

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 13, No. 2

February, 1940

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## NOTES AND NOTICES

### Information and Sundry Items

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THE warning voice of the third angel's message will increasingly constitute the one really disturbing note as pertains to Catholicism's future plans and prospects. This movement is the complete antithesis of Rome, and is about the only real Protestantism that is left in the world today. More and more it is destined to become the odious Mordecai in the gate. Completing the arrested Reformation of the sixteenth century, and repudiating above all else Rome's distinctive Sunday-sabbath mark, we have likewise escaped the hold that belief in innate immortality and endless torment gives to the "keeper of the keys." Clinging to the Bible as the sole rule of authority, and the prophecies as the inspired outline of both church and secular history, we are blessed with a safe and sound interpretation through Spirit of prophecy guidance. And this divine gift has brought about and maintained a remarkable unity in our ranks, despite the conflicting and oftentimes baffling human opinions that are all about us. Thus we will increasingly constitute the one Protestant group that really angers the Papacy—the only one which she cannot successfully meet with her arguments and sophistries. Her wrath will yet be mightily stirred because there has been placed in the very heart of this movement that gift which truly unmasks the facts and intents of her past history, and reveals her present plans as well as her fateful future destiny. It is this baffling insight that causes frenzy. She can meet all else, but not this. And we, on the other hand, are never to forget that we face more than human intelligence and experience.

**APPROACHING WRATH AGAINST REMNANT**

FOR the non-English-reading workers of the China Division, Ministerial Association Secretary W. E. Strickland issues a sixteen-page monthly help called *The Evangelist*. He writes in part:

"Following is a list of some of the material found in the latest issue: 'Preaching Is Not Theorizing,' by F. Griggs; 'How to Conduct Bible Classes' (selected); 'The Ideal Minister's Wife,' by Mrs. E. K. Slade; 'An Inspired Guide to Divine Truth' (sermon outline), by W. J. Harris; 'Establishing the New Church' (selected).

"The paper is published in notebook form so that the sheets can be used with other notebook material. Many of the workers have provided covers, and keep their copies in good condition. So far we have had many favorable reports from our Chinese brethren concerning the help which they are receiving through this channel. We aim to give them material in each issue which will be usable in their regular work. We are not able to give them much because of the limited size, but we try to make it of a vital nature."

CITY PASTORS, speak a friendly word for *Three Acres and Security*—a little magazine with a message for many a Seventh-day Adventist city dweller. The growing perplexities and perils which are incident to life in the great centers of population—labor troubles, the Sabbath problem, increasing iniquity—should cause serious consideration of the call out of the cities to a small piece of land, where a home and livelihood can be found. This little journal, edited by an Adventist, Stanley W. Porter, and published at Elgin, Illinois, is not connected in any way with the selling of real estate. It is a purveyor of practical counsel on small-acre gardening.

LAST call to enroll in 1940 Reading Course! See enrollment blank, page 18.

DON'T mistake the message on page 47 for a mere advertisement. Sound evangelistic principles are voiced therein.

W. H. ANDERSON, Ministerial Association secretary for the Southern African Division, writes: "I have received the 1940 Ministerial Reading Course book by Elder Shuler and have almost completed reading it. From that and Elder Haynes' book I have prepared a series of lessons adapted to institute work among our native pastors here in this division. I believe that it will be a great help to our evangelists. I have passed on word to the workers concerning our Ministerial Reading Course for 1940. We are striving again this year for 100 per cent enrollment. We reached 91 per cent last year. I am urging our brethren to utilize material from "Counsels on Stewardship" in their native reading course, so that our native workers will get under the burden of self-support throughout our field."

