sabbath school class. There were eighteen members in this class. Four of them had studied their lesson seven times, two or three had studied it once or twice, and the rest had not even looked at it. Of the eighteen, eight wore rings; nearly every girl had red fingernails and entirely too much lipstick and rouge. I mention this case so that we can understand that we have a very definite problem. We need not feel that we have accomplished our task, for we have not. In one conference in our union, one of our men made a careful survey of the situation in our churches. He found that thirteen per cent of the young people between the ages of fourteen and thirty—all baptized and still church members—no longer attended church. Such a situation constitutes a real problem, and shows that we have much work to do for our youth.

One field of service for our youth that has been neglected by most of our workers is the social problem. A recent survey of thousands of college students in different sections of the United States revealed that 98 per cent of the boys and 85 per cent of the girls are immoral, and they admit it. They were not ashamed of the fact when confronted with the situation. I am not a pessimist or an alarmist, and I am thoroughly convinced that very few of our young people have committed these grosser sins, but I am wondering if we could not do something along the line of social work for our youth, and lay before them the true ideals of manhood and womanhood. This cannot be done in a light way. These ideals must be presented in as serious a manner as that in which a sermon on the Sabbath or the Spirit of prophecy would be delivered. All of us feel that we do not know how. But

there are many outlines and practical helps, such as those offered by the Home Commission, that would help fit anyone to give the wholesome and simple counsel that is so greatly needed. I am not advocating that any of our workers involve themselves in sex lectures, for we are not equipped to do this.

One of the greatest needs in our churches at the present time is to have a supervised program of activity for the young people and juniors throughout the entire year. Here is a suggestion that I am sure will meet with favor and receive consideration by every worker. It is for every church to have a church sponsor to take responsibility for the guidance and welfare of the youth of the church. This sponsor should be chosen by the church board. A suitable person should be picked out—a natural leader of the youth, someone who loves the great out of doors, and who knows something of the wonders of nature, whose available time will be given over to the work and activities of young people's and juniors' problems. This will solve a great many difficulties, and relieve pastors and elders of a great responsibility.

WE greatly lament dependence upon commercial and "canned" sources of recreation. The boys and girls and youth of today are bowing and scraping before the gods of our day, such as automobiles, radios, theaters, and other amusements. The movie stars and sport champions are their idols. Surely it is time to see that our boys and girls grow up renewed in mind and in soul. Training for correct use of leisure time constitutes one of the major unsolved problems of civilization. God's book of nature offers a solution to this problem. The nature clubs that are springing up in every part of this country today are doing a great deal to keep the youth interested in worth-while things. Naturally, young people love to be out of doors, and if they have a leader who likes the same things, many profitable and interesting hours can be spent in this way. I just visited a church in which a humble sister, a great nature lover, was able to hold fifteen or twenty young people, who today are the mainstays of the church, because she was willing to give of her time and effort.

Another way to win and hold our youth is to show that we have confidence in their ability and are willing to use their talents in every profitable way. If you want to win the hearts of fathers and mothers, use their children and young people in the service. Have them announce the song, offer the prayer, give a talk, sing a song, or do anything they are capable of doing. Have special meetings for the young people of the church. Let them know that the meetings are especially planned for them. Make them feel that they are a part of the organization, and you will have their fullest cooperation.

I feel that I must bring this question before our ministers: Are we as workers cooperating with the Missionary Volunteer Societies as we should? Some of our workers do not feel that this is their responsibility. They feel that they must take care of the other meetings, but that the young people's meetings can be run solely by the young people. This is a sad mistake. I believe our ministers ought to meet with the officers of the societies, encouraging them in every way possible, and helping them to find new ways and ideas for conducting their meetings. In many cases the youth are left alone to provide their own meetings and entertainment, and this leads to discouragement and downfall.

Encourage the young people to organize branch Sabbath schools and Sunday schools. Encourage them to have a choir; and in the larger churches, to have a junior choir. This will take them off the streets, and will often lead them to realize that they are a definite part of the church. Inspire as many as possible to go to Junior camp. I have found that the boys and girls who go to the Junior camp have a different outlook on life. Encourage your Missionary Volunteers to carry on Progressive Class work. A Master Comrade class for the older members will bring greater interest into the organization. Have a youth's division in the Sabbath school, if possible. Plan it so that it is spicy and full of interest. Use Bible questions and answers, and Bible drills. Many things can be planned in this division that will bring real thrills to the young people.

I believe that it is our duty to give the youth three guiding principles. This can be done only by laboring earnestly and sincerely before them. (1) We must give them a knowledge of God as the Person whom one can trust fully and permanently. When looking for leaders, and heroes, the youth demand sincerity and dependability. Our youth, above all, need to learn to trust in Christ. (2) We must give them an understanding of a purpose or a plan to which youth can give themselves wholeheartedly and without reservation. God's purpose must become their purpose. Otherwise, aimlessness, superficiality, and formality will deaden their spiritual senses. Religion will become as so much padding to them. (3) Youth must learn through the church how to do what God wants done. Any church whose program for young people is weak, anemic, or inactive will destroy faith.

There is before us, as workers, the great responsibility of presenting to our youth these irresistible incentives: the attraction of Christ, for He said, "If I be lifted up," I "will draw all men unto Me;" the attraction of Christian fellowship where "love never faileth;" and the attraction of a great cause and movement for which our young men and young women will live and die.

## COLLEGE MINISTERIAL SEMINARS

### Current Field Training Notes

#### Union College, Lincoln, Nebraska

¶ FROM Union College, Nebraska, comes word of an interesting and highly profitable arrangement. On the wall of the theological department classroom is posted a chart bearing the names of the Bible teacher and those students who, with him, are reading the new 1940 Ministerial Reading Course books. A worthy example for others to follow!

#### Pacific Union College, California

¶ "I APPRECIATE THE MINISTRY, not only for myself, but for my students. I know from the discussions we have in class that they are getting good things from it. In fact, in our field evangelism work every now and then I note things that are being done which I recognize have resulted from the reading of the magazine."—E. H. Emerson, Instructor in Evangelism, P.U.C.

#### La Sierra College, California

¶ FROM La Sierra College (formerly Southern California Junior College) Professor R. A. Anderson, head of the department of religion, writes: "I am making use of THE MINISTRY for assignments in our field evangelism class. I am also working on a plan by which the whole class can be possessors of the journal."

#### Walla Walla College, Washington

¶ THE "Forum" at the Walla Walla School of Theology is comprised of juniors and seniors who are organized, in the words of Dean Burg, "for the purpose of special research and discussion of the deeper questions of theology that are likely to be met in the field." Elder Burg continues: "I appreciate THE MINISTRY very much personally, and feel that our young men who are in ministerial training should become acquainted with it. We make special use of THE MINISTRY in our Forum."

#### West Indian Training College, Jamaica

¶ "We have a real live-wire Ministerial Improvement Association here at the West Indian Training College. I gave them a course in chalk talking, and now a member gives a chalk talk each week right on the dot at starting time, to encourage promptness. It works! Our meeting place is always packed with visitors, which makes a good congregation for our embryo preachers to practice on. I am also teaching a course in ministerial art which is required for the junior theological diploma. This includes simple lettering, study of advertising and poster making, map making, goal devices, and chalk talking. The students all like the course, and applicants are many more than we can accept for it."—Albert N. Shafer, Bible Instructor, W.I.T.C.

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# THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

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¶ Our multiplied duties tend to  
reduce study to the barest minimum

## THE NECESSITY OF ORGANIZED STUDY \*

By W. L. EMMERSON, *Editor,*  
*British Present Truth*

IN his book, "Preparing to Preach," D. R. Breed says: "The soil of the mind is very much like the soil of the fields. It will certainly be exhausted in time except it be frequently fertilized." The necessary fertilizer consists of new ideas and thoughts, and these come through personal study and reading. Mrs. E. G. White gives the urgent counsel: "Men of God must be diligent in study, earnest in the acquirement of knowledge, never wasting an hour."

These two statements are worthy of consideration, because the ever-present danger is that a multiplicity of duties and responsibilities so often tends to reduce study to a bare minimum. The worker's reading should not be confined solely to that which is required for immediate sermon or article preparation. Wide reading gives breadth of outlook, freshness of thought, and virility of presentation. Valuable facts and illustrations are often found in the most unexpected places. So the worker will read, in addition to his study of the Bible and the Spirit of prophecy:

1. Theological literature—devotional, doctrinal, and expository—to enlarge his comprehension of the fundamental principles of the gospel.
2. Christian evidences, for scientific confirmation of the accuracy of the Bible.
3. History, or illustrations of prophetic fulfillment.
4. Biography, for examples of Christianity in action.
5. Current literature, including newspapers, magazines, and books, for a knowledge of the trend of world events and contemporary thought, that this message may be "meat in due season." And of course, a minister should read our leading denominational papers, including *THE MINISTRY*, the *Review*, etc., as well as the annual Ministerial Reading Course.
6. Classics and poetry, for language and beauty of expression.
7. Books on homiletics, for the improvement of his preaching.
8. Books of travel in Bible lands, for material illustrative of the Sacred Record.

With these various classes I cannot, of course, deal in detail, but a few recommendations on point 5, "Current literature," may be of help. (1) Do not make a habit of reading or quoting from papers which are noted for their sensational method of presentation. (2)

Subscribe, if possible, for one of the weekly journals which gathers the best out of the week's papers. (3) Keep in close touch with other religions by reading their respective organs. (4) Scan the book reviews in all the papers you read to find names of books which may provide you with facts or illustrative matter.

If the worker were to purchase all the literature he needed, it would, of course, cost a small fortune, but fortunately there are facilities available nowadays which permit the widest range of study at little expense. There is, first, the local library, which is always ready to accept suggestions for new books or magazines. Then there are theological libraries, lending libraries, and renting libraries in most countries, as well as secondhand bookstores at which old books may be bought at very low prices.

### Gathering and Preserving Notes

As the worker must rely largely upon borrowed books and journals for most of his reading, it is important that he should have an adequate system of notemaking, so that he may gather and preserve the cream of what he reads. The memory retains but a small proportion of what is read, and that only for a short time. The rule must therefore be that of Dickens' famous character, in "Dombey and Son," "When found, make a note of."

Never read without pen and note paper at hand. Or, if you are reading on a train or a bus, have a slip of paper in the book and jot down important paragraphs, so that when you get home, you can make your notes. The loose-leaf system should be used, as notes multiply rapidly, and the accumulated information becomes difficult of access.

A young worker would do well at the very beginning of his experience to decide on a fixed size for his note sheets, and a standard file for preserving them. He should stick to this throughout, so that although his collection of notes may grow to large proportions, they will never become unwieldy or untidy. I present a brief outline of the system I have used for eighteen years. The notes I have taken all these years are as accessible to me

\* Presentation at Editors' Council, Washington, D.C., August, 1939.

now as when I started taking them. All notes are written on octavo sheets (size 8 x 5 inches), writing parallel to the long sides. Small cards do not provide enough space, and their thickness makes them cumbersome.

Every book read is given an alphabetic abbreviation, usually the initials of the first three words, that is, "Bible Comes Alive" is called BCA. "Roman Catholics and Freedom" is RCF. These letters form a symbol which is put on the top left-hand corner of every sheet, together with the page in the book from which the note is taken, as BCA 50; RCF 225. This saves writing out the name of the book on every sheet, and preserves for all time the source of every scrap of information. An alphabetic index of book abbreviations is kept at the front of the first file, so that the name of the book, author, date, and publisher can quickly be looked up at any time.

A separate sheet is used for every different subject, and when a book is read, the notes are sorted and distributed through the files where most appropriate. The notes may take the form of a précis of a general argument or exact verbatim, as may be needed. The notes sheets are then punched, or perforated, and filed in arch files with a dust cover. These files can be multiplied to any extent, and are always clean, compact, and tidy.

The method of classification will vary according to individual preference. I use a combination of the books of the Bible and individual subjects, so that a note on Genesis 10:10 that is not definitely related to a particular doctrine would be filed under "G," or *Genesis*, while a note on the second advent would be filed under this subject heading.

Clippings or cuttings from papers and magazines can be pasted on the same size sheets and put into the same file, if necessary several sheets being used for one clipping. Or if one has a large number of clippings, a filing cabinet may be used, the headings of which are exactly the same as those in the note file. A glance at the corresponding section in each file will then supply all the available material on any subject.

#### Miniature Sheet Showing Filing System for Notes

BCA	SECOND ADVENT — <i>Manner</i>
62	
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o	.....
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#### ABBREVIATION INDEX

(At front of first file for easy reference)

BCA	Bible Comes Alive
CP	Christianity and Politics
CDF	Counsels on Diet and Foods
PP	Preacher and His Preaching
RCF	Roman Catholics and Freedom

I have taken the system a step farther by using the same standard sheet for sermon notes, Sabbath school lesson notes, chapel talks, etc., so that quotations taken out of my file for sermon use are exactly the same size as my sermon notes; and conversely the sermon notes, after being used, can be filed for future reference, along with other note material, in standard files.

This system may be adapted to personal needs, or a different system may be preferred, but I would urge that young workers especially start with as all-inclusive a system as possible, and stick to it. It will save time and energy, and will prove invaluable.

## BOOK REVIEWS

*In the Steps of the Master,\** by Henry Morton, Dodd, Mead, and Company, New York City, 1934. 448 pages. Price, \$3.

It is usually a bit disillusioning to visit a land which one has idealized for years, clothing it with a thousand beautiful dreams. Of the land of Palestine is this particularly true. In referring to one of the spots in the Holy Land, H. V. Morton says: "I went away wishing that we might have known this place only in our hearts."

With a spirit of reverence, and not that of a curious tourist, the author of "In the Steps of the Master" visited every place mentioned in the Gospels. He describes actual conditions observed as he traveled from place to place. In addition, he endeavors to picture the country as it was in the time of Christ. Two of his descriptive passages surpass those of any book we remember having read. They tell of his visit to Machaerus, where Herod lived when John the Baptist was beheaded, and to Petra, Pharaoh's treasury. Mr. Morton's language is exceptionally beautiful. The book would be well worth reading simply as a piece of literature, had it no other value. We quote one passage:

"The lake of Galilee is, of all the places I have seen, the one in which the spirit of Christ is still present. There are no warring sects, no rival shrines; only lake water falling on black stones, a slow procession of crops, the ripening fruit, the bright flight of kingfisher and bee catcher, the sun by day and the stars by night. Time has taken no revenge on the lakeside where Christianity was born. It is even lovelier than imagination paints it. There are no temples made by hands, so clash of creed, no jealousy and no hate. In the silence of night the little fishing boats set off under the stars as they used to when a voice called from the shore: 'Come ye after Me, and I will make you fishers of men.'"  
—Page 230.

The book is rich in fine historical and geographical facts. It relates how Palestine was once a fertile cultivated land, though today because of soil erosion it is quite largely a desert. It describes the cosmopolitan nature of Capernaum and the Sea of Galilee in the time of Jesus. Mr. Morton traveled over

\* Elective, 1940 Ministerial Reading Course.



Palestine with the Gospels open in his hands. As we read his book, we feel that we are traveling with a man who loves his Master, one who is endeavoring to increase our love for the Holy Land. It is a book of permanent value to one's library, a book which can be taken up and reread with renewed pleasure and benefit.

HENRY F. BROWN. [Departmental Secretary, Michigan Conference.]

**You Yourself,\*** by Anne Bryan McCall, Treasure-Tower Publishing Company, Garrison-on-Hudson, N.Y., 1936. 213 pages. Price, \$2 (paper cover, \$1.35).

This little book represents an interesting and well-balanced attempt to describe the psychology and mental processes of the normal individual. It does not take up the physiological phases or the abnormal aspects of psychology. Instead, it deals with the average personality as we meet it in the world around us. For this reason it has many things that are of interest to our ministers and Bible workers. Though we cannot agree with every position taken by the author, we know of no work which places ordinary mental processes before the reader in so clear a light.

Some of the chapter headings are, "General Psychology and You Yourself," "You Yourself and Personal Thinking," "The Law of Growth—and You," "The Law of Habit—and You," "Efficient and Inefficient Self-Defense—and You," "You, Your Self, and Your Childhood."

We recommend this volume because it casts so much light on the processes of thought, reasoning, and feeling, which guide the average individual.

G. DALRYMPLE.

[Walla Walla College.]

**Hymnody: Past and Present,\*** by C. S. Phillips, Macmillan, New York City, 1937. 301 pages. \$3.60.

A good survey of English hymnody is always welcome, for there are none too many books of this kind. C. S. Phillips, a scholarly British clergyman, has written a readable and authoritative book, telling the story of the hymns of the early church, the Eastern and Latin hymns, hymns of the German reformation, psalmody, and those from Watts to the present. One of the best chapters in the book is entitled "Towards a Policy," which advises a "middle of the road" policy toward the kind of hymns which the church should use. The author says:

"We should remember that our attitude must be largely determined by the kind of church (and also the kind of service) for which provision has to be made. Much may be permitted in a mission church in a slum district that could not be tolerated for a moment in a church with an educated congregation. Then (bearing this distinction in mind) we must make it our business to put on our hymn lists as many good hymns as we dare; and no more inferior

hymns than we must in order to keep our congregations content. Above all, we must be careful to see that the new hymns which we introduce into our services are such as reach an adequate standard both in words and music, unless there be urgent religious reasons to the contrary. We may sometimes have to make concessions to popular taste; but we need not deliberately encourage it to be bad."