#### An Important Church Enterprise

A most laudable project has been launched by the General Conference—the systematic reading, by the family circle, of the leading Spirit of prophecy writings. Acquaintance with these Heaven-indited messages is indispensable to the welfare of the individual and the church. The move to enlist both youth and adults in this reading enterprise of approximately twenty pages a week has no commercial implications. It is not departmental, though the departments are solidly behind it. It is a church objective, and as such should have the active support of all workers. The reading schedule appears in the *Review, Instructor*, and union papers, as well as in a four-page leaflet. "The Great Controversy" and "Ministry of Healing" are the two books selected for 1940. The value of denomination-wide united study should be set forth. Public explanation and urged participation by all should be made from every Seventh-day Adventist pulpit. Brief, frequent mention will be helpful. Distinct blessing will follow in the train of this wholesome plan.

# 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

## RESTUDYING THE DOCTRINES WITHOUT DESTROYING THE FOUNDATIONS\*

By F. D. NICHOL, *Associate Editor  
of the Review and Herald*

THROUGH all past centuries the clergy have been the custodians of learning. Often they were the only ones who possessed an education. This was as true of Protestantism as it was of Catholicism. And when Protestantism was planted on the shores of America, one of the first steps taken by the early colonists was the creation of centers of learning, so that they might have an educated clergy. The fact that the parishioners had little education seemed to offer no excuse for the clergy's remaining on the same level. Nor did it ever seem to occur to our Protestant forebears that special learning and special piety were other than twin handmaidens of religious leadership. Church history reveals that only eccentric sects have belittled learning and sought to place it in antithesis to piety—as if God has not given men heads as well as hearts.

This historic status of the clergy as regards education, is now the object of considerable discussion by religious writers and others who call our attention to a remarkable change that has taken place in our modern day. The change is from general ignorance to general education on the part of almost all the populace. This is without parallel in history. The parishioner is as well educated as the parson. And what is perhaps even more significant, those who are not parishioners are as well educated.

However, it is not simply the fact of general education today, but the kind of education, that arrests our attention. The populace have not been educated in the schools of the prophets. When the long record of Satan's scheming against God is finally brought to light, we may discover a sinister significance in what appears now as coincidental, that the

era of universal learning should have been ushered in when the skeptical, scientific approach to learning had just been securely established. We may deplore the nature of modern education and the godlessness of the intelligentsia, but that cannot obscure the hard reality that the world of men we face today are not ignorant, but educated. Their logic may be bad, their philosophy pagan, and their interpretation of history materialistic; but the point is that their minds have been made acquainted with logic and philosophy and history, and they are not prepared to take much for granted, least of all the claims of the supernatural.

I wonder if we realize as we should that this is a changed intellectual climate in which we live, and that the change has taken place since this denomination was born! And I wonder, also, if we realize how definitely Adventist preaching must be directed to the heads as well as to the hearts of the listeners! We are not a company of popular revivalists who play only upon the emotional strings of our hearers' hearts. Nor are we a group of mystics who confine religion to a study of the inner light. If we proceed in the Adventist tradition, we will view ourselves as students of the Word who seek to present in logical, appealing fashion, great lines of Bible truth, drawing alternately on logic, history, prophecy, and the true findings of science to establish our points and persuade our hearers. It takes, for example, more than sentiment to make the four ferocious beasts of Daniel's vision march in orderly, meaningful fashion across the platform at an evangelistic service. And certainly we must possess something more than a heart-throbbing collection of revival stories if we are to lead an audience safely down the long, prophetic path of the 2300 days to that momentous destination of 1844.

Whether we will or not, we must touch

\* Address at opening of winter session of the Theological Seminary, Dec. 6, 1939.

fields of thought and study and make an appeal to the mind that many preachers of other denominations might consider unnecessary. And whether we will or not, we are called upon to do this at the very time when substantially the whole populace is educated, critically so. Might we not discover in this combination a reason for seeing new significance in the declarations of the Spirit of prophecy that all our positions will be challenged and attacked more militantly at the last than ever before? And shall we not also see more concrete import in the exhortations to study and to establish ever more fully the reasons for our beliefs?

Indeed, the burden of my remarks tonight is that we have not sensed as we should the changing intellectual climate, and have not given the amount of time and energy that we should to diligent study. It seems difficult for the sons of men to be wholly balanced in their program of living, either individually or collectively; and our denomination has not been wholly free from this weakness.

The distinguishing mark of the early leaders of this advent movement was their tremendous emphasis on Bible study and their diligent searching for any and all related evidences from history or other sources in support of our truths. A reading of the early volumes of the *Review*, that faithful mirror of denominational life and activity through the years, provides full proof, if proof is required, for my statement. The same faithful mirror seems to reveal today a definite change in emphasis, with increased reports of business sessions, budgets, resolutions, and discussions of administrative problems, but only rarely a report of a workers' meeting held exclusively, or even primarily, for the study of the Word.

Without question, as the denomination has grown larger there has been an increasing need of applying sound business principles to its financial and institutional aspects. And certainly there is a proper place for campaigns and goals to give stable support to our ever-expanding mission program. But these ought we to have done and not to have left increasing earnestness in the study of God's word undone.

In such a transition as this have we recognized the great danger that our doctrinal beliefs may congeal in the molds of the thought patterns formerly current, and acquire the indelible impression of certain arguments and evidences once popular? Nothing can congeal more quickly than a theological tenet if it is allowed to lie dormant. The result is that today we often hesitate to examine the mold lest we come under the indictment that we seek to shatter it. Our early leaders sought to protect the denomination for all time against just this danger by taking a militant stand against written creeds. And what is a creed but a mold into which the beliefs

of a people are poured? We have avoided the stereotyped creed, but let us be sure that we avoid altogether what the pioneers sought to protect us against when they indicted creeds.

Today there seems to exist a certain apathy, or even antipathy, toward any sort of organized study of doctrines as such. But why should this be? What are the reasons? I think of at least five.

1. The first reason consists of the fallacy of mistaking the form of the doctrine for the doctrine itself. It is to this fallacy that I have just been referring. The very phrases in which a doctrine is described seem in time to become the doctrine itself. That is one of the most subtle dangers in a written creed. To many, there seems to be something almost sacrilegious even in restating a doctrine in new language and in new settings, just as some feel that it is sacrilege to translate the Bible into twentieth-century speech. But while the latter is beset with certain dangers, I cannot be sure that it is sacrilegious to set forth the Scriptures in the language of the day when I remember that the New Testament was written in the *koine*, the common speech of the first century.

2. There is the error of mistaking the proofs of the doctrine for the doctrine itself. Thus, to question a line of proof is regarded equivalent to questioning the doctrine. But we need to make a clear distinction between the basic doctrines which we believe and the arguments and evidence which we employ to expound and defend them. It does not follow that because a doctrine is true, therefore every argument used to support it is also true. Even an argument which is constructed of Bible texts may be faulty, for the texts are one thing and our finite arrangement of them is quite another. The argument does not acquire sanctity or infallibility simply because of its association with an inspired doctrine. Yet unconsciously we are inclined to attach a peculiar value to any line of reasoning which is employed in support of doctrine.

We might state the matter thus: Our primary doctrines, such as the second advent, the Sabbath, life only in Christ, et cetera, are so many mighty pillars supporting a beautiful edifice of truth. The arguments, the evidence, the illustrations we employ, are so many paths over which we endeavor to bring men to acceptance of these doctrines. Our constant work as guides to truth, should be to discover which paths of approach to a doctrine are absolutely solid and which are not. Nor should the mere fact that the path is well beaten be sufficient reason in itself for continuing to guide men along that way. Time and the weather may cut chasms in a path, or may make really dangerous a bridge that has been only weak. Fortunately there is no necessary relation between the foundation of a highway

—Please turn to page 12

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# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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## THE RELATIONSHIP OF WORKERS—No. 1

By FRANK F. OSTER, *Director  
of the Turkish Mission*

THE success of any institution very largely depends upon the smooth running order of its organization, and this depends upon the relationship which exists between its workers. First, consider the relationship of workers to one another. In union there is strength. Amos of old asked the question, "Can two walk together, except they be agreed?"