—Pages 255, 256.

The book is based largely on the contents of three of the best English hymnals, namely "Hymns Ancient and Modern," the "English Hymnal," and "Songs of Praise." To get the most out of a study of this volume, one should also have at hand one or more of these hymnals, which are constantly referred to by the author. The reader should remember that not all the hymns mentioned are orthodox, or acceptable for our services, but there is sufficient material in the book to make it worth our study.

H. B. HANNUM.

[Emmanuel Missionary College.]

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## THE PULPIT AND THE STUDY

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Biblical Exposition and Homiletic Helps

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### Make the Bible Foremost

By W. LEROY HYATT, Minister,  
Zambesi Union Mission

WHILE listening to a radio broadcast from an Episcopal church, I heard the minister in charge read a statement from the Bishop of Johannesburg, which was addressed to all the churches throughout South Africa. It was in connection with the celebration of the four hundredth anniversary of the English translation of the Bible, and many commendatory things were said about the Bible. The value of its study was emphasized, and all were encouraged to read it. Admiration for the bishop welled up in my mind for this splendid statement about the Bible in these days of criticism and doubt.

Then suddenly, like a bolt in the blue, the influence of this modern age revealed itself in the words of the bishop. In substance he said, "Of course, we are not to accept the Old Testament as infallible; it is valuable only in so far as it assists us to understand the New Testament." I was stunned for a moment, and thought what an unfortunate remark to be made upon the four hundredth anniversary of the translation of the English version. How shocked those venerable Reformers of four centuries ago would have been to hear such words uttered from the pulpit regarding the Book they revered, the Book for which many gave their lives.

In these days of Modernistic views, higher criticism, and doubt, we as Seventh-day Adventist ministers consider it a profound privilege to uphold the Book of books as the in-

\* Elective, 1940 Ministerial Reading Course.

spired word of God, as a harmonious unit in both the Old and the New Testament, as the infallible guide to mankind on his journey heavenward. We occupy a unique position among Christian workers, for we are among the few who claim that we must study the sacred pages earnestly, prayerfully, receptively. The Spirit of prophecy counsels us:

"We must place a higher value than we have upon the Scriptures, for therein is the revealed will of God to men. It is not enough merely to assent to the truthfulness of God's word, but we must search the Scriptures, to learn what they contain. Do we receive the Bible as the 'oracle of God'? It is as really a divine communication as though its words came to us in an audible voice."—*"Testimonies," Vol. V, p. 533.* (See also "Steps to Christ," pp. 92, 93; "Patriarchs and Prophets," p. 504.)

Many other strong, emphatic statements regarding the value and the authenticity of the Bible are available. Mrs. White many times uses such expressions as "His voice," "audible voice," and "communication from God." How reverently, therefore, we should handle and use the word of God! Think for a moment, by way of contrast, of the value, the benefit, the converting and convincing power of the words of man, as compared with the words of God. But remember that a single verse of Scripture, containing as it does the words and the voice of God, is of much more value than any volume that man could write or utter.

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

A definite danger threatens the church. We are living in an age when the great wheels of the printing presses rush on night and day, and the world is flooded with literature of one kind and another, good and bad. We have many valuable books and periodicals, and we thank God for them. But we have noticed a tendency upon the part of some to spend more time reading the words of men than they spend in reading the word of God. Therein lies a danger. We must give careful thought to it. Nothing can take the place of the Bible. No amount of material written or spoken about the Bible can take the place of the Bible itself.

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*"The Great Controversy," pp. 593, 594.* "Satan employs every possible device to prevent men from obtaining a knowledge of the Bible."—*Id., p. 593.* "Better than all other knowledge is an understanding of the word of God."—*"Testimonies," Vol. IV, p. 27.* "And here, too, is the great cause of mental weakness and inefficiency. In turning from God's word to feed on the writings of uninspired men, the mind becomes dwarfed and cheapened."—*"Christ's Object Lessons," p. 41.* "We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture."—*"The Great Controversy," p. 598.*

We must lay upon our people a greater burden to read, study, and feed directly upon the word of God. Nothing else will prepare them for the trying hour before them. The

men and women of the bygone yesterdays of this movement who discovered from the Bible many of the truths that we now enjoy, spent long periods studying the Scriptures. Upon their knees they wept over its sacred pages. Then it was that light came to them. We must use every possible avenue to urge and encourage our members personally to study the Bible as did our early pioneers. The ministry of this movement must set them an example by earnestly, prayerfully, assimilating its great truths.

We must lead the people into the green pastures, to drink of the living waters of the word of God. We have a message to give to the world. Our task is to conserve our gains and strengthen our members against the powerful influences of a world of sin. We dare not allow ourselves to imitate worldly preachers. Large congregations, city churches, and other influences have a tendency to lead our preachers in this direction. We must hold to the simplicity of the message. We must use the Bible more freely, recognizing its power in contrast to our own words.

#### Use of Bibles During Church Service

Strange as it may seem, we have noticed in some places a tendency for our own members not to bring their Bibles to church. We must endeavor to rectify this. Our members should be encouraged to turn to the passages used by the minister during the service. We have seen the practice followed by some of our workers, with good results, of having the members in the congregation read some of the verses during the service. This certainly has a tendency to hold the attention, and it adds to the interest. One plan I have followed is simply to call for volunteers to read verses as the service proceeds. Sometimes I write the references upon slips of paper and hand these to good, strong-voiced readers before the service begins.

Fellow workers, we must follow any practicable plan that will arouse our people to Bible study. They must hear more of the "voice of God," and less of the voice of man. There is more real power in one verse of the Bible than in a whole sermon of man's devising. The Testimonies are studded with such admonitions as: "Preach less and educate more;" "The best work you can do is to teach and educate;" "Less preaching and more Bible study;" etc.

Our laity must be educated to search the Scriptures for the great truths, and to rely upon the Word more than they do upon the minister. We may find in this course of procedure a solution to the problem of conserving our gains. Let us lead our people into a clearer and deeper study of the Word, for "the piety, the spiritual energy of the church is sustained by feeding on the bread that came down from heaven."

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# RELIGIOUS WORLD TRENDS

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Import of Leading Press Declarations

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## Religious Trends of Today

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

CHRISTIAN doctrine and belief was greatly affected by the growing emphasis upon the external which developed with recent scientific progress. Science was not judged by religious belief, but the fundamentals of Christianity were judged by science. Instead of remaining in their own realm of factual research, scientists began dipping into the philosophy of religion, and, sad to say, church leaders, in order to prove themselves as intellectual as the scientists, joined in the contagion of research and criticism. There was not much left of Christian doctrine by the time these scientific "bigots" had finished with it. Concerning this modern trend, much has been written. Two or three brief quotations will suffice to bring this to our attention.

"The direct influence of science and changed living conditions upon Christian thought has been most evident in the last fifty or sixty years, when a conscious attempt has been made by Christian thinkers to apply scientific method to the study of history and psychology of religion, and to adjust theological teaching to its changed environment."—*"The Growth of Religion,"* by Wieman and Horton, p. 179. Willett, Clark, and Co., 1938.

"The glamour of a secular culture under which mankind seemed to be developing toward ever higher achievements in humanitarian welfare and good will has deceived the mind of the church and caused it to exchange its own ideology for the ideology of science or secular culture in general."—*Christian Century*, June 1, 1938.

"This new method of knowledge was so patently useful, justified itself with such brilliant results, opened up such a shimmering vista of new possibilities, that it came to be looked upon as the method of knowledge. . . . Any knowledge beyond the reach of science was not worth knowing; any aspect of reality which could not be handled by scientific instruments was not real.

"Science was powerful; it was successful; it promised to perform ever more and greater wonders; it elicited high enthusiasm. . . . It enabled man to walk with firm and certain step toward the goal of his desires. It replaced the Christian concept of redemption."—*Id.*, Sept. 14, 1938.

"For nearly fifty years, now, science has been almost a magic word. Multitudes who have not clearly known what science is, have known, nevertheless, that it speaks only verity; and every other approach to truth has been diminished by comparison.

"So religion has been diminished, and more especially revelation and the supernatural. And then—it was but yesterday—science discovered that some of its most emphasized teachings had not been verity. It discovered that spirit mind was a firmer value than matter itself, and that divine guidance was probably necessary not only to explain the extraordinary in history, but even the ordinary in life. . . .

"And so modern men are on the way back to religious faith because science itself is rediscovering God."—*The Christian Advocate*, June 8, 1939.

Religious leaders have come suddenly to realize that they have been led astray by an earthly conception, as they now view the results of the liberalistic tendency. They see empty churches and crowded theaters; they see ridicule of religion on every hand; they see the youth growing up without standards of any kind; they are alarmed as they behold the increasing immorality and crime; and they stand appalled as they note the rise of paganism in large portions of the earth.

We now are hearing many confessions on the part of liberal Christians that they have taken the wrong tangent, and that they are now trying to find their way back to an assured faith. The liberal journal, *Christian Century*, for some time has been running a series of articles prepared by prominent men in the church and educational world on the subject. "How My Mind Has Changed in the Last Decade." These have contained some astonishing admissions.

THE Methodist *Christian Advocate* calls attention to the change that has been taking place during recent years in religious thought, and makes the following statements:

"Men and women must have made a tremendous intellectual journey during the last ten years, to go all the way from humanism's shallow contempt for belief, which is interested only in conduct, to the position announced by Doctor Hutton, that the only cause worth fighting for is that of faith, of basic ideas; and yet nothing less than this complete reversal is the distance we modern men have traveled."—*Aug. 18, 1938.*

Another prominent religious journal, the Baptist *Watchman-Examiner*, declares:

"What we need are men and women who will not betray our civilization by vain adulations of science and by a cynical attitude toward the sovereignty of our Lord Jesus Christ. We need a faith and ethic which comes only from sources higher than this world's laboratories."—*Nov. 24, 1938.*

A large number of books are being written by Christian leaders, many of whom have been outright liberals, revealing this same revolution of feeling against the radical tendencies of recent times. The range of topics are as follows, according to recently announced volumes: "The Faith We Declare," "The Quest for Religious Certainty," "The Case for Evangelical Modernism," "The God Whom We Ignore," "Christian Faith and the Science of Today," "The Pendulum Swings Back," "Let's Go Back to the Bible," "Five Minutes to Twelve." Following are quotations from two of these books:

"We prate of certainty of 'progress' and the thrill of 'living in the twentieth century;' but despite our

far-reaching scientific and industrial achievements, contemporary life has failed to satisfy the deepest cravings of the human heart. In the face of the complexity and splendor of present civilization, a large proportion of our lives is distraught with nervous haste, conflicting purposes, lack of a definite goal, and a haunting fear of we know not what. There is hardly a period in all history in which civilized man has been more depressed and pessimistic with regard to the future than at the present time, by reason of perverted uses to which we have put the 'glorious inventions' and the 'marvelous discoveries' of modern science. To make matters worse, the old landmarks of faith and appraisal of values have disappeared one by one until we have been cut adrift upon an uncharted sea of indecision and shifting allegiance."—*"The Pendulum Swings Back,"* by Marvin M. Black, p. 225. Cokesbury Press.

"We have forgotten that the Bible does not speak of a world which would grow better and better, day by day, in an eternal process of evolution, but rather of a judgment day which would bring the world to an end. . . .

"The present hopeless chaos teaches us again that the world is not so malleable as our optimism led us to think, but is a transient abode where we suffer the 'crafts and assaults of the devil' and are tempted to resist the will of the Creator. The Bible has a truer, more profound knowledge of the nature of the world than science, which gives us only one aspect of it."—*"Five Minutes to Twelve,"* by Adolph Keller, pp. 28, 30. Cokesbury Press.

"A world which no longer has religious significance has come to an end."—*Id.*, p. 32.

Christian leaders are now trying to grope their way back. Just how far back they should go they are not at all certain. Some of them hesitate very much to make a full and complete repentance and go back to what has been called "traditional supernaturalism," which means the primitive faith. They are trying to find some halfway station between "supernaturalism" and "naturalism." They have not as yet found it, and as a result religious thought is in a state of flux, and no one can predict the form which "the new theology" will take. Much is being written concerning this religious uncertainty and the pity of it. Note the following from an editorial in the *Christian Century*:

"A church that yearns to help the world today is in profound perplexity to know what to do. Not in a century has there been such chaos in respect to specific programs. Not only so, but the church was never so put to it to distinguish between right and wrong. In international relations, in economic proposals, in political systems, in personal and marital and social morality—who will give the church a clear and unchallengeable cause to fight for?"—*April 27, 1938.*

A professor of Yale University makes the following comment on present religious uncertainty:

"We have insensibly entered upon a stage of modern thought—roughly speaking since the war—which as yet no one understands, and the outcome of which no one can predict. It is full of uncertainty and paradox. It is doubtful whether there has ever been an age in which man has understood himself so little; in which he has been so knowing and yet so unaware, so burdened with purposes and yet at bottom so purposeless, so disillusioned and feeling himself so completely the victim of illusion. This indecision permeates our entire culture—our science and our philosophy, our industry and our art. It is not strange that it should have entered

into our religion and our religious life."—*"Affirmations,"* edited by Bernard Iddings Bell.

Another editorial in the *Christian Century* states:

"As I look back upon both the liberalism of the early period and the social gospel of our later period, St. Paul's words haunt my mind. 'We know in part,' he said, 'and we prophesy in part.' If ever the truth of this insight needed confirmation, it should be found in the *Christian Century's* thirty years of history. Our liberalism was 'in part.' Our 'social gospel' was 'in part.' We now await some fresh revelation of that 'perfect' which is always yet to come."—*Oct. 5, 1938.*

The desire for greater religious certainty is growing. Says the *Christian Advocate* of May 25, 1939, in referring to the recent union of the Methodist Church: "The church must recover a knowledge of its faith. Our new unity of outward organization must be energized by a new-old unity of the inward spirit." Even the well-known Modernist, Dr. Harry Emerson Fosdick, cries out for a faith that is founded upon a rock, in the following words:

"You see, we Modernists have often gotten at our faith by a negative process. We do not believe this. We do not believe that. We have given up this incredible idea or that obsolete doctrine. So we pare down and dim our faith by negative abstractions until we have left only the ghostly remainder of what was once a great religion. Then seeing how few our positive convictions are and how little they matter, we grow easygoing about everybody else's convictions, and end in a mush of general concession. Then a crisis falls upon the individual soul, upon the family, upon the world at large, where a religion that is going to amount to anything must have deep conviction in it. 'The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock'—how much we need that."—*Watchman-Examiner, Aug. 25, 1938.*

Again quoting from an editorial, we find these reassuring words regarding the conflict:

"We are in the last stages of the struggle. Historic Christianity is steadily winning on all parts of the field of conflict. Destructive criticism of the Bible is passé. The Book of books comes unscathed out of the dust of conflict as the authoritative norm of Christian truth, faith, and practice."—*Id.*, Nov. 17, 1938.

To what is this remarkable change in religious thought leading? We have seen that scientists and religionists alike feel the need of a stabilizing faith, and the hope that derives from a realm beyond the field of science. They do, in fact, declare the overwhelming need of more religious certainty, and a revival of faith. The prospects for such a revival will be considered in a later article.

## "Union" Must Embrace Catholicism

DESPITE the present international upheaval, attempts at church unity continue as before. But the widely heralded concordat between the Episcopal and Presbyterian Churches in the United States of America has struck a snag in the objection raised by Protestant Episcopal Bishop William T. Manning of the New York diocese. He declared

that it would "work untold harm," because it would only perpetuate "actual division," on the premise that there can be no real church union that ignores the Catholic Church. The words of the bishop, and comments by the Baptist *Watchman-Examiner* (October 26, 1939), follow:

"In all our efforts for unity we must keep before us the fact that Christian reunion does not mean a union only of Protestants on the one hand, or of Catholics on the other, but that it means the reunion of the whole of Christendom." He then describes how fortunate is the Episcopal Church in "holding a middle place between the Catholic churches of the world and the Protestant churches." (Through its 'high' church element it approaches Rome; through its 'low' church section it draws near to the evangelical denominations.) Consequently, "the Anglican Communion and the Episcopal Church would not aid the cause of Christian reunion, but would gravely injure it, if, in order to draw nearer to the Protestant churches, they repudiated or compromised those principles which identify them with the Catholic churches."

The Anglican position is thus analyzed by this Baptist journal:

"The Anglican Communion shall be the ecclesiastical colossus which with one arm embraces the Protestant churches and with the other envelops the Catholic world. Bishop Manning's letter indicates—from our point of view—that the desirable objective in church union must include the Church of Rome. We have pictured the Anglican Communion as being the uniting factor between Protestantism and Catholicism. But with 'high church' factions in that communion already disposed to recognize the authority of the Papacy, should we not expect that by the use of ecclesiastical subtleties and adjustments the whole organized church universal would be asked to acknowledge the supremacy of the Pope? Where, then, in the long run, would be free religion?"

Thus we see the currents and the cross currents in the movement which involves Protestantism's stretching her hands across the gulf to clasp hands with Catholicism. Despite protests, the destined union is in process of development. Protestantism is making the overtures, and will make the fatal capitulations. Let us follow with discerning eye the developing scene.

## Foreign Missions and War

UNDER the heading "Foreign Missions and the War," the Baptists discuss frankly in the *Watchman-Examiner* of November 9, 1939, the readjustments forced upon their organization because of war conditions. Their problem quite closely parallels our own.

"The difficulties facing our foreign mission enterprises are complicated vastly by the war. Our boards and their missionaries were beset with depressing problems before this evil came to afflict the world. Now they must gird themselves to master new situations and obstacles which will steadily grow worse as the war is prolonged. It must be evident to all that our workers in foreign lands are much more remote from our contacts than they were. The delay of mails and the requirements of censorship, besides the military control of means of communication, are factors which abolish the comparative ease with which headquarters normally keep in

touch with the various mission fields. . . . Travel costs immediately increased. Add to these conditions new difficulties in transmitting funds and uncertainty as to the rates of exchange, and already we have a glimpse of the involved state of mission administration which the war has caused.

"As time passes, the state of affairs will become more intricate. Consider the financial aspects of the situation alone. The problem of international exchange will be more and more complicated. Living costs will have a tendency to rise, in some fields more rapidly than in others, adding new burdens to the missionary's all-too-poor allowance. Building costs and repair work will take increasing funds. As the war progresses, the younger men and trained personnel of our stations and institutions may be taken from the missions by government, as in the last war, complicating indescribably the work of our overburdened missionaries. In the last World War the churches of America contributed \$1,700,000 in extra funds to take care of mission work carried on by missionary personnel who became interned according to the provisions of war regulations. The same situation is occurring again. . . . In some way we shall have to undertake our share of this work.

"Consider the problems facing various national Baptist groups in Europe. Northern Baptist Convention interests there are thrown into distressing uncertainty. What has happened to our Polish Baptist work we do not know. . . . For years we have fostered work among the Baptists of Estonia, Latvia, and Lithuania. . . . It would be an unspeakable tragedy if the excellent undertakings in these countries should now be destroyed. We have no word from the Czecho-Slovak Baptist Union, but we cherish the hope that, even though their lot is difficult, they are able to continue. . . . Our whole European missionary effort is in danger, and is full of challenge to us all. Without doubt, the impoverishment and dislocation wrought by the war will call for additional sacrifices on the part of American Baptists.

"Our Baptist missions in Africa face the difficulty of being almost isolated. American neutrality may yet cut off American shipping to the African West Coast entirely. It is already a 'danger zone.' Shipping in that area is at a premium. Southern Baptist missions in Nigeria and Northern Baptist missions in Congo are subjects of grave concern. . . .

"All the above, together with the almost prohibitive state of affairs as to administrative conference and travel, leaves us all rather helpless, except for our resources in prayer. In this brief recapitulation of our new problems, we foster the belief that among our people there are abundant reserves of faith and sacrifice to meet this test. Only let us not be dilatory in calling them forth. While in some situations the best thing to do is to wait and see what happens, this is no time for it now. When the call for help comes, it will be loud and long and late. If we have to wait until our ponderous denominational machinery can get into full motion, the missionary opportunity of our lifetime may be lost. Let us be good Christian strategists and fortify our missionary resources for the days of trial which are ahead by creating the necessary reserves to cope with the emergency at once."

## Catholic Gains in Heathendom

WE should be aware of the marked membership gains of the Catholic Church in heathen lands, as claimed by *Our Sunday Visitor* (R.C.) for October 22, 1939. The heading condenses the story into a sentence, and reads as follows: "As Church Spread Here in Past Century, It Is Growing Today in Other Countries; 6,800,000 Catholics in Africa, 4,000,000 in India, 3,000,000 in China

Testify to Success of Missionaries." This claim is of sufficient significance to us to warrant quoting certain paragraphs from the text of the article, for we are living in the days of the healing of the "deadly wound," with world wondering after this apostate power gaining increasing headway. We quote:

"Consider a few contrasts between the picture of the missions a century ago, in 1839, and that of the missions today. In 1839 there were in teeming India, 500,000 Catholics governed by two archbishops, two bishops, and two vicars apostolic. Today there are 4,000,000 Catholics, and besides the many European bishops and priests, there are 14 Indian bishops and 2,600 native priests. In that same year China had but 230,000 Catholics, while today she has 3,007,361 Catholics, 2,300 European missionaries, 1,800 native priests, 4,916 nuns, and 14,503 catechists.

"In all Africa beyond Suez and the Sahara Desert, there were no organized Catholic communities. Ethiopia and Madagascar were closed to evangelization. In the whole of the Congo there remained

—Please turn to page 45

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## MUSIC OF THE MESSAGE

### Ideals, Objectives, and Technique

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## Leading Your Own Song Service

By R. S. FRIES, *Evangelist,  
Baltimore, Maryland*

MANY conferences cannot afford to send out a song leader with every effort; so the evangelist must lead his own music. What, then, must a minister do to make the song service attractive? After many years of leading my own singing, with no other talent available, I offer the following suggestions.

1. SECURE A GOOD PIANIST.—First, I would say, secure a good pianist. Get the best one possible. Hymn playing is an art in itself. If you listen to the way a good evangelistic musician plays a hymn, you will notice that instead of merely playing the four parts written for the voice, the pianist adds many appropriate chords and embellishments. I have seen tears come to the eyes of an audience as a Spirit-filled musician played a simple gospel song.

If you can get only an ordinary pianist to assist you, buy a copy of "Evangelistic Piano Playing,"\* by George S. Schuler (Theodore Presser Company, Philadelphia). The instruction in this book will greatly improve the playing of your accompanist. Select the songs which you intend to sing, and have the pianist practice them over with you. Arrange your musical program beforehand. Never take your musician by surprise by calling for a song that was not planned for ahead of time. Teamwork will yield results that will more than pay for the time it takes.

\* Those interested in this work should see page 43.

2. WATCH YOUR TIME BEATING.—Watch a good song leader and mark the way he goes about his work. Each has a method and gestures of his own. You will see that his motions are not stiff or awkward. He does not beat time thus—"down-left-right-up." He gets away from all straight-line, stiff-arm beating. He bends his elbow and makes his gestures along curved lines. Remember, you are not leading a choir, but a congregation. Many good song leaders use very few motions.

In beating time, learn to use the ictus for accent. This is the short, positive ending of the hand in accenting the beat. For instance, in the song, "Gather at the River," the chorus begins with the word, "Yes." The accented beat, or ictus, comes upon this word "yes." With the right arm stretched out horizontally to the right, sweep it to the front, raise it upward several feet, and bring it down quickly to a sudden stop in front of your eyes. This accented-beat gesture can be varied by using both hands, or by keeping one hand partly closed, and at the ictus straightening out the fingers of the hand when your motion stops.

Practice beating time with your musician playing the song. Do not swing your arms too much. It is not necessary in beating 4/4 time to make all four beats. Try bringing your arm to the right for the first beat, and then swinging over to the left for the third beat. This will be more effective than if you used all four beats. Watch other song leaders, and adopt the motions that suit your individuality.

3. PREPARATION IS IMPORTANT.—Prepare for the song service. Never stand before your audience and fumble through the songbook looking for a song. Every part of the song service should be arranged with the pianist before the meeting. Pick out songs that fit the sermon subject. The first song should be familiar enough so that all can sing, such as "Wonderful Words of Life." Memorize the opening lines of each stanza. If possible, lead without holding the songbook. Do not think you have to sing every word. Your task is to get the people to sing, not to have them listen to you sing a solo. Intersperse chorus songs between the regular numbers. People love to sing chorus songs, but they should be carefully selected in advance.

4. INTRODUCE EACH HYMN.—After selecting your songs, study the words and have something to say about each song. Do not make the mistake of merely saying, "Let us sing number 23." You must get your audience into the mood to sing. Tell something interesting about the song before it is sung. If there is a story to the song, such as the one about "Hiding in Thee," tell it. If you sing "Nearer, My God, to Thee," relate the story of the "Titanic" when the band stopped playing ragtime music, and played this grand old hymn as the ship sank to its icy grave. If there is

no story, use the first few lines of the song for your brief remarks. For the song, "I Want to See Jesus, Don't You?" we might say:

"One day when Jesus was in the temple at Jerusalem a delegation of Greeks who had heard of His wonderful miracles came to Philip and said, 'Sir, we would see Jesus.' Friend, if you had lived when Jesus was here upon earth, you, too, would have wanted to see the Man of Galilee. Everybody learned to love Him. The children gathered around Him. They loved Jesus because He loved them. How many of you tonight have learned to love Jesus?" (Hands are raised.) "Good! Thank the Lord. Now turn to number 54, and we will sing, 'I Want to See Jesus, Don't You?'"

A few such words in introducing a song lead the congregation into the spirit of wanting to sing. You can make the song service an outstanding part of your meetings if you will take the time to prepare for it. It pays, brethren, and best of all, anyone can do it. After singing this number, the chorus song, "Everybody Ought to Love Jesus," comes in just right. You might say, "I love Jesus because He first loved me. Don't you think everybody ought to love Jesus? If you do, say 'Amen.' Now let us sing it." The pianist strikes the chord, and you lead into the chorus song. Sing it once; then have the pianist stop playing, as you say, "That sounded fine. Let's all sing it." After singing several numbers with chorus songs in between, you come to the song before the prayer. Select a song that will bring in a spirit of reverence. You might introduce the next song thus:

"The Lord is looking for men and women who will follow Jesus every step of the way. Nearly two thousand years ago He met three fishermen, Peter, James, and John, and said, 'Follow Me.' They left all to follow Jesus. He is still calling sinners to follow Him. What a revival of primitive godliness would come to this town if, beginning tonight, God could have His way with this congregation. Will you not thoughtfully ponder the words as we sing number 27, 'Have Thine Own Way, Lord?'"

Sing the last stanza softly, and the audience will be in a reverent mood for the prayer. After your announcements and just before the sermon, say:

"Every night this week we will sing a chorus song before the sermon. We will learn a new one each week. Our song for this week is 'I Love Him.' As we sing it, close your eyes and picture Jesus on the cross dying for you. Sing it softly."

Your audience is now ready for the sermon. They have enjoyed the song service because it was not a hit-and-miss affair. They probably thought you made all your remarks on the spur of the moment. Little did they think of the time and thought which you gave to preparation beforehand. A good song service breaks down the reserve which is found in a new audience. After such a song service, they have confidence in you, for their hearts have been touched. You have presented Jesus to them in song, and their prejudice has been broken down. Take time, brethren, to plan

your song service, and you will find that it pays big dividends.

5. USE OF SONG SLIDES.—If you have a stereopticon and a selection of song slides, you will find it is much easier to lead the singing, for people love to sing from the screen. But be sure to have good picture songs with appropriate pictures. Using words only, or even words and music, does not make for a good song service. The same procedure can be followed with song slides as with books. Arrange your electric wiring so that you can have the lights turned off and on, either by a master switch at your pulpit, or by a signal wire to the operator. Thus it will be easy to turn on the lights as you make the few remarks between the songs.

Another method is to use one or several slides on the life of Christ as you make your remarks. In singing "I Want to See Jesus," throw a picture of Jesus and the children on the screen. It will add to the words you say. A slide of the "Titanic" sinking will deeply impress the people as you tell the story before singing "Nearer, My God, to Thee."

I hope these few suggestions will help our younger ministers especially to realize the importance of preparing for every song service. The gospel can be preached in song as well as in sermon.

## Musical Editing of New Hymnal

By H. B. HANNUM, *Music Editor,*  
*S.D.A. Hymnal Committee*

EVERY effort is being put forth to make the new Seventh-day Adventist hymnal a worthy book of praise for our churches. The editing of the music has been done with the needs of the congregation in mind.

Some hymn tunes which were too high in range to sing comfortably, have been transposed to lower keys. This will mean better congregational singing of these tunes. Some tunes were notated in half notes and whole notes, and appeared unattractive in type to those without much musical training. It was thought best to renote these tunes in a more attractive setting, and thus make them more likely to be used.

Some tunes arranged as solos in "Christ in Song" and "Hymns and Tunes" will appear as congregational songs with four-part harmony. In some cases the harmonies of the tunes have been improved. No radical changes have been attempted. Every change was for the purpose of clarifying or improving the time, so that our churches would find the book attractive and usable.

Recent hymnbooks show a very attractive type of printing, both of the words and of the music, and the hymnbook committee believes that our new hymnal should be an attractive book, worthy of our truth, and in keeping with our message.





**A CLEAR GRASP OF THE TIMES** Most of us as workers are, by the very nature and circumstance of our workaday tasks, so situated that it is difficult to view world developments as a whole. Not often are we placed where we can catch the full panorama in perspective. We are so pressed with the immediate responsibilities which devolve upon us in the local church, field, or institution with which we are connected, that our reading and observation is, by these very circumstances, largely confined to the line of work in which we are engaged and for which we are accountable—be it evangelistic, pastoral, teaching, departmental, or administrative.

Our sources of information are, all too often, restricted to a meager number of journals and a limited group of books. Comparatively few have opportunity for extensive travel and observation, or the privilege of wide consultation with other workers. Under such circumstances, the things that impress and interest are too often but local and immediate in scope and effect, and our horizon line tends to be too constricted. Thus we sometimes fail to sense the world character of trends and developments that have a vital bearing upon our understanding of the times, and our witness to the world.

But while we toil away, each in his own lot and place, there are deep undercurrents in world affairs that are filled with a significance of which we should all be clearly aware. We are in the midst of forces that are titanic in proportion, and often demonic in origin. Unless we understand them, we are not prepared properly to cope with them, or to give our message as we should. Back of many an outward local event lies an inner meaning which must be understood to be appreciated. It has to be sensed to be avoided or embraced, as the case may be. The forces of iniquity are coalescing on the one hand, and at the same time the increase of reverent knowledge is vindicating truth and reversing the premature and presumptive dictums of the ungodly scholarship of a few decades back.

We need men of clear vision and special opportunity for observation to portray and interpret these paralleling developments and retrenchments for our brethren less favorably situated or trained; for back of particular episodes often lie a background of events that, taken in their totality, assume a major significance in the program of final events. These, our ablest and most experienced men

should marshal and present for the benefit of all. They are imperative to our work.

Prophecy is fulfilling under our very eyes. The predicted, final developments are under way. These should be clearly perceived, and as clearly portrayed to others through our ministry. Therefore, the impressive and satisfying archeological, scientific, historical, and astronomical vindication of truth, increasingly available, needs to be put into coordinated, factual form and released for the use of our public exponents in their contact and contest with the world. Summation and elucidation of those rapid movements in the religious, political, and social worlds, that are today drawing mankind inexorably toward the approaching vortex, need periodically to appear from the men best equipped to set them forth. There is grave danger that we shall fail to sense how far and how fast these developments have progressed, and how far reaching is their import. As the appointed watchmen on Zion's walls, we need to sound a clear, certain, adequate note.

We must, therefore, draft men who are observing and understand the times to lead us in our study, our understanding, and our perceptions, that we may so shape our plans and emphases as to perform more adequately our allotted part in giving heaven's last message to the world and the church. We must be lifted from the local to the world aspect, and from immediate surface developments to the full sweep of events and their significance.

This, **THE MINISTRY**, as our worker journal, must help to bring about. To fulfill its bounden obligation to the ministry of this movement, this journal must be more vital, more practical, more indispensable than ever in the days to come. And this, by the grace of God, it will attempt to do in this new year of 1940. It dare not plan on less, if it is to serve adequately in this momentous hour. We must move forward to a greater ministry for God and man.

L. E. F.



⚡ **THIS** movement is to become the storm center of the world's last controversy. It is to become the embodiment of truth's last stand and the refuge of all God's children, gathering to itself supporters of truth in opposition to every form of earth's error and departure. There will be just two groups. We must sense our full place and address ourselves accordingly.

# Church Windows

By RUTH

Editorial Secretary,



Our Belief in the Sanctuary Service Is Represented in These Window Designs

A VISITOR entering the new Review and Herald Memorial Church in Hyattsville, Maryland, need not remain long in doubt as to the beliefs of those who worship there. In fact, he has only to lift his eyes to the beautiful stained-glass windows to see pictured in the twenty-three decorative medallions the distinctive doctrines of Seventh-day Adventists.