When the early disciples were quarreling among themselves as to who should be the greatest, their usefulness in the service of Christ was greatly curtailed, and they fell in defeat before the enemy. And in our day, when Satan is engaged in marshaling all the forces of evil for the final conflict, we need to be doubly on guard, lest we allow petty jealousies and animosities to creep in, and thus mar the sweet relationship that should exist between us as workers.

Jesus said, "By this shall all men know that ye are My disciples, if ye have love one to another." Love is especially necessary in the mission field, where the followers of Christ are conspicuously few in number. Jesus says, "This is My commandment, that ye love one another, as I have loved you." Brethren, do we have such love for one another? I quote from Mrs. White:

"Let each one who claims to follow Christ, esteem himself less, and others more. Press together, press together! In union there is strength and victory; in discord and division there is weakness and defeat. These words have been spoken to me from heaven. As God's ambassador, I speak them to you. Let everyone seek to answer the prayer of Christ,—'That they all may be one; as Thou, Father, art in Me, and I in Thee.' O, what unity is this!"—*"Testimonies," Vol. V. pp. 488, 489.*

Paul shows how this relationship should work out in actual practice, by comparing it to the relationship which exists between the members of the physical body. In 1 Corinthians 12:23-26 he speaks of the "more abundant honor" which is bestowed upon those members that we deem less honorable; the necessity for the existence of the weaker ones; the care for the feeble ones; and the need of sympathy for those who suffer. If an eye, a finger, or a foot is injured, how tenderly it is protected and cared for by the other members of the body! The Bible recognizes that there is a difference in the strength and honor of the different members of the body, but never-

theless each is indispensable. Not one of the members is to feel its own importance above that of the others.

The relationship between members of the church, and workers in particular, should be closer than any blood relationship. Jesus, ignoring for the moment His blood relations who were waiting outside the door, even the mother whom He loved so tenderly, said, "My mother and My brethren are these which hear the word of God, and do it." If even blood relationship be excluded from the close fellowship which is to characterize the relationship between believers, what shall we say of the more distant relationship which parades under the name of nationalism and patriotism, and the hold that these sometimes have on workers? Paul says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

A feeling of superiority because of race, nationality, or social standing can have no place with the humble worker who follows in the footsteps of the Master. At one time our working force in Iran was made up of ten different nationalities. A multiplicity of nationalities among the workers in a mission field should be a decided advantage and an asset rather than a hindrance to the work. When all work together in love and unity, without allowing any national spirit to manifest itself, they bear a mighty testimony to the world-wide nature of our peculiar message, and are a standing rebuke to missions that operate under such names as the American Mission, the French Mission, or the German Mission.

A CLOSE relationship between workers should be sacredly guarded and nourished, because the success of our work depends upon it. Misunderstandings between workers should be attended to at once. Wrongs should be confessed and forgiveness should be sought at the earliest opportunity. Delay gives opportunity to the great enemy of our souls to aggravate and magnify the case. We have this instruction from the Spirit of prophecy:

"Do not allow the wound to fester and break out in poisoned words, which taint the minds of those who hear. Do not allow bitter thoughts to continue to fill your mind and his. Go to your brother, and in

humility and sincerity talk with him about the matter."—*Id.*, Vol. VII, p. 261.

Even the most diligent efforts at conciliation are sometimes fruitless. Christ recognized the possible necessity of calling in a third or a fourth person to assist. Those called upon to assist in such reconciliation, if their own hearts are right with God, instead of regarding it as an imposition, will consider it their highest privilege to be peacemakers. "For they shall be called the children of God." When workers, because of the incompatibility of their natures, cannot get along well together, it is much better for the work, and for themselves, for them to be separated and transferred to another place, rather than to be forced to continue labor under such trying circumstances. Paul and Barnabas evidently recognized this principle when they separated, one taking with him Silas, and the other Mark, on their missionary journeys.