The church, built of stone in modern Gothic design, had been in process of construction for several months when the idea for this unique

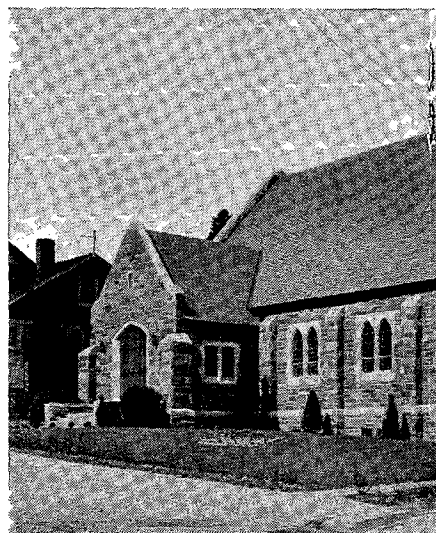
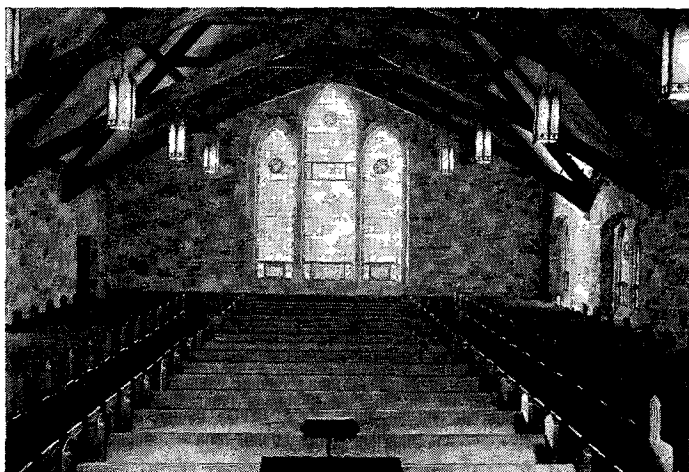
window treatment was conceived. A representative of a firm of stained-glass artists was exhibiting stock designs to members of the church building committee when the thought was expressed, How appropriate real Seventh-day Adventist pictures would be in a Seventh-day Adventist church. The thought grew into a possibility when it was learned that arrangements could be made to this end. The church is fortunate in having as one of its members, Terence K. Martin, head of the art department of the Review and Herald Publishing Association, and he agreed to design the medallions.

The pastor of the church and Mr. Martin selected what they felt to be the distinctive denominational doctrines, with a terse Bible text to fit each one. Mr. Martin then drew the designs the required size—one foot in diameter—and colored them with tempera paints. The glass worker reproduced these on circular pieces of glass, using a special paint composed of powdered glass and pigment. The three frings which the glass thus prepared must undergo fuse this paint into the glass, making a permanent finish which cannot be scraped off and which is not affected by light or by the passage of time.

These medallions form the center of the completed windows and are surrounded by light-colored stained glass, antiqued with brighter shades. The windows are set into sturdy, gray-cast

Left: The Three Large Windows WH  
Center: The Review and Herald Men  
Right: The Pulpit and the Choir Loft

PHOTOS BY  
S. M. HARLAN



# With a Message

CONARD

Review and Herald

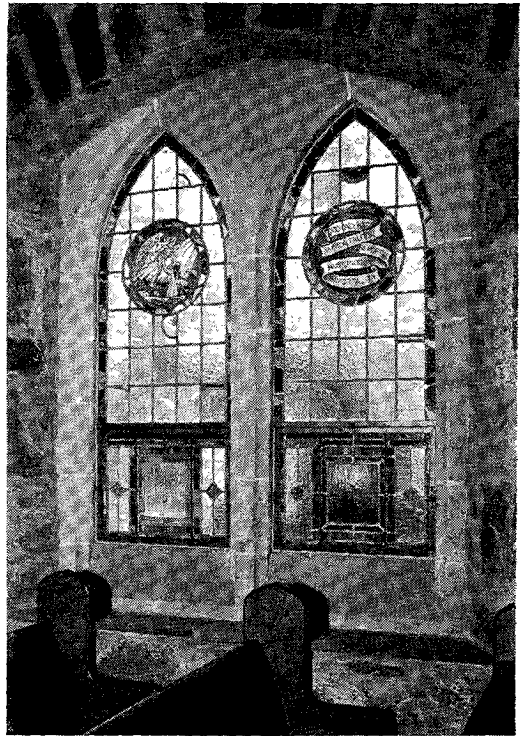
stone arches. Ventilators of rich-hued blue and lavender glass form the lower part of the windows. The left-hand medallion in each double window on the side walls of the church is a picture representing some doctrine, and the right-hand one, with a single exception, bears an appropriate quotation from the Bible. The lettering is done in Gothic style on scrolls, and of the twelve scrolls no two are exactly alike. The background of the medallions which bear the inscriptions is colored to harmonize with the pictures with which they are paired.

The themes of the windows might be compared with the subjects presented in a series of evangelistic meetings. The window nearest the rear on the left side of the church represents the law—two tables of stone—and the inscription on the adjoining medallion admonishes, "Fear God, and keep His commandments: for this is the whole duty of man." Next, a little church in the wildwood reminds us that "the seventh day is the Sabbath of the Lord thy God." The sanctuary question, referred to by Mrs. White as the foundation and pillar of our faith, is called to mind by the ark of the covenant, accompanied by the text, "Unto 2300 days; then shall the sanctuary be cleansed." "God only hath immortality," and, "This mortal must put on immortality," are

which Light the Back of the Church  
Memorial Church From the Street  
as Seen on Entering the Church



The Ministry, January, 1940



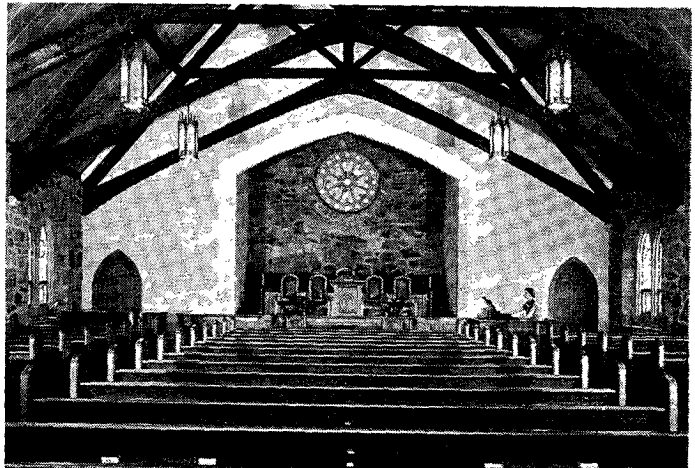
The Resurrection and the Hope of Immortality Is the Theme on These Windows

the words inscribed beside a resurrection scene, portraying the doctrine of the state of the dead. The instruction of the Lord, "Bring ye all the tithes into the storehouse," forms the basis for the picture of a man seated before a table upon which lie nine coins, inserting a tenth coin into a tithe envelope.

The three sets of windows on the right-hand church wall portray the prophecies. The great prophetic messages of Daniel are brought to mind by the image of Daniel 2, with a huge

—Please turn to page 46

ARCHITECT  
RONALD SENSEMAN





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

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

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

## OUR MEDICAL WORK FROM 1866-1896—No. 2

### *Health Teaching Prior to 1866*

JUST as the advent hope has lighted the benighted places of the earth through the dark centuries, so there have always been in existence groups of men and women and individuals in various parts of the world throughout the ages who have kept alive a knowledge of God's natural laws in relationship to the preservation of man. In the days of Hippocrates, we learn from the writings that have been left us, the resources in the natural universe which contributed to the healing art were, at least in part, understood and utilized. In fact, a careful study of the writings of Hippocrates will reveal a vast fund of knowledge which today is recognized and used in the field of scientific medicine.

Galen, a learned Greek physician who lived nearly five hundred years after the days of Hippocrates, and Celsus, a noted Roman physician who lived about the time of the reign of Tiberius, 42 B.C. to 37 A.D., have also left us evidences of their understanding of the value of natural resources in the treatment and prevention of disease. From that time until the present there have always been a number of the members of the medical profession who have recognized the value of fresh air, sunlight, rest, exercise, and diet as agencies in their hands to be used for the betterment of mankind.

#### **Nature's Agencies Versus Use of Drugs**

The number of physicians who were beginning to recognize the rational use of nature's agencies in the treatment and care of the sick in 1866 included some of the most eminent in the practice of medicine. In the first bound health volume issued by the denomination, entitled "How to Live," published in 1866, there appeared articles by some of the most eminent health writers of the day. These writings mention the opinions of such men as Dr. Alexis H. Stevens, of the New York College of Physicians and Surgeons; Doctors Gillman, Smith, and Parker of the same school, and Dr. Davis Peasley Cox and others of the New York Medical School. These all joined in raising questions regarding the excessive use of drugs so prevalent in that day. Characteristic of the speeches of some of these

noted professors is that of Dr. J. W. Carson of the New York Medical School. In speaking of the treatment of children in connection with the use of drugs, he said, "Beware, then, how you use your remedies. We do not know whether our patients recover because we give medicine, or because nature cures them. Perhaps bread pills would cure as many as medicine."

Calomel, morphine, and other drugs were given in those days, not only in emergencies to meet or counteract pain or conditions which would be worse than the drug itself, but under circumstances which did not call for drastic medication. We find that morphine was often given to check the cough in consumptives, and that calomel was used as a common lotion for young children with croup. Strychnine was a commonly used drug in the treatment of children.

One report by an eminent physician in the July, 1866, issue of *The American Journal of the Medical Sciences* gives ten case studies of children with spinal meningitis. Strychnine was included in the medication of each case. Seven of the ten died. Quinine was a common remedy in diphtheria. Doctor Trall, in his treatise, "Diphtheria, Its Nature, History, Causes, and Prevention," calls attention to the too frequent sequel of troubled vision following an attack of diphtheria, and pronounced it the result of the quinine given and not of the disease. These practices were condemned by such men as Doctors Clark and Davis in their teaching of the medical students of that day. Said Dr. Peasley Cox of the New York Medical School, "The giving of morphine or other sedatives to check the cough in consumption is a pernicious practice."

Doctor Clark, in speaking of the evils of calomel for children with croup, stated that as many as thirty to sixty grains of calomel were often given to young children for this difficulty. As a result of these conflicting practices in the medical field, there arose a group of doctors who rather destructively criticized the entire medical profession, while others sought, through the education of the public, to bring about changes in the attitudes of the people toward some of the common practices

in the treatment of the sick. Among the latter group we find Dr. James C. Jackson, Dr. Thatcher Trall, Dr. Harriet N. Austin, and others, who preceding and during the period of the establishment and publishing of our first health journal, sponsored and promoted much sound health teaching that was contrary to the general practices of the day.

Many reforms were in progress in the early days of that age when prophecy predicted, "knowledge shall be increased." It was the day when women's rights were carried on as a crusade. A world dress reform systematically paralleled the effort of women to free themselves from the restrictions that had been placed around their lives throughout the centuries. Rational ideas regarding health and the means by which it is maintained were beginning to penetrate the minds, not only of the profession, but also of thinking men and women everywhere.

We must remember that the discoveries of the germ theory by Louis Pasteur in 1864 and the importance of asepsis by Joseph Lister were only beginning to be accepted in medical practice as late as 1875. Florence Nightingale's reforms in nursing began in 1856, and her extensive writings and reports on health and efficiency, with the background of her spectacular work in the Crimean War, placed the subject of health on an educational basis and attracted the attention of readers the world around. She emphasized the constructive use of sunlight, fresh air, good food, pure water, and other rational measures in nursing care which had heretofore largely concerned itself only with the alleviation of pain. These principles were inaugurated in the teaching of students of nursing in the Nightingale School of Nursing connected with St. Thomas Hospital.

As early as 1850 there were scattered throughout this country a number of places known as Water Cure Institutes, where some people went to secure rational treatment, and more information regarding the value of diet and exercise and other of the simple measures for the maintenance of health. Dr. James Jackson conducted such an institution at Danville, New York. Dr. R. T. Trall maintained a medical school in New York City called the Hygeotherapeutic College, chartered in the State, where students came to be instructed in the rational methods for the treatment of the sick. He also conducted an institution where he applied his teaching in practice.

As early as 1840 Doctor Trall issued a paper known as *The Water Cure Journal*, published monthly in New York City. He also published at different times two other papers, one known as the *Herald of Health* and the other as the *Gospel of Health*. This latter paper was still in existence for some time after the establishment of *The Health Reformer* in 1866, which was the first health paper published by Sev-

enth-day Adventists. In 1868 Doctor Trall's paper, *The Gospel of Health*, became an independent department in our health journal, with Doctor Trall in complete charge of the department. Doctor Trall's former papers, as well as this department, often dealt with controversial subjects among the physicians themselves. There is every evidence to believe that the sometimes unwarranted attacks of Doctor Trall and a few others of the day on the medical profession as a group, did more harm than good in the sponsoring of their cause by men of prominence and importance.

Prior to 1857, and contemporary with others, a Presbyterian clergyman, Sylvester Graham, from whom we get the name "graham flour," influenced the thought of the day. He published for at least a period of two years what was known as the *Graham Journal*. Dr. James Jackson also, who recognized Doctor Trall in his writings as a professional colleague, published one of the most conservative health journals, entitled *Laws of Health*. Previous to the editing of *Laws of Health* he had been for some years on the staff of the Philadelphia Medical College. In 1842 Horace Mann, the great educator, issued an annual report which dealt wholly with the need of education in physiology and hygiene in the school system of America. "The influence of this movement in the direction of health reform is incalculable," wrote J. C. Porter, M.A., twenty years later, speaking of the program of health teaching in the school system. In a compilation of five volumes of Horace Mann's yearly educational reports, we find a copy of a letter of Horace Mann to Dr. James Jackson and other eminent physicians of the day, asking for their evaluation of the report. Doctor Jackson's reply is included in Volume III.

#### Teaching of Contemporary Writers

Without exception, these early reformers were agreed on the harmfulness of drugging and alcoholic medication then existent, and with few exceptions they did not approve of the use of tobacco. The use of whole grains was urged as substitutes for flesh foods by such men as Graham, Jackson, and Trall. In the magazine published by Dr. James Jackson, *Laws of Life*, an article appeared in 1860 entitled "Bread Eaters Versus Meat Eaters."

Many times even these men who presented the subject of health reform from a physiological basis, and without the urge of the Christian's duty to care for his body, were misunderstood and misquoted by well-meaning but ignorant individuals, or by those who were resentful toward the teachings that crossed the path of their favorite practice. One such interesting experience is recorded in Volume III of *Graham Journal* in 1839. Evidently someone had presumed to charge Sylvester Graham with advocating extreme measures in connection with his teaching. To this accusation the

*Journal* replied by publishing a series of six statements under the caption, "What Mr. Graham Does Not Hold and Teach." The substance of these statements is as follows:

1. He does not say that flesh foods should not be used under any circumstances.
2. He does say that it is for the best interest of mankind to abstain from flesh meat.
3. He does use milk and cream.
4. He does not advocate bran bread and water—unbolted wheat meal is quite different from bran mixed with white flour, he adds.
5. He does not prohibit anything; the reader or hearer may use all items as he pleases.
6. He says that flesh food is not taught as the most prominent part of the health message, and then adds: "Such a charge only shows how much mankind are enslaved by flesh meat, and how ready they are to resist when anyone touches the subject of their emancipation."

Unfortunately, Spiritualism was another big movement in America during the era of such teaching, and many times the same groups of individuals in the world who were advocating reforms in health also leaned toward the movement in Spiritualism, or were so closely associated with that movement that many religious people were caused to question the source from which health teachings emanated.

Thus was the way prepared for the health message by the advent believers, who had the "commandments of God, and the faith of Jesus."

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



## Nutrition and Cooking Schools

THESE columns have previously carried information regarding the nutrition and cooking schools that were conducted for instructors in the Southeastern California Conference. These instructors have in turn gone into the churches and conducted schools. Elder C. J. Ritchie, home missionary secretary of the conference, writes that more than four hundred of their church members have received this instruction. He says:

"If our adult sister membership in the con-

ference is estimated at about 2,500 or even 3,000, this means that in one year one sixth of that number, or between fifteen and twenty per cent, will have received the benefit of this instruction. In my own mind I am convinced that such a program is well worth while.

"In the majority of cases the classes were conducted very much along the lines followed at the schools of instruction [Loma Linda and Paradise Valley]. Naturally the local teachers copied the methods used by their instructors. A lesson a day was the average assignment. In some schools demonstrations were interwoven into the instruction at convenient places. In others, demonstrations were prepared at home and samples brought. And in still others, the demonstrations were begun before the lesson, and concluded at its close.

"To avoid individual notions, peculiar theories, and unscientific statements and presentations, I strongly urge that every instructor stay very close to the outlines provided. The fact that 265 books have already been disposed of indicates that the members of the classes were required to study along the lines of the outline.

"A new and interesting feature which is developing is that some of our ministers are using these classes of instruction either as preludes or as adjuncts to their evangelistic endeavors."

We, with Elder Ritchie, are convinced that such a program is well worth while.



## Flank Strategy Is Imperative

By W. G. WIRTH, *Head of Bible Department, College of Medical Evangelists*

WE are living in neopagan times, when religion in general, and Christianity in particular, is not meeting with that hearty response in the hearts and lives of men that we would all wish to see. Direct attack against sin, and first-line aggressiveness for the gospel which we rightfully expect of Christian ministers and Bible workers, are not commensurate with the efforts put forth. Indirect methods of gospel promotion often go farther and are more effective than a direct procedure. Flank strategy is, therefore, becoming increasingly more imperative than the frontal assault.

Because of this indifferent attitude toward religious matters in present-day civilization, the opportunity for gospel evangelization on the part of the medical workers in our ranks is at a high mark. People who will have nothing to do with ecclesiastical and evangelistic workers will take kindly to the gospel endeavors of those who minister to their bodily needs. The help and assistance which they receive physically remove the prejudice and antipathy which they may have religiously and



spiritually. Let the truly Christian medical worker have a consuming love of souls for whom Christ died, and there is no limit to the number of open doors for gospel entrance and reception.

Here is a challenge that must be met by all who engage in various forms of medical service. It must be met in the same manner in which Jesus met it two thousand years ago—by joining in inseparable unity the healing of the sick and the preaching of the kingdom of God. If, as we profoundly believe, there is a close parallel between the days of our Lord and our own time, the lesson is inescapable and the responsibility is unavoidable. In "Counsels on Health" we read these words:

"The Saviour devoted more time and labor to healing the afflicted of their maladies than to preaching. His last injunction to His apostles, His representatives on earth, was to lay hands on the sick that they might recover. When the Master shall come, He will commend those who have visited the sick and relieved the necessities of the afflicted.

"The tender sympathies of our Saviour were aroused for fallen and suffering humanity. If you would be His followers, you must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others. The widow, the orphan, the sick and the dying, will always need help. *Here is an opportunity to proclaim the gospel,—to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, and you have shown a lively interest in the afflicted, the heart is opened, and you can pour in the heavenly balm. If you are looking to Jesus, and drawing from Him knowledge, and strength, and grace, you can impart His consolation to others, because the Comforter is with you.*"—Page 34.

We have purposely italicized the closing sentences of this quotation from the messenger of the Lord to direct the attention of our medical workers to their privilege and stewardship. Never has there been more suffering and distress in the world than now. War, crime, worry, pains, physical ills, mental ills, and spiritual ills are crushing human lives, and making living a tragedy and a disappointment. Unknown numbers are discouraged and hopeless. Life holds nothing for them but misery in its varied forms, and the only harvest they gather is that of barren regret. In the true words of Israel Zangwill, they live on only because they have not the courage to die.

On this sorry background, how glorious and shining stand out the kindly endeavors of the Christian physician, nurse, technician, dietitian, or other medical helper. At such a time as this, we are reminded of the words of Lord Nelson in the critical naval battle of Trafalgar. The old sea dog, who died of wounds on the deck of his ship, gave these heroic words to his men: "England expects every man to do his duty!"

Knowing that Armageddon is rapidly descending upon us, "the battle of that great day of God Almighty," is it not now plainly true that our Commander looks to each of us to do his duty? Our warfare is not carnal,

but spiritual. Our arms and ammunition are not the diabolic shells and shot of materialistic destruction. They are "the sword of the Spirit, which is the word of God." They are the message of salvation for the souls of men, the balm of Gilead for aching hearts. May we sense the day of our visitation, and stand as men who know the time of their Lord's coming.

#### CURRENT SCIENTIFIC NOTATIONS

LONGEVITY OF AMERICAN PEOPLE INCREASING.—The health of the American people is getting better all the time, and their average length of life is increasing accordingly.

Since the turn of the century, the average length of life of the white boy baby has increased by 12½ years; in 1937 his expectation of life at birth was 60.75 years, whereas in 1901 it was only 48.23 years. For the white girl baby the gain in average length of life over the same period has been even greater and amounts to 14 years, the improvement being from an expectation of life at birth of 51.08 years in 1901, to one of 65.08 years in 1937. Our women do better than our men by four years and four months.

These gains have been accomplished despite the World War, an influenza pandemic which destroyed even more human lives than did the war, and the greatest economic upheaval of generations with its health-menacing potentialities. . . .

An even more striking measure of the improvement in longevity since the beginning of the century than that provided by the expectation of life at birth is found in the proportions of the babies born who survive to later years of age. In 1901 less than nine out of every ten white male babies born alive survived to reach their first birthday. However, by 1937 health conditions had improved to such an extent that at least nine out of every ten newly born will attain the age of 24. Among white girl babies, too, less than nine out of every ten born in 1901 survived the first year of life; but in 1937 the conditions were such that nine out of every ten babies will reach the age of 32.

According to the situation prevailing in 1901, almost half of the white male babies would have died before attaining the age of 57, while the halfway mark on the basis of health conditions in 1937 was at 67 years. For white females the corresponding ages were 61 years in 1901, and 72 years in 1937. With half our womenfolk surviving beyond the 70-year mark, we can well understand why our population is rapidly growing older.—*Statistical Bulletin of the Metropolitan Life Insurance Company, August, 1939.*



# PRACTICAL COUNSEL PERTAINING TO HEALTH TEACHING

IN the Spirit of prophecy there is to be found much helpful counsel to the teacher of health principles. There is presented in the following selected quotations pointed reference to (1) the purpose of reform, (2) the need of education in healthful living, (3) the list of individuals who are charged with responsibility for this work, and (4) pertinent suggestions as to how to engage successfully in this endeavor.

## 1. The Great Object of Reform.

"In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of *body and mind and soul*."—*Ministry of Healing*, p. 146.

"The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church."—*Testimonies*, Vol. IX, pp. 112, 113.

## 2. The Need of Health Education.

"Education in health principles was never more needed than now. Notwithstanding the wonderful progress in so many lines, relating to the comforts and conveniences of life, even to sanitary matters and to the treatment of disease, the decline in physical vigor and power of endurance is alarming. It demands the attention of all who have at heart the well-being of their fellow men."—*Counsels on Diet and Foods*, p. 441.

"There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world."—*Ibid.*

"There is a message regarding health reform to be borne in every church. There is a work to be done in every school. Neither principal nor teachers should be entrusted with the education of the youth until they have a practical knowledge of this subject. Some have felt at liberty to criticize and question and find fault with health reform principles of which they knew little by experience. They should stand shoulder to shoulder, heart to heart, with those who are working in right lines."—*Id.*, p. 455.

## 3. Who Are to Engage in Health Teachings

"Conscientious physicians should be prepared to enlighten those who are ignorant, and should with wisdom make out their prescriptions, prohibiting those things in their diet which they know to be erroneous. They should plainly state the things which they regard as detrimental to the laws of health, and leave these suffering ones to

work conscientiously to do those things for themselves which they can do, and thus place themselves in right relation to the laws of life and health."—*Id.*, p. 448.

"A great amount of good can be done by enlightening all to whom we have access, as to the best means, not only of curing the sick, but of preventing disease and suffering. The physician who endeavors to enlighten his patients as to the nature and causes of their maladies, and to teach them how to avoid disease, may have uphill work; but if he is a conscientious reformer, he will talk plainly of the ruinous effects of self-indulgence in eating, drinking, and dressing, of the overtaxation of the vital forces that has brought his patients where they are."—*Id.*, p. 449.

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example. At our large gatherings, instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow up the work with publications upon the subject. 'Educate, educate, educate,' is the message that has been impressed upon me."—*Id.*, p. 451.

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul."—*Id.*, p. 452.

"Our sanitariums are to be the means of enlightening those who come to them for treatment. The patients are to be shown how they can live upon a diet of grains, fruits, nuts, and other products of the soil. I have been instructed that lectures should be regularly given in our sanitariums on health topics. People are to be taught to discard those articles of food that weaken the health and strength of the beings for whom Christ gave His life. The injurious effects of tea and coffee are to be shown. The patients are to be taught how they can dispense with those articles of diet that injure the digestive organs."—*Id.*, p. 444.

"Parents should live more for their children, and less for society. Study health subjects, and put your knowledge to a practical use. Teach your children to reason from cause to effect. Teach them that if they desire health and happiness, they must obey

the laws of nature. Though you may not see so rapid improvement as you desire, be not discouraged, but patiently and perseveringly continue your work."—*Id.*, p. 454.

"We have come to a time when *every member of the church* should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths."—*Id.*, p. 455.

"There is a wide field of service for women as well as for men. The efficient *cook, the seamstress, the nurse—the help of all* is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves."—*Id.*, p. 456.

#### 4. How to Present the Subject.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men, as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and bereaved comforted, the ignorant instructed, the inexperienced counseled."—*Id.*, p. 458.

"In all your work remember that you are bound up with Christ, a part of the great plan of redemption. The love of Christ, in a healing, life-giving current, is to flow through your life. As you seek to draw others within the circle of His love, let the purity of your language, the unselfishness of your service, the joyfulness of your demeanor, bear witness to the power of His grace. Give to the world so pure and righteous a representation of Him, that men shall behold Him in His beauty.

"It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good. . . . We must offer men something better than that which they possess, even the peace of Christ, which passeth all understanding. . . .

"Of all people in the world, reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true goodness of unselfish deeds.

The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thoughtlessly, may close the door to hearts so that he can never reach them."—*Id.*, pp. 459, 460.

"Do not catch hold of isolated ideas and make them a test, criticizing others whose practice may not agree with your opinion: but study the subject broadly and deeply, and seek to bring your own ideas and practices into perfect harmony with the principles of true Christian temperance.

"There are many who try to correct the lives of others by attacking what they regard as wrong habits. They go to those whom they think in error, and point out their defects, but do not seek to direct the mind to true principles. Such a course often comes far short of securing the desired results."—*Id.*, p. 464.

"The Lord desires every minister, every physician, every church member, to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing them to a premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. They will hear and believe. The Lord does not require His messengers to present the beautiful truths of health reform in a way that will prejudice the minds of others. Let no one place stumbling blocks before those who are walking in the dark paths of ignorance."—*Id.*, p. 465.

THUS we find that the object of healthful living is a most worthy one. The need for just this kind of endeavor is tremendous. Every physician, nurse, sanitarium worker, minister, teacher, cook, seamstress, parent—in fact, *every member of the church*—is needed and should be instructed to engage in this type of work. We are to present a sound, common-sense, scientifically correct message to the world. We are to go forth in the spirit of the Master, in the most courteous and unselfish manner, teaching a better way of living by precept and example, not by castigation or ridicule, or by advocating radical, narrow views which will serve to arouse prejudice toward the "beautiful truths of health reform."

In all our teaching, however, we must not only give practical and reliable information, but we must also *arouse the conscience* to the importance of honoring God in our bodies and spirits, which are His. H. M. W.



THE Lord has ordained that Christian physicians and nurses shall labor in connection with those who preach the Word. The medical missionary work is to be bound up with the gospel ministry.—*Review and Herald, Sept. 10, 1908.*

# Demonstration Health Talk

**SUBJECT:** "The Value of Whole-Grain Bread."

**AIM:** To encourage the use of whole-grain bread as an important factor in maintaining the health of the family, and especially in supplying all the food elements needed for the growing child.

**DEMONSTRATION:** Fresh loaves of whole-grain bread and white-flour bread. Unbaked batter and unbaked loaf of whole-wheat bread. Suggested recipes for distribution on, "How to Make Good Bread."

**INTRODUCTION:** This talk and demonstration is especially applicable in a community or church where it is the common practice to use white flour for all breads. It is especially timely in communities where hot biscuits replace raised bread. The demonstration and talk will introduce the topic from a positive angle, and give opportunity for constructive help in many homes. The talk can be given in a fifteen or twenty minute period. The source material will permit a longer presentation, if desirable, by the inclusion of more demonstrations of the various processes of breadmaking.

1. Brief history of breadmaking.
  - a. Grinding grain between stones (Bible record).
  - b. Community grist mill in early American community.
2. Present method of producing highly refined flour, and results. Vital elements removed in process, and use of each in body building.
  - a. Cellulose.
  - b. Protein.
  - c. Vitamins ("match" to fuel).
  - d. Minerals (calcium, iron, phosphorus).
3. Show constituent parts of grain kernel by chart or by drawing on blackboard.
4. Effect of demineralized food on body functions.
  - a. Experiment with pigeons.
  - b. Experiment with rats.
  - c. Some personal observations.
5. How to make whole-grain bread.
  - a. Where to get grain.
  - b. Demonstrate batter or loaves of white and whole-grain flour.
6. Conclusion:
  - a. Sum up difference in value between white and whole-wheat bread clearly and concisely. (Cut each loaf to show contrast in appearance.)
  - b. Isaiah 55:2.
  - c. Urge each housewife to try recipe.
  - d. Hand out recipes at door at close of service.

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K. L. J.



## Work for Refugees at Wuhan

THE situation is such that it is not safe for us to remain in our homes for the time being. May we move over and camp on the sanitarium grounds for a while?" This was the plea of the first of the refugees who came to our leaders at the Wuhan Sanitarium shortly after the Wuhan area was occupied in the fall of 1938. When permission was granted for them to come, little was it realized that in a few weeks some 17,000 people would be camped in grass huts on the property. Of this number, there are still more than 6,000 left. The grass huts have been removed, and the refugees are now living in dwellings made of mats and poles.

The work of the sanitarium staff for the last ten months has been almost entirely that of taking care of the sick in and from this refugee camp. A clinic is being conducted in the camp, at which from one hundred to four hundred patients are treated daily. The cases needing hospital care are omitted from the clinic, so that the inpatient list has been as high as one hundred.

When the cholera epidemic broke out this summer, the sanitarium staff fully cooperated with the local authorities in requiring that all living in the camp be inoculated. Although there were only one doctor and two graduate nurses, they gave nearly twenty thousand injections in three weeks. As the result, none of those living in the camp came down with the disease. There were two deaths, but these victims contracted the disease in a village across the lake, and slipped into the camp without being noticed. They later became sick and died.

The moving of this large group of people into our midst presented a wonderful opportunity to give the third angel's message. At first Pastor Buzzell held daily meetings for them. Later Pastor Fan, of the Hupeh Mission, devoted his entire time to teaching them the truth. Already more than thirty thousand tracts have been distributed. At the close of a ten weeks' effort in July, eight were baptized. A number of others are deeply interested. Some have requested baptism, but it was thought best for them to wait until they were more fully instructed. Plans are now being completed for another effort to last until near the end of the year.

A mission school is being conducted for some of the children. Those desiring to attend are many more than it is possible for one

teacher to care for. The Sabbath school attendance has been over one hundred each Sabbath. The workers in the sanitarium are faithfully witnessing for the truth before this large company, and they have every reason to believe that many more will accept the message.—*G. J. Appel, in the China Division Reporter, Sept. 15, 1939.*



## The Medical Missionary Doctor—1

### *Witnessing in Tennessee*

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

IT is encouraging to note how often the Lord uses our faithful medical workers to raise up believers in this message. I was glad to receive a letter recently from Dr. and Mrs. J. O. Ewert, at Celina, Tennessee, in which the doctor tells of his experiences in evangelistic work. From this I quote the following paragraphs:

"After finishing my medical course, I took up work in the Pasadena Emergency Hospital. My wife and I made it a subject of prayer that God would direct our steps to the place where He would have us practice. We had always been interested in the needs of the Southland, and when a call came to us to connect with the Fountain Head Sanitarium, in Tennessee, we immediately responded, feeling that God had answered our prayer.

"It was at Fountain Head that we had our first taste of Southern hospitality and friendliness, and we greatly enjoyed our work with this loyal, self-sacrificing group. However, this pleasant association was not for long, for one night we were awakened to find the sanitarium in flames. The building was entirely destroyed by fire, and this, of course, altered our course.

"Through the kindness of the conference president, we were invited to continue on in that conference. We started out in our car one day to see where we might land. At the end of the first day's journey, we were encouraged by Dr. G. Ulloth, of Red Boiling Springs, Tennessee, to locate in Celina, about twenty-five miles north of Red Boiling Springs. This was the county seat, a town of about eight hundred population. When we learned that we were the only Seventh-day Adventists in the whole county, it seemed sufficient reason to choose Celina as a place for practice.

"The winter of 1935, when we landed in Celina, was a rather cold one for that section, and there was much sickness in the community. We located in an old barbershop on the square, the only available building in town, and it wasn't long before we were very busy. In fact, we altogether failed to experience the usual 'starvation period' of which we had heard much. Since we were the only Seventh-

day Adventists in the town, the sign on my door, 'Closed Saturdays,' attracted a good deal of attention. Saturday was the day when the farmers came to town to attend the public drawing on the square. There soon began to be considerable interest about the town regarding our religious belief. In answer to queries, we were glad to tell the people about our truth and we passed out literature to the interested ones.