Every worker should consider it his duty to uphold the honor and respect of his fellow workers. This can best be done by his ordering his own life to conform to the high standard which is set for the gospel worker. Those who accept this high calling must expect to make sacrifices that are not required of the lay member. Any independent line of conduct, or any feeling that a worker has the right to do and act as he pleases regardless of what people may think or say, will be sure to bring reproach on the work, and thus dishonor his fellow laborers. Every act should be considered in the light of how it will reflect upon fellow workers. "Abstain from all appearance of evil" is Paul's admonition. Even things that may be done with perfect innocence, will, because of their evil appearance to the world, be gladly sacrificed by the worker who has the cause and honor of God uppermost in his mind. On the other hand, great care should be exercised not to take up a report against a fellow worker, except on the evidence of two or three witnesses. This admonition comes from Mrs. White:

"We should endeavor to think well of all men, especially our brethren, until compelled to think otherwise. We should not hastily credit evil reports. These are often the result of envy or misunderstanding, or they may proceed from exaggeration or a partial disclosure of facts. Jealousy and suspicion, once allowed a place, will sow themselves broadcast, like thistledown. Should a brother go astray, then is the time to show your real interest in him. Go to him kindly, pray with and for him, remembering the infinite price which Christ has paid for his redemption."—*Id.*, Vol. V, pp. 58, 59.

Workers should be a positive help to each other, and by working together fill up what is lacking in the other. By pleasant association in counsel and prayer, they should seek to encourage one another. This is all the more necessary in the mission field where the workers are more or less isolated. Helpful criticism, if given in love and with a desire to help rather than to find fault, will usually be wel-

comed, and will prove beneficial. If we fail to make these helpful criticisms to each other, the probability is that we shall grow up with certain defects of character clinging to us, because there is no one else to whom we may look for correction. A word of commendation once in a while will not be amiss.

There should exist the same close relationship between the foreign worker and the national as exists between foreign workers. Because of his wider experience and more favorable environments and opportunities, the European worker should be a sort of elder brother to the national or native workers. His home should always be open, a haven of rest. The national should be made to feel that the other workers have a real interest in him, and that they welcome him to come for counsel and advice. Never must we allow any sort of social gulf to separate us. It would be most regrettable if these workers felt freer to go to men of their own nationality who are not in harmony with the truth, because they feel timid about coming to their own brethren. I have often had nationals of other missions come to me with their perplexities because there seemed to be a gulf between them and their leaders. As Seventh-day Adventists who are looking for the coming of Jesus, we cannot afford ever to allow such a state of affairs to exist in any of our missions.

—To be concluded in March

## Mission Land Mass Movements

By HENRY MONNIER, *Director, Rwankeri Mission Station, Africa*

MASS movements toward Christianity in mission lands are usually the natural result of organized work in the church. Wherever the church as a whole takes the Lord's commission to heart, the Holy Spirit uses everyone in it to bring into the fold those who are still unwarned. This we know to be true in Africa. Such a program can be carried out only by a sanctified ministry and a pure church. In Pentecostal days the entire church was engaged in taking the gospel to the ends of the earth. The apostles, as leaders, had gone through a course of preparation for their task at the feet of Jesus Himself, and were finally ready to be endued with the gift of the Holy Spirit. If we desire the church to enjoy the experience of Pentecostal days, the advent ministry must be prepared at this time, just as the disciples were prepared for the gift then.

It is impossible to conceive of large movements without a church. It is the business of the evangelist to raise a church and train it for service. The messenger of the Lord says: "When missions are opened in foreign lands, it is of special importance that the work be started right."—*"Gospel Workers,"* p. 461. How unfortunate it is when the base is un-

sound and the members who are taken into the church are untrained, or, in other words, just numerical figures!

**PERSONAL TOUCH.**—The first contact, particularly among primitive peoples, is a personal one, with individual members of the community. To make this first meeting effective, one needs to have a knowledge of the language of the people. Too many talk through interpreters. The soul of a people can be reached only through the medium of its own tongue.

"It is highly important that a pastor mingle much with his people, and thus become acquainted with the different phases of human nature. He should study the workings of the mind, that he may adapt his teachings to the intellect of his hearers."—*Id.*, p. 191.

**SYMPATHY.**—There is no hope of success if there be lack of sympathy for the people for whom we labor. And true sympathy comes from a knowledge of the people, their customs, and their weak as well as their strong points. Some are too prone to uproot customs which are considered anti-Christian without understanding them thoroughly enough to enable them to replace them by uplifting, ennobling ways that can be accepted, even among primitive peoples. True religion must be compelling by its appeal to reason and to the heart. It teaches the people how to work. It is mindful of their health and education, and leaves no resource untouched that can contribute to the development of the community. A harmonious activity along these lines will prepare the people to receive the message. "Nothing will or ever can give character to the work like helping the people just where they are."—*"Testimonies," Vol. VI, p. 280.*

**ACTIVITY OF CHURCH MEMBERS.**—The church needs intelligent leadership to organize it to do a missionary work that will be profitable. Though the members lack much in ability to inculcate all the truth to the people, they can help a great deal. Bands of ten or twelve can be organized, the band leader being an advanced Christian who can give simple Bible studies. Each band receives a well-defined stretch of territory to work. The members visit the people, and leave no house untouched throughout their assigned district. They invite the people to the meeting to be held in the vicinity by their band leader. If they find people in need, they do their best to help them. They take wood and water to the sick, cook for them, and attend to the care of their gardens. They come to the rescue of unfortunate ones whose house has been destroyed by fire, and help build a new one.

**EVANGELISTIC EFFORTS.**—Besides this regular weekly activity, there is a six-week evangelistic effort carried on each year in various districts by trained workers. As many lay members as can be secured are invited to help in these efforts. One or two meetings are held every day. The people are invited to the meet-

ings by the helpers who visit everybody. They give special attention to the interested, and introduce them to the leaders in the effort. Large numbers are led to the truth during these efforts. The new converts are gathered into a class called the hearers' class. They attend these twice a week for a period of a year. A teacher gives them an examination at the close of that period, and those who can satisfactorily answer the questions regarding our faith are accepted into a probationers' class.

They spend a full year in this class. Their lives are the continual object of the attention of Missionary Volunteers. They receive instruction twice a week from some teacher. When the time for baptism comes, they are thoroughly examined regarding doctrine, and their lives must be worthy of the new name which they take at the time of baptism. Building up a church is easier than shepherding it. True success is dependent on the degree of enduring love which the church members have for the truth and for sinners.

**KEEP THE CHURCH AT WORK.**—It is pleasing to lead an active church, but it is most disheartening to shepherd one that is idle. Sin seldom finds its way into the heart of an active member. Therefore, to combat sin, it is well to keep everybody busy in the church. It would be useless to hold new efforts to bring new members into the church if the old members were not living up to the mark.

"In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable cooperation."—*"Gospel Workers," p. 196.*

**DISCOURAGED MEMBERS.**—The whole church is concerned when one of its members falls into discouragement, but it is more particularly the duty of the church elder to seek out such a one and pray with him. There should be no neglect here. The fall of a member is always harmful.

**BEWARE OF FALSE TEACHINGS.**—Large mass movements are apt to give birth to ideas foreign to the truth. This is particularly true if there is a lack in the control of the teaching.

These are some of the leading factors which lie back of successful and abiding group or mass movements toward Christianity.



## Keep Me Humble

By LORNA B. DEGINDER

Lord, keep me humble.  
Let not the good I may achieve  
My better, inner self deceive.  
But help me, Lord, 'neath Thy control  
To ever seek a higher goal.  
And keep me meek, and ready-willed  
With Thine own Spirit to be filled.  
Let not the man I'd like to be  
Eclipse the one I ought to be,  
But keep me fit to work for Thee  
I pray, Amen.