"Soon we asked for ministerial help from the conference. We found the conference officials just as willing to give us aid in this line as they had been to vote us a loan when we started our work there. Evangelist T. Irville Rush was sent to open up work. He secured the auditorium of the courthouse in the center of the square for his meetings. The attendance was good. One much-respected family of six accepted the truth and were baptized. The father is a miller, thresher, and farmer. We have had great reason for rejoicing over this, the first fruits of Elder Rush's effort.

"Some months later we heard of another person living out in the country, who was keeping the Sabbath. We went to visit him and were overjoyed to find that he was definitely keeping the Sabbath. After a visit with him, we learned that he was fairly well versed in our other Bible doctrines, too, having studied them out by himself. Previous to our visit he had never had any contact with Seventh-day Adventists. This man threw his house wide open to the evangelist, and invited him to stay as long as he could. Arrangements were made for an effort to be held four nights a week in the schoolhouse. One brother, a merchant, did a great deal to advertise the meetings. People came from every direction on foot and on horseback, and a few in cars. As a result, we hope soon to organize a small church. The Sabbath school membership, including children, is now thirty-two.

"As the members of our family have been the only Adventists in the community for several years, we cannot express our joy at the probability of soon seeing a little company raised up to join with us in Sabbath worship. During the first lonesome months when we went walking on the Sabbath, we often remarked how wonderful it would be if we could have at least one other family of our faith with whom we could associate. We give all the praise to the Master, who has reserved a little corner for us in which we may work for Him. We are happy and contented in our location, and thank the Lord daily for having guided us to this place to practice."

This article is the first of a series on the medical missionary experiences of our C.M.E. graduates. It is our plan to have such an article in each issue of *THE MINISTRY* during the coming year. Contributions are solicited for this purpose.

# AUTUMN COUNCIL HIGH LIGHTS

Matters of Moment to All Workers

## Covering the Light\*

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

INTRODUCTION: Isaiah 59:1, 2, 9-12; 60:1-3. God pleading with Judah while there is yet time. Sins separating from God. Judah's recognition of need. God's call in view of condition. Tragedy when people know their need, hear God's call to arise, and fail to respond. Condition of present hour similar. God today calling His church to arise and shine amid prevailing darkness. His people claim to know their need as did Judah, but many are slow to respond, as was Judah. "Some—yes, a large number—have a theological knowledge . . . condemnation."—"Testimonies," Vol. V, pp. 221, 222. The church of God today needs to "arise and shine."

1. John 1:1-4; 5:35. Christ was life and light. John was a burning and a shining light. Burning is giving; shining is light revealing. John gave both life and light—life in burning, light in shining. All true light shining calls for positive life giving. The more we give in burning, the greater we shine. Illustration of candle. If we are to shine the brightest, we must give the utmost. Christ withheld nothing, but gave all; hence His life was the Light of men. Phil. 2:15, 16. We are "lights holding forth the Word of life." Again, life and light united.
2. Matt. 5:14. We are called to be the light of the world. Several ways are mentioned as examples of how we are *not* to hide our light.
  - a. Matt. 5:14-16—Cautioned against hiding light under bushel. What is significance of bushel?—Connected with business. We face danger of allowing business interests and cares to cover the light. Business is essential, but it occupies wrong place if it obscures the light of God. "Men to whom the Lord . . . in vain." Vol. V, pp. 408, 409. "Satan makes every effort . . . morning and evening." Id., p. 426. To medical workers with their cares these words are directed: "Many are in danger . . . the judgment." Vol. IV, p. 560. To publishing workers: "These institutions . . . with destruction." Vol. VII, pp. 138, 139. To educational leaders: "All should feel . . . known to man." Vol. VI, p.

206. In all business matters we must be careful lest we hide our light under the bushel of business.

- b. Neither should we hide it "under a bed." Mark 4:21. Two things associated with bed.

- (1) Physical or mental inactivity or indolence: "Especially should our ministers . . . consecration to God." "Gospel Workers," old edition, p. 53. "The ministry is no place for idlers . . . no prayer." Vol. VI, p. 412. "Many have failed . . . within our reach." Vol. IV, pp. 413-416. Mental indolence sometimes seen in foolish and wasteful reading which is of no profit in our ministry. We need to take care lest physical or mental laziness obscure the light of God.

- (2) Also associated with bed, under which men may hide light of God, is lust. Today the adversary is working tremendous power in this, and too many are covering the light of God through it. "Sin of Licentiousness," page 2: "We are nearing the judgment . . . not accepted." "As we approach . . . seventh commandment." "Patriarchs and Prophets," pp. 457, 458. We need to watch in both thought and action in this matter so clearly pointed out by Christ.

- c. Luke 8:16. Cover it "with a vessel." Vessel may mean one of many things. We may hide our light under the vessel of a radio, the vessel of property, the vessel of an automobile, or the vessel of magazines and newspapers. Other things may come to mind, any of which may be used to obscure the light of God by putting it first, thereby covering the light. Some hide their light under the vessel of the dinner plate, the tea or coffee cup. Wrong habits or careless habits of eating and drinking can definitely obscure the light. God is calling Israel today to lift high the light, and never permit it to be hidden under a "vessel."
- d. Luke 11:33. A "secret place;" revised version, "cellar." Other versions—"vault," "hiding place." What is significance of this as a means of obscuring light? Disciples of old hid their light by locking themselves in room. Courage seemed to leave them, and fear led them to a secret hiding place. Some today,

\* Outline of sermon presented at Autumn Council, Lincoln, Nebraska, October, 1939.

like the apostles, through fear of friends or other circumstances, hide their light in a secret place. Peter, when confronted with the servant maid, was tempted to hide his light because of the environment. He was ashamed to acknowledge his Saviour. There is nothing of which we need be ashamed or afraid.

**CONCLUSION:** Many men today long for light and life. God is calling us to lift the light high, and never place it where it can be obscured, either by the *bushel*, the *bed*, the *vessel*, or the *cellar*. The call of Christ today is, "Arise, shine." Let us respond and reveal the glory of the Lord.

## Loyalty in Sabbath Observance

(Adopted at Autumn Council, October, 1939)

**W**E are living in a modern and complicated world. Multitudes are struggling for bread, and many lack the bare necessities of life. Commercial competition is growing more and more intense. In many places it is becoming increasingly difficult for our members to hold positions in the business world and at the same time observe the Sabbath of the Lord. These conditions create problems which are difficult of solution. We need not be surprised that questions of principle arise. Just how the Sabbath should be observed and what to do under certain circumstances are questions that need careful study.

To help clarify the situation we submit the following statements concerning *Sabbath Observance*. The Sabbath was given as one of God's greatest blessings to man, a day of "rest and gladness," a time of spiritual refreshing. The Sabbath is not only a sign of God's love to man, but is also a sign of man's loyalty to God. In true Sabbath observance is evidenced our fidelity to our Creator and our fellowship with our beloved Redeemer. We should earnestly heed the admonition of the word of God to "remember the Sabbath day, to keep it holy," not doing our own work or finding our own pleasure on God's holy day. We should dedicate the Sabbath to the worship of God and the uplift of our fellow men by:

a. Faithfully attending the Sabbath school and other divine services.

b. Gathering our children into the family pew, thus encouraging reverence for the house of God, the place of prayer.

c. Spending the hours of the Sabbath in visiting the sick and afflicted and otherwise ministering to a sin-sick humanity, teaching the word of God, and distributing our truth-filled literature.

d. Teaching our children the wonders of God's universe and His creative power by often "walking with them in the fields and groves," studying with them the lesson book of nature, and telling them of God's wondrous love, thus leading them to consider the Sabbath a blessing rather than a burden.

We should pledge ourselves to renewed consecration in the observance of God's holy day by:

a. Sacredly guarding the edges of the Sabbath, making full preparation for its opening, before the setting of the sun as the Sabbath approaches.

b. Welcoming the blessed day by worship around the family altar, and again at the setting of the sun at the close of the Sabbath, rededicating ourselves and our children to the Lord.

c. Putting aside all secular papers, and refraining from the use of the radio.

d. Refraining from unnecessary automobile journeys and pleasure trips.

e. Not engaging in idle conversation, or in "thinking our own thoughts," or in "speaking our own words."

We suggest that great carefulness be exercised in the manner of raising money on the Sabbath and disposing of literature during the Sabbath services, so that we ever keep the spiritual purpose of the Sabbath before our churches.

Each of the foregoing principles is vital. We admonish our ministry and people not to pass them by lightly. Read them carefully. Study them prayerfully. Let the ministry set an example before the people in reverence and sacred regard for the day of God's choosing. Let them jealously guard the hours of divine worship on the Sabbath, that they be sacredly devoted to the worship of God, and let them not fail to feed the flock of God with the heavenly manna. Let no activity, however important it may seem to be, crowd out the word of God. Reserve the church-service hour for worship of God.

At the beginning of the Sabbath, and also at its close, let the family be gathered for worship. On the Sabbath let all secular reading and radio programs not be once mentioned among us. Let the Sabbath be spent in joyous and reverent contemplation of God and His handiwork. Let the Sabbath be a type of the glorious rest into which God's people shall soon enter, the mark and seal of God, the sign of sanctification and holiness.

No true Seventh-day Adventist can consistently enter into compromising business partnership with those who do not regard the holy day of God. He cannot accept a position which demands that he perform labor or services on the seventh day in contradiction of the plain command of God. He may be placed in difficult circumstances; constituted authorities may demand that he violate the sacred day of rest; but with the apostles he will say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. And if the issue is sharply drawn, he will not hesitate to take his stand on a "Thus saith the Lord," "we ought to obey God rather than men." Acts 5:29. He will not only have the courage of his conviction, but will unhesitatingly accept the result of his choice, and will not hold his life dear when the question of obedience to one of God's commandments is at stake.

We counsel the ministry to even greater carefulness in admitting to membership in the church of God such as hold positions in which it seems necessary for them to work on the Sabbath day, even though such work be minimized and made as light as possible. While it is not possible to lay down rules that will cover every case and all conditions, we warn against the tendency to let down the bars and admit and retain as members any who are unwilling to take a decided stand for the Sabbath of the Lord. Our members should not enter into entangling business alliances or do government or community service which compromises sacred principles. The seventh day is the Sabbath of the Lord. In it we are not to do that which is forbidden by the law of God.

How can anyone think that he is observing the Sabbath as God would have it observed, when he is working on that day? How can a Seventh-day Adventist attend school on that day, or prepare lessons, or write examinations, or attend public exhibitions or games? How can he listen to secular radio programs or dramas, or go to social gatherings or picnics, or habitually neglect divine service? How can he plan or undertake business ventures, read secular literature, do odd jobs around the house, go shopping, spend an undue amount of time in physical rest, go pleasure riding for selfish purposes, or do any of the many things forbidden both by God and by the enlightened conscience of the Christian? The answer, of course, must be that true Christians can do none of these things.

It may be well to point out that there is a clear distinction between work done on the Sabbath for pay, and work done in the service for God.

The priests of old performed more work on the Sabbath than on the ordinary weekday, and Christ approved of this. He declared that although they

profaned the Sabbath day so far as the outward form was concerned, they were blameless. And why blameless? Because their work was for the Lord, in connection with His church. (Read Matthew 12:1-8.) Although the priests of old could slay animals and offer them as sacrifice in the sanctuary service and be guiltless, this was entirely different from what it would have been had they slain these animals and offered them for sale in the pursuit of an everyday vocation. This principle applies to Sabbath work in church institutions in contrast to similar service in establishments of the world. Therefore, a Sabbathkeeper cannot consistently do work of any type in a commercial establishment on the seventh day, even if in doing this he minimizes his work as compared with the labor of other days.

While we appreciate the embarrassment which comes to one in giving up his position in order to keep the Sabbath, we cannot regard the suggestion to carry into the Sabbath hours any part of the week's work as other than the subtle philosophy of the enemy to lead him who does it to make no distinction between the holy and the profane, and to lower the high and holy standard of Sabbath observance to the plane of the ordinary holiday or workday.

Following the lead of such specious suggestions, we would soon break down all distinctions between the holy and the common, and could feel free to engage in almost any kind of labor on the Sabbath. Gradually we would lose out of our hearts the spirit of all Sabbath observance, and would forsake the Sabbath and the message of which it is a part.

If Satan today could turn Seventh-day Adventists away from Sabbath observance, or lead them to compromise the stand they have taken through all their history regarding the observance of this day, he would be well pleased. Let us resist his wily suggestions and remain true to this sign of our allegiance.

## Noncombatant Service

(As amended and adopted by the Council)

*For the benefit of our readers in the United States we are presenting in this issue of "The Ministry" a series of recommendations adopted by the recent session of the Autumn Council in Lincoln, Nebraska. The plans outlined in these actions were developed for the purpose of assisting our brethren in the United States, who may be subject to draft in time of war, to find lines of service helpful to their country, and at the same time in harmony with their religious convictions. In several of our educational centers, efforts have already been made to qualify men for noncombatant service. Quite a number have taken this training. It is our hope that those who receive this instruction will in time of war be granted some line of noncombatant service in harmony with their conscientious convictions. Our leaders are anxious to cooperate with and assist every member of the church who is situated so he can avail himself of such training. The plans as outlined in this series of recommendations are so comprehensive that no detailed explanation is needed in this introductory note.* J. L. McELHANY.

WHEREAS, Many Seventh-day Adventists who, in case of draft, would be subject to call by the government, need special preparation to enable them to serve their country more effectively in those non-combatant capacities which in former wars have been freely granted members of this faith by the United States Government,

We recommend, 1. That in this training of our youth for times of national emergency we emphasize the importance of loyalty to God in obedience to all His commandments (including the Sabbath) as set forth in the life and teaching of Christ.

2. That the General Conference Committee appoint a special committee to be known as the "Medical Corps Council," to have general oversight and

direction of an effort to make available to all our people who may be subject to draft in the United States of America, the opportunity of medical corps or other training; and in behalf of the denomination, and in accord with its established noncombatant principles, to work in all possible harmony with the medical and other authorities of the National Government.

3. That union and local conference committees provide leadership and counsel to foster and make effective these recommendations.

4. That the responsibility for fostering the medical-corps training and Red Cross courses in both union and local conferences be placed upon a committee of three, consisting preferably of the Missionary Volunteer secretary, the educational secretary or superintendent, and the medical secretary, one of whom shall be designated as chairman by the respective conference committees.

5. That our colleges offer four semester hours of medical-corps training, consisting of noncombatant principles, basic and medical drill, health principles, and first aid, the details of this course to be worked out by a committee whose personnel shall be the secretary of the Department of Education of the General Conference, the senior and junior college presidents, F. G. Ashbaugh, Dr. E. N. Dick, and Dr. H. M. Walton.

6. That in churches where the regular medical-corps training is not available, classes in standard and advanced Red Cross courses be organized and conducted under a qualified instructor, so that those completing such courses shall be qualified to receive the Red Cross certificates. Wherever possible these courses shall include instruction in our principles of nursing and hydrotherapy.

7. That whenever there is sufficient demand, the colleges offer their medical-corps training in intensive form during the summer, and, in case of national emergency, during the school year.

8. That the General Conference Medical Corps Council provide a uniform certificate to be awarded upon the completion of the college medical-corps training, and explore the possibility of securing recognition of this certificate from the proper authorities.

9. That in centers where there are sufficient numbers of young people not in our schools, the leadership in the conferences concerned endeavor to provide regular medical-corps training, upon the completion of which the certificate will be awarded to such young people.

10. That in the academies there be organized classes in the junior and standard Red Cross courses, with emphasis on our denominational nursing principles as outlined by the Medical Department.

11. That a booklet of instruction be prepared, under the direction of the General Conference Committee, for the purpose of setting forth—

a. The Biblical basis of our belief and position on noncombatancy and Sabbathkeeping.

b. The Christian's relationship and obligation to his government.

c. The general principles of military courtesies.

12. That we ask the General Conference Committee to explore the possibility of securing for our members lines of civilian service acceptable to the government as of national importance in times of emergency.



VALUE OF STATISTICS.—I am not among those who decry statistics, nor do I consider that they are productive of all manner of evil; for they do much good if they are accurate, and if men use them lawfully. It is a good thing for people to see the nakedness of the land through statistics of decrease, that they may be driven on their knees before the Lord to seek prosperity; and on the other hand, it is by no means an evil thing for workers to be encouraged by having some account of results set before them.—C. H. Spurgeon.



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# ADVENTIST EDITORIAL COUNCIL

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## EDITORIAL QUALIFICATIONS AND EXPERIENCE

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

IN a chapter of the "Testimonies," on "Our Denominational Literature," we are told that "at this time God's message to the world is to be given with such prominence and power that the people will be brought face to face, mind to mind, heart to heart, with truth."—*Vol. VII, p. 150.* The accomplishment of such a task surely calls for workers of the very highest spiritual, intellectual, and technical qualifications available.

**SPIRITUAL QUALIFICATIONS.**—Sometimes in enumerating qualifications of workers we say, "Last, but not least, the spiritual;" but I fear that we do not always make the spiritual uppermost. Intellectual brilliancy or scintillating literary ability sometimes obscures the lack of real spiritual vitality within. But without victory over sin, without a conscience void of offense toward God and man, we are broken and unclean channels for God's miracle-working grace on human hearts.

We are witnessing the fulfillment of a prediction that many a star admired for its brilliancy would go out in darkness. "Well, it seems that the *I's* are going out," said a discerning wife to her husband, when the news came that another brilliant worker had been asked to surrender his credentials. It is really best that the "*I's*" should go out, for, as we are told in "Gospel Workers," "The self-sufficient, satisfied with themselves, can well be spared from the work of God."—*Page 143.* The tragedies of the advent movement are not its persecutions, martyrdoms, disastrous fires, or financial losses, but the unconverted preachers, teachers, doctors, editors, and businessmen who hold sacred positions and yet wield an unsanctified influence. The messenger of the Lord wrote, "Speech and pen are to be under the control of the Holy Spirit. If this is not the case with the writers for our periodicals, they might better lay aside the pen, and take up work of another order."—*"Counsels to Editors," p. 12.*

**EDUCATIONAL PREPARATION.**—Those whose future work is to be in editorial lines should have a liberal education. And a liberal education, to use the words of another, "is one which liberates, releases the soul from the little, the provincial, the immediate, and makes us at home in all lands and ages." The only truly liberal education is Christian education; and the only true Christian education is that

which is Bibliocentric. I speak of this especially, because today many of our inexperienced youth are seeking higher education in the schools of the world, at the peril of their own souls and the peril of the church.

I would set down as a fundamental preparation for prospective editors the completion of a course in one of our Seventh-day Adventist colleges, with special stress on Bible, religious history, Biblical languages, the mother tongue, and journalism. And then let them turn to some line of soul-winning work, and not to the university. This important and sacred work requires a background of personal soul-winning endeavor, which will demonstrate whether one is called to the Lord's work. After this soul-winning experience, some further technical training in the art of writing may be necessary. But most important is the need of the young editor for further study in the great fundamentals of the advent message, Bible doctrines, prophecy, religious history, the historical development of the doctrines of this message, the trends of modern thinking, the changing conditions in the world, and the fitness of the advent message to meet these conditions. Unless our workers engage in deep, wide study and strong personal thinking, they become shallow and lose their poise and power.

**OTHER REQUIREMENTS.**—An editor speaks to larger audiences than any to which a minister can speak. His is a most delicate work. (See "Testimonies," Vol. IX, p. 241.) We have been warned against sending out matter prepared by only one mind. (Id., Vol. II, p. 671.) One of our veteran workers, a good administrator and a keen observer, suggested that the matter appearing in our periodicals should have the approval of more than one editor before going to press. Lack of counsel brings grief to our cause.

The editor needs a well-balanced mind, that can rightly estimate values. He needs a judicial mind, that can weigh evidence and arrive at proper conclusions. He needs an analytical mind, that can see the component parts of an argument. He needs to be able to see things in perspective, to detach himself from a problem and consider it impartially. The editor must know history, but he must not live in the past. He should understand political and economic questions, and be able to evalu-

ate social trends. He should be up to date on current issues. He must be both progressive and conservative, just as an automobile needs both a good engine and good brakes. One without the other means disaster or stagnation. Although advanced study will not ensure these qualities in the young editor, it will greatly help to develop the abilities suggested, and will afford opportunity for him to deepen his understanding and broaden his views. It will also help him to know his limitations, and lead him to counsel with those who know the facts in various fields of knowledge rather than rush misstatements into print. It is tragic for an evangelist to say that all eclipses occur on Wednesday, or that Constantine changed the Sabbath.

And surely, as the depositaries of God's precious revelation, many more of our workers should know the languages in which this revelation was made. There are often points of vital truth, the demonstration of which depends on a knowledge of the original. Surely we must have more men who know these languages to assist us in this time when every vital point of faith is being questioned. We bring ourselves and our cause into disrepute when we build up a doctrine on a single word or a text in a translation, the rendering of which is not correct.

Of all arts and crafts, that of writing suffers most under the misapprehension that "there isn't much to it." The aspiring piano player accepts as inevitable the long grind of finger practice. Painting, sculpture, and architecture require concentration and practice. There is treasure, of one kind and another, in authorship. But this treasure involves risks and pains. One must sell all he has to get it. The pot of gold is said to be at the end of the rainbow. It is also at the end of a hard road. It is not enough to have something to say. The editor must say it interestingly. T. DeWitt Talmadge said that the unpardonable sin of a minister is dullness. The same might be said of the editorial writer. No one is compelled to read a periodical or a book, and no one will read it unless it interests him. How many souls have been lost because of our dullness!

Successful editorial work, aside from having a message to deliver, presupposes an aptitude for writing, a mastery of the mother tongue, and a lifelong study of the best way to say it. Workers in this cause ought to have practical experience in preaching this message in the field. Colporteur work is one of the best experiences in learning how to persuade men. Successful ministerial work is, to my mind, a necessary prerequisite to the most helpful editorial work. And teaching is most valuable. The editor should come to his work fresh from the field, with his heart hot with enthusiasm for soul winning, and with a burning desire to give the message through the printed page.

## Editing Books and Tracts

By M. I. FAYARD, *Editor, El Atalaya, Buenos Aires Publishing House*

BOOK editing is one of the most delicate lines of the publishing work, and it requires an intellectual equipment second to none. In a certain sense, the intellectual equipment of the book editor must surpass that of the authors whose manuscripts he may be called to edit. The author's knowledge may be limited to the field on which he writes, but the book editor must know enough about a number of fields to be able to detect any mistake in any manuscript. In some cases, as in the editing of highly scientific works, the services of a specialist may be required.

If the book editor had been on the job, one recent book on religious conditions in Europe would not display the surprising mistake of putting in the mouth of a king of England the words that Henry the Fourth of France wrote to one of his companions: "Hang thyself, brave Crillon. We fought at Arques, and thou wast not there."

And I remember the occasion, a short time ago, when one book editor, rather young and new at the job, had the unpleasant experience of receiving from the field proof that a small book recently published under his supervision contained a miscalculation of an astronomical character. He refused to believe me at first when I explained the matter to him. That miscalculation had passed by me also in an article published in the paper. The author had assured us that he had had all his calculations checked by a mathematician, and his theory approved by an astronomer. Just the same, that error was there, and the publishing house decided to withdraw the book from circulation, and lost a thousand dollars on the deal.

Yes, a book editor has to know many things besides Bible doctrines and the teachings of the Testimonies. He has to be, as it were, a walking encyclopedia—just what we expect a good proofreader to be. And besides, the book editor must be a person of great tact, who puts all his knowledge at the disposition of the author without letting him feel it at all. He needs a spirit of real self-denial, to put his best on another man's work without expecting any recognition.

The book editor is not to dictate what must go in a book. His attitude must always be that of a collaborer. He must make suggestions with such tactful ability that the author will accept them. It is his duty to help the author achieve the "simplicity and ease" that the Spirit of prophecy recommends. Both should remember that "the matter should be prepared by more than one or two minds, that it may not bear the stamp of anyone's peculiarities."—*"Testimonies," Vol. II, p. 671.*

By virtue of his training, the book editor will exercise special care to detect any deviation from orthodox doctrine. Of course, his keen eye will notice any incorrect word, or any defect of syntax or grammar, but more important than all that will be his ability to detect any undercurrent of thought that might lead the reader to erroneous conclusions on vital points. The book editor must have vision and imagination, and be able to reason from cause to effect and make deductions and inductions. He can never take a manuscript, read it casually, make his corrections in style and grammar, and call it done. He has to penetrate the inner meaning of every phrase to get to the real thought of the author. He must be sure that he understands everything that is said. And all that must be done in a sympathetic way, not as one questioning the wisdom of this or that statement, but as one who really wants to cooperate.

I do not pretend to describe fully all the duties of a book editor in our large home-base publishing houses, because I am not familiar with their way of functioning. But allow me to say a few words about what we have to do as book editors in our smaller publishing houses, and in the mission fields. In most cases, the book editor must also be a translator. The controlling committee may feel impressed that such and such a book in English would be a good book for their field. Sometimes a few suggestions are made about needed adaptations, and the book editor-translator has to work them in as he goes on with the translation.

As the constituency increases, the need is felt for books produced by men who know intimately the conditions of the field, and who can write in the language of the country. It is better if they are natives of the country. And that is when the work of the book editor becomes important. I dare say that among our English-speaking constituencies there is such an abundance of writers that the reading committees can well afford to reject any manuscript that does not come up to the standard. In our case, in the mission fields, we cannot be so independent. Many a time a manuscript has been requested, but when it comes, it is very far from what we want. However, it is not rejected unless it is absolutely unsuitable. The book committee reads it, makes criticisms, and leaves to the book editor the task of carrying them out in cooperation with the author. In some instances, the book editor has to practically rewrite the entire manuscript.

Whatever may be the source of the books we produce, whether they be original or translated, they have to be of high literary quality when they are finished. They must represent our denomination in a dignified way. I have always told my helpers, proofreaders, and copyists, that, because of the great pressure under which we generally work, I consider the possibility of three standards in our publications.

The first and easiest standard to attain is for our church publications that are strictly for our own people. This literature is to be presented in a style as clear as possible, and as free of mistakes as possible, but in it we may allow more leeway to the writers. We do not need to polish their expressions as carefully. We have to reduce the cost as much as we can; so if they send us typewritten copy, after making the necessary corrections, we often pass it on to the typesetters without recopying it.

The second standard applies to our missionary paper, the *Watchman*, and to our tracts. These publications are printed with the general public in mind, and we have to offer them in a better literary dress. The proofreading and the editing have to be done with more care. We must be sure that they present the truth faithfully and clearly, and with a suitable approach to the Catholic mind. The third and highest standard is the one applied to the preparation of books. For them, I advocate the most meticulous care in every operation. If it is a book already published in another language, we must have the translating done by the ablest translator we can get. Then we will have his version carefully compared with the original and gone over by somebody who is an authority in the language of the country. We must especially keep an eye on adaptations to be made in order to suit the work to the field.

We all cooperate to maintain a high standard in our productions, so that they are rated as far superior to the general run of books in South America. The world recognizes this fact and praises our books. We are glad of it, but what makes us even happier is the fact that these books lead hundreds, even thousands, of people to a saving knowledge of the gospel. In order to obtain such a result, no effort is too painstaking.

## Editorial Relationships

By W. P. ELLIOTT, *Manager, Review and Herald*

IN the following simple, strong language, Ellen G. White reveals the conviction and the long-range thinking back of the plans which developed our extensive publishing activities: "The press . . . can reach and influence the public mind as no other means can."—"*Colporteur Evangelist*," p. 28. James White shared this confident belief in the power of the press, and in words typical of his ceaseless efforts to expand our printing facilities, declared: "I must see the publishing work prosper. It is interwoven with my very existence. If I forget the interests of this work, let my right hand forget her cunning."—"*Life Sketches*," p. 249.

If these pioneers in the Seventh-day Adventist movement were correct in their evalua-

tion of the influence of our printing—and I think it is generally accepted that they were—then it is self-evident that the editors, who in a large degree control the content of our publications, stand in positions of great trust. This trust brings them into most important relationships to the organization and to the entire program of our world activity.

The editor of one of our accredited periodicals, or of our widely circulated books, has in his care the vital interests, and in a measure the well-being and destinies, not only of the organized movement, but of individuals throughout the world. The publication he edits is a penetrating voice which sends forth words which cannot be gathered again or taken back—words of permanent record which will be credited to the denomination he serves. His fellow believers charge him with responsibility for the utterances of that voice. They require that it give the advent message a clear and certain sound; it must not be contentious; it must not retaliate or condemn; it must speak with consideration for the beliefs and feelings of others, and seek to avoid stirring up anger that will bring on needless perplexities or untimely persecution. With the gentleness of Christ, it will instruct, appeal, entreat, and warn with all fidelity. It will scatter the seeds of unity and brotherly love, calling to the true

followers of Christ to “press together, press together.”

The true editor, faithful to his trust, will not imagine he has some personal right or claim in the publication which he directs. A financial trustee, under a sense of responsibility and accountability to the organization, seeks to safely and profitably invest denominational funds and direct their expenditure in harmony with the established policies and detailed direction of his controlling committees. He claims no personal right in the funds, and he recognizes no authority over their use, except that invested in the committees to which he is responsible. In like manner the editor is a trustee of interests which may be of even more importance than dollars, and which require him carefully to follow established denominational principles of publication, and to keep in closest unity with those entrusted with the general oversight of the work.

Local and national conditions and worldwide relationships demand that he be well informed, and that he be keenly sensitive not only to the opportunities for publishing the truth of God, but also to the dangers to the cause and to fellow believers in the use of ill-chosen language or overemphasis. At times, untold suffering may follow the printing of matters which under other conditions or in a more restricted way of presentation might be entirely proper. As an editor he must seek to be wise in these matters. And his character must embrace the highest reaches of loyalty and devotion to the organization he serves. His heart must abound in unflinching love for its people in all lands.

He must ever be on guard against the use of the columns he controls for the presentation of opinions or views which are not in harmony with the denominational beliefs and objectives, or which might bring unrest or division. The editor of a private journal is free to accept for printing, or to present through the columns of his paper, private views or beliefs, however divergent they may be. But the editor of a publication accredited and supported by the denomination is in honor bound to see that it truly and effectively presents the denominational viewpoint, even though that viewpoint may differ from his own personal opinion or belief. It must set forth denominational interests in the clearest terms, and safeguard denominational unity. Because of these great trusts, no man in all the movement carries a higher sense of responsibility and accountability than a faithful editor of our publications.

**CONTACTS WITH CONTRIBUTORS.**—Perhaps nothing more openly manifests the skill and ability of an editor than his contacts with contributors. Often he is appealing to men who are heavily burdened with other interests, and he must arouse in them the conviction that they should write as he suggests. He

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must make the one whom he is addressing feel that the objective is worthy of his time; that the audience reached through the columns of his publication is an important one, and stands in need of his contribution. Perhaps he is making request of one who is not a writer, but whose judgment and experience mean much, and his appeals will need to reflect understanding and encouragement and assurance. Or it may be he is addressing a ready writer, but one who needs guidance lest he run far afield. In such a case, it may be he will need to prepare an outline suggestive of the ground he desires covered; or make the suggestion that the writer prepare an outline and send it in, so that he may determine whether it will blend into the journal in a way to reach the objective. Above all, he must ever be conscious of the value to his work of the cordial understanding and confidence of his contributors.

Many articles will come to the editor unsolicited. Some of these will be valuable, and he will wish to use them, while others will not seem to fit. Shall these last be returned to the writers? I think a general policy which accepts no responsibility for such manuscripts and no obligation to return them is advisable. To attempt to explain why an article is rejected will often make more grief and misunderstanding than to say nothing. It is also likely to entail a great deal of correspondence. However, in a few cases the editor will wish freedom to weigh the question of return, and settle it on the basis of circumstances peculiar to the situation. This should be his privilege.

## The Art of Condensation

• • • When somebody asked Abraham Lincoln how long a man's legs ought to be, his reply was, "Long enough to reach the ground." That is just another way of saying that they ought to be long enough for the practical purpose for which they were intended. I do not see how we can devise any rule of thumb that will guide us on the length of manuscripts, other than some basic rule of the objective of

the article. For in the first place, we have different kinds of journals. Some of the journals are for young people, some for old. Some of them deal with more technical subjects than others. Some of them are illustrated. But in the writings of almost every man, there are a variety of superfluous phrases, clauses, sometimes sentences, and occasionally paragraphs, that can be removed. The art of condensation is something we ought to study. It is said of Mark Twain that he dropped a book manuscript on an editor's desk with the remark: "Sorry, but I didn't have time to make it shorter." If we can take the time as editors to do a little more condensing of articles that come to us, striking off the first two or three paragraphs—for it takes about that much for a writer to get warmed up—and taking a little off at the end and some in the middle, we will have a good article. F. D. NICHOL.

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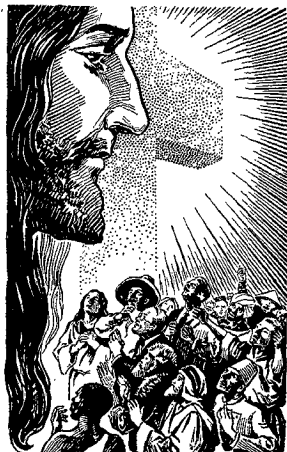
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**WAR'S DEVASTATION.**—The world, so rich and replete with external and material achievements, is unhappy and afraid. Today it is war stricken. It has passed from mad mirth to devastating disillusionment with lightninglike rapidity. While science has laid the ghosts of superstition and credulity, the ugly specters of hunger and want, of chronic unemployment, of physical and moral maladjustment, of racial and class suspicion and fear, stalk the world. Crimes of violence mount with startling totals. At the very apex of the proudest civilization this planet has ever known, has risen again that devouring monster, war. The old tribal and feudal tensions were child's play in comparison with contemporary racial and national suspicion, fear, and hatred, and their foul progeny, war.—*Presbyterian*, Oct. 12, 1939.

**METHODIST SLUMP.**—Tragic indeed in its implications is the fact that for the eleven months ending September 30 the World Service giving of the former Methodist Episcopal Church has slumped by \$162,136. And this on the heels of the Million Unit Fellowship Movement and the inspiring Uniting Conference! Of this total decrease, \$50,934 was recorded during the month of September.—*Zions Herald (M.E.)*, Oct. 18, 1939.

**PRESBYTERIAN-EPISCOPAL UNITY.**—The plan for Presbyterian-Episcopal union has been attacked again, this time by the editor of the *Presbyterian*. In connection with comment on Bishop Manning's letter, the *Presbyterian* said: "It is obvious now that this movement for union between these two denominations is not tending to the declared goal, but rather tending in the opposite direction." The same week, at the Episcopal synod of the province of New York and New Jersey, Bishop Frank E. Wilson of Wisconsin and Rev. William L. Griffin, Jr., of New Jersey, presented a new plan of "dual membership" by means of which both laity and clergy of the Presbyterian and Episcopal Churches might unite. Bishop Wilson termed the idea a step toward unity "by addition rather than subtraction" and, referring to the "difficulties" of a proposed concordat applying only to clergy of the two churches, asserted: "The dual membership plan would meet all the difficulties and would not require either church to trim its sails for the sake of the other. If we are to do anything satisfactory along the line of church unity, it must be a movement including the laity."—*Christian Century*, Nov. 1, 1939.

**CHINESE EDUCATIONAL INSTITUTIONS.**—Before the war there were in China 108 institutions of higher learning, 42 of which were universities, 34 independent colleges, and 32 technological and professional schools. Of these, 29 were established by the national government, 29 by the provincial and municipal governments, and 50 by private individuals or corporations (including Christian organizations). Of the 108 institutions, 30 were located in the north, 17 in Central China, 45 in the east, 13 in the south, and 3 in the northwest. In Shanghai alone there were 25 institutions, in Peiping there were 14, and in Canton, 7, and in Nanking, 6. Since the war began, Chinese universities and colleges have been moving westward: 17 institutions have moved to Yunnan, Kweichow, and Kwangsi; 17 to Hunan and Szechwan; 5 to Shensi and Kansu; 17, while remaining in their original provinces, have moved from the war zones; 17 have been suspended; while others have remained in their original locations.—*Watchman-Examiner (Bapt.)*, Oct. 26, 1939.

**MILES OF BIBLES.**—During 1938 the American Bible Society distributed throughout the world 312,-

975 Bibles, 532,727 Testaments, and 6,125,055 portions—a total of 6,970,757 volumes of Scripture. It is hard to conceive the significance of such figures. After a careful estimate of the thickness of the books, it was found that, stacked in a column, they would reach 151 times as high as the Trylon at the New York World's Fair, which is 700 feet high. Upon the ground, the books would stretch just one hundred feet beyond twenty miles. Most of these books are earnestly read, for the great majority of them were circulated among people who have very few books, and to whom their Scripture volumes are therefore very precious. Most of them also are distributed by the hands of earnest Christian missionaries, whose own experience of Christ as He is found in the Bible makes most persuasive their recommendation of the Book they sell.—*Religious Digest*, November, 1939.

**MORATORIUM ON REASONING.**—This is open season for the extremists and the dogmatists. War conditions pave the way for the fanatics, the emotionalists, the possessors of one-track minds, and the oversimplifiers. Propaganda just adds fuel to the fire. When men get to fighting, the cause of truth is betrayed and a moratorium is called upon the powers of reasoning. Those . . . who still believe in intelligence and are somewhat averse to thinking through their lungs have a duty to perform both for themselves and for their fellow men in this tense hour. We must insist upon facing facts and relying upon the processes of reason while we keep calm and self-controlled in the midst of an atmosphere of hearsay, prejudice, and overwrought feelings.—*Zions Herald*, Nov. 1, 1939.

**PUBLICATION SUSPENDED.**—Word comes to us that the *Missionary Review of the World* is to suspend publication with its November issue. For seventy years this famous missionary journal has been widely known. . . . This journal has recorded a large part of the tremendous work of the great missionary century which it served. Now that era has gone. One of the directors stated that lack of missionary interest had been a chief factor in the decision to abandon the publication. We regret to see that this step becomes necessary.—*Presbyterian*, Oct. 19, 1939.

**ROME'S GROWTH.**—The District of Columbia has been made an archdiocese of the Roman Catholic Church, according to a recent announcement from the Vatican. For administrative purposes the unusual procedure will be followed of having Archbishop Michael J. Curley administer both this and his previous archdiocese of Baltimore.—*Christian Century*, Nov. 1, 1939.

**BUDDHISM IMITATION.**—Buddhism in Japan is imitating Christian methods and copying Christian efforts. Since 1910 Buddhists have opened 4,000 schools with 568,000 students, and their teachings include doctrines derived from the Bible, adaptations of Christian hymns, forms of service, and modes for work. They are also using the radio, and every day Buddhist books are read over the radio.—*Watchman-Examiner*, Nov. 9, 1939.

**BRITISH ZIONISM.**—One Zionism is dead. The Balfour Declaration, in which expression was made of the "sympathy which His Majesty's government cherishes for the fulfillment of Zionist wishes," is no longer effective. The charter of Zionism, which promised the Jews a homeland, seems now a bitter taunt. Purchase of land in Palestine is strictly regulated. Immigration has temporarily been suspended. The proportion of Jews to Arabs has been set for now and the future at 1:2. In Palestine an autonomous Arabian state is in existence; a legislative assembly will be called to stabilize the numerical strength of the peoples and their political future.—*Kadnis-Cohen*, in *Religious Digest*, November, 1939.

The Ministry, January, 1940

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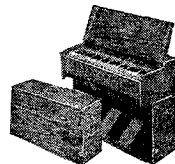
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**LAW UNABROGATED.**—I. Christ fulfills the law. Matt. 5:17-20. The law of God is eternal, never to be abrogated, never set aside. Christ Himself, although we might properly say that He was in reality the Lawgiver and thus had power and authority over the law, indicated His purpose in coming to be that of giving the law its full meaning, not of destroying it. One could wish that those who profess to be His servants might have the same measure of regard for God's law. If they did, they obviously would not be so ready to ignore it, so quick to change it or explain it away, and far more ready to accept with their Master every "jot and tittle," that is, even the minutest detail of His Word. Recognizing Christ as the fulfillment of the law should prepare one to manifest obedience to every moral precept through His grace and by His strength. Certainly it should not lead anyone to lawlessness or carelessness regarding details of the daily walk. Fellowship with the Saviour should be revealed in consistent living.—*Moody Monthly*, October, 1939.

**POPE'S ENCYCLICAL.**—Pope Pius XII's first encyclical has one characteristic in common with every other modern encyclical which deals with large questions of public and private morality: it makes a strong Christian appeal, which every Christian must applaud and endorse, for the dominance of spiritual ideals in the world, for recognition of the commands of God, the rule of Christ in the hearts and lives of men, and the rights of conscience as against any mundane authority that would override it. It also makes a strong assertion, which every Protestant or other non-Romanist must repudiate, of the claim of the Roman Catholic Church to be the sole authorized representative of the law of God, and of the pope's claim to be the vicar of Christ and the center about which any spiritual revival must be organized.—*Christian Century* (Mod.), Nov. 8, 1939.



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## Our Task in Time of War

(Continued from page 3)

a real revival of prayer in our churches, in our homes, and in our hearts? In too many of our churches the prayer meeting has almost died. It is attended by only a handful, while the great body of the church prefers to remain at home around the comfort of their firesides. There can be no revival in the church, nor can we present this message to the world with convincing power, without prayer. So in this crisis hour, while the Lord is still lingering in mercy in the sanctuary above, let us as workers and laity renew our appointments with God in the hour of prayer.

Lastly, let us not neglect the earnest study of God's word, and the messages that have come to us through the Spirit of prophecy. There alone may we find light in this dark hour. Let us not allow the radio, the newspaper, and the popular magazine to steal from us the Bible study hour. As never before we need to study the Word for ourselves, that we may be able to give an answer to every man that asketh us a reason of the hope that is in us.



## Catholic Gains in Heathendom

(Continued from page 21)

only the bishop of Loanda, now Portuguese Angola, with thirty parishes and six priests and 30,000 nominal Christians. The Dutch Protestants had shut out all Catholic missionaries from South Africa. The interior of Africa was the happy hunting ground of slave traders; this very region was unknown to white men, and utterly barbarous and pagan. Africa can show today thousands of missionaries and 6,794,951 Catholics.

"In Korea 100 years ago, there were 6,000 Catholics, but no priests. Japan was hermetically sealed, though we were to learn later that there some thousands of Catholics were secretly keeping their faith in spite of the lack of a priest. The Dutch Protestants had destroyed every vestige of the church in the East Indies. The Philippine Islands afford the only glimpse of sunshine in the dark picture of the religious condition of the Far East one hundred years ago. There were four and a half million Catholics there under the rule of Spain."

Membership statistics from Roman Catholic sources may well be evaluated in the light of the following observation from the *Presbyterian* of October 12, 1939:

"The claims of the Roman Church as to the great numbers within her fold must be heavily discounted, as has often been shown. W. C. Taylor lately wrote in the *Western Recorder*:

"The supposed 350,000,000 or 400,000,000 Roman Catholics in the world no more exist than do Neptune, Venus, Mercury, and other deities of ancient Rome. The *New York Times*, on the eve of the crowning of a new pope, gave Catholic statistics by nations, evidently furnished from Catholic sources. The first nation was France, with 40,000,000. Every intelligent and observing tourist knows the falsity of that. The *British Weekly* of March 9, 1939, says: 'France, 'the oldest daughter of the church,' has a population of some 41,000,000; of these, some

The Ministry, January, 1940



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- Apr. 1 The Way to Christ
- Apr. 15 God's Great Moral Standard
- May 1 Under Law or Under Grace
- May 15 God's Sabbath Day
- June 1 Sunday in the New Testament
- June 15 Who Changed the Sabbath?
- July 1 Seal of God and Mark of the Beast
- July 15 Why Men Die
- Aug. 1 Where Men Go When They Die
- Aug. 15 Will Men Return From the Grave?
- Sept. 1 Sanctuary Service
- Sept. 15 The Investigative Judgment
- Oct. 1 Creation and Its Memorial
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30,000,000 have no connection with the church." The *Weekly* writer is commenting on facts given by Dr. Adolph Keller in a recent book. Presidents of France have made similar statements. Brazil is put down as second. Now Brazil has 47,000,000 inhabitants, and the clergy claim ninety-five per cent of them as Catholics. But President Getulio Vargas utterly ridiculed the idea in speeches made when he was senator. He says that not even a large fraction of that number are Roman Catholics in either faith or practice."

✕ ✕ ✕

## Church Windows With a Message

(Continued from page 25)

stone about to smite the image and break it in pieces. "In the days of these kings," the quotation reads, "shall the God of heaven set up a kingdom." The visions of the seer of Patmos are represented by three angels, flying in the midst of heaven, and the message is, "Fear God, and give glory to Him; for the hour of His judgment is come." The third group contains two pictures, illustrative of two of the signs of the soon return of Christ foretold in Matthew 24: "The sun shall be darkened," and, "The stars shall fall from heaven."

In the large triple window at the rear of the church are medallions portraying three outstanding events in the life of Christ. The picture of the birth of Jesus, on the left, is a copy of a famous painting by an Italian artist. The touching scene of the crucifixion, on the right, is taken from the world-renowned picture by Hofmann. In the center is depicted the culmination of the Adventist's hope—Christ's glorious return to earth, to gather the redeemed unto the kingdom He has prepared for them. The picture is one drawn by Mr. Martin for the cover-design of a recently published World's Crisis Series book, "The End Draws Near."

On the windows in the pastor's study are fittingly inscribed the names of six pioneers of the advent movement—William Miller, Ellen G. White, James White, Joseph Bates, John N. Andrews, and Uriah Smith. In the choirroom are two appropriate quotations: "The redeemed of the Lord shall return, and come with singing unto Zion," and, "Here are they that keep the commandments of God, and the faith of Jesus." In the exquisite rose window, high over the pulpit, all the colors in the other windows are set like jewels into an intricate mosaic design. It glows in the sunlight like a multicolored star—a star which adds its radiant loveliness to the atmosphere of beauty and holiness which pervades the church.

God in olden times instructed His people, ancient Israel, to write His precepts on the posts of their houses and on their gates. What more fitting place is there to inscribe His law in our time than on the windows of the churches to which His remnant people, modern Israel, come from week to week to worship Him?

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I am willing, by God's help, to consecrate my service to the Lord for this coming effort, as indicated: (Put X before those propositions that you are willing to undertake.)

- ..... 1. I am willing to bring my life into harmony with God's standard, that I may set the right example for the effort every day.
- ..... 2. I will pray for the effort every day.
- ..... 3. I will be glad to attend a prayer band once a week to pray for the meetings.
- ..... 4. I will distribute preparatory literature to about one hundred homes each week for four weeks.
- ..... 5. I will take the personal workers' training course.
- ..... 6. I am willing to visit a small list of interested people each week during the time of the effort.
- ..... 7. I will take the responsibility of visiting and studying with two of the new converts after the effort. (On the next two propositions please fill in the amount.)
- ..... 8. I will distribute from house to house each week during the effort.
- ..... 9. I will contribute toward the church treasurer \$..... copies of the printed announcements from house to house each week during the effort.
- ..... 9. I will contribute and turn over to the church treasurer \$..... toward the expense of the effort.

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2. How shall I secure the names of the interested among those who attend the meetings?
3. What system shall I use to keep a record and checkup on these interested ones?
4. How shall I secure their definite decision for the truth?
5. How can I make a thorough checkup on those who are to be baptized?

The Review and Herald Publishing Association has just published a series of prepared cards that will be of great help to every evangelist on these five questions, around which the success of the entire effort revolves. Write for samples and prices.

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**DETAILS!**—A disproportionate emphasis upon obscure points of doctrine and an undue stressing of the inconsequential of prophetic interpretation create inevitable clashes of opinion. This not infrequently leads to controversy without any justifiable basis—with a dogmatic assumption and rigidity on the one hand, and an unwillingness to be lined up and adjudged by such unsound and unjustifiable criteria on the other. Such minor and often hazy items should be held in their relatively subordinate place without dogmatic rigidity, so that additional light may be discerned and clarification may come through unhampered consideration. Rigid adherence to preconceived opinion on secondary details shuts off the promised rays of added light that we are assured will come through deeper study, wider comprehension, and the historical fulfillment of the yet future phases of prophecies already crystal clear in their rugged outlines.

**OPPORTUNITY!**—A fourfold result is clearly emerging from present-day world conditions. As to our own people, it is (1) driving them to their knees in heart-searching, renewed consecration, sacrificial giving and service; while it is (2) separating the careless and worldly from the church through increasing difficulties concerning the Sabbath and related questions. In the world about, it is (3) driving great sections of disillusioned humanity away from the love of the world, its follies and its pleasures, and from de-

pendence upon its crumbling stability; and it is (4) opening the eyes of multitudes to the utter fallacy of an imminent temporal millennium, a growing world betterment, and an impending universal peace and unity. This time of disillusionment is the golden hour for advancing the message of the second advent and the last reformation. Conditions may seem difficult today, but they are destined to grow worse, not better. Increased isolation, financial restrictions, and breakdown of international relationships will create increasing problems and perplexities. We must press our commissioned task with divine intensity. The hour draws on apace when no man can work.

**CONSISTENCY!**—We should cease proclaiming to the world that "Seventh-day Adventists have no creed," if we do have a creed in fact—as some complacently affirm. We should at any cost be honest and consistent in our declarations. Our historic position is either in vogue today, or it is not. We either do, or we do not, have a creed, a codifying, binding statement of belief accepted generally as the criteria of admission, discipline, and dismissal—such, for instance, as appears in our Year Book, upon consent to our denial of which members are received into or expelled from membership. There should be no confusion here.

**INEXCUSABLE!**—Ministerial ignorance that insults the ear of the intelligent hearer, discredits the church, and dishonors truth. Misstatements in the field of history, science, archeology, astronomy, or Biblical languages are inexcusable—with all the available facilities of learning and the dependable books on every hand. Pseudoscholarly allusion, for example, to the meaning of the "original" Biblical text by those who can scarcely decipher one Hebrew or Greek letter from another, is most unbecoming. Those who presume to speak in the name of the God of all truth in this day of general learning, especially in our city congregations where they are surrounded by many trained minds, should be able to command the respect of their hearers. Wycliffe, Luther, and the great instruments of divine use in the past, were intellectual giants that commanded the respect even of their enemies by their sheer knowledge of the various branches of learning, apart from the distinctive principles of enunciated and applied truth. The demands of this hour are not lower or less exacting.

L. E. F.