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## VITAL "TESTIMONY" COUNSELS

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Reprinted From Former Periodical Articles

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### A Thorough Work Required

A SOLEMN responsibility rests upon the ministers of Christ to do their work with thoroughness. Many have left some portions of the work undone because it was not agreeable, expecting the next coming minister to finish it up for them. They had better not engage in the work unless they can bind it off thoroughly, so that it will not ravel out.

There are many ministers who do not connect so closely with God that they can feel and realize the wants of the people and give them meat in due season. They should lead the young disciples along wisely and judiciously, step by step, onward and upward, until every essential point has been brought before them. With the burden of the work upon them, it is their duty to lead the people along until they can present every man perfect in Christ.

A mere assent to the truth is not enough. There must be prayerful labor with those who embrace the truth, until they shall be convicted of their sins and shall seek God and be converted. Then they shall be instructed in regard to the claims of God upon them in tithes and in offerings. They must learn that the tithing system is binding upon God's people in these last days as truly as it was upon ancient Israel. The tract and missionary work should be presented before them. Nothing should be kept back. But all points of truth should not be given abruptly in the first few lectures; gradually, cautiously, with his own heart imbued with the spirit of the work of God, the teacher should give meat in due season.

Ministers frequently neglect these important branches of the work,—health reform, spiritual gifts, systematic benevolence, and the great branches of the missionary work. Under their labors large numbers may embrace the theory of the truth, but in time it is found that there are many who will not bear the proving of God. The minister laid upon the foundation, hay, wood, and stubble, which would be consumed by the fire of temptation. Some proved to be gold, silver, and precious stones; these from principle would cling to the truth. But if the teacher of truth had brought these converts along as he should have done, presenting before them the obligation which rested upon them, many who afterward drew back to perdition, might have been saved.

Another minister follows the first, and in the fear of God presents the practical duties, the claims of God upon His people. Some draw back, saying, "Our minister who brought

us the truth did not mention these things. We have been deceived. These things were kept back." And they become offended because of the word. Some will not accept the tithing system; they reject systematic benevolence, and become offended, turn away, and no longer walk with those who believe and love the truth. When the tract and missionary field is opened before them, inviting them to work in it, they answer, "It was not so taught us," and they hesitate to engage in the work.

How much better it would be for the cause, if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, even if there were less whom he could number as being added to the church under his labors.

Ministers must impress upon those for whom they labor the importance of their bearing burdens in connection with the work of God. They should be instructed that every department of the work of God should enlist their support and engage their interest. The great missionary field is open to men, and the subject must be agitated, agitated, again and again. The people must understand that it is not the hearers of the word but the doers of the word that will have eternal life. Not one is exempted from this work of beneficence. God requires of all men to whom He imparts the gifts of His grace to communicate, not only of their substance to meet the demands for the time in successfully advancing His truth, but to give themselves to God without reserve.—*Ellen G. White in Review and Herald, December 12, 1878.*



GREATEST MAN WHO EVER LIVED.—Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in an obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While he was still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—His coat. When He was dead, He was laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone; today He is the centerpiece of the human race and the Leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life.—*Dr. Phillips Brooks.*



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# A MORE EFFECTUAL MINISTRY

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Efficient Evangelistic Methods and Pastoral Technique

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## IDEAL DISTRICT SUPERVISION

By O. K. BUTLER, *District Leader,  
Indiana Conference*

THE following charge was given under divine inspiration by the apostle Peter to the elders in the large district composed of Pontus, Galatia, Cappadocia, Asia, and Bithynia. In it we find the call of God today to those who are given any measure of supervision in the church, be the responsibility great or small.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." 1 Peter 5:2, 3.

The expression, "the flock of God," has always seemed to me to be peculiarly touching and fitting. As I move about among the churches and particularly among the small companies, I sense keenly the fact that our believers are an upright people, loyal, willing, even eager. But still, how much they need care, direction, inspiration, sympathy, leadership—in a word, shepherding. With this need in view, we approach the realities of the case. A minister could handle with some degree of satisfaction a single church of four or five hundred members, but when a like number of persons are scattered over a district which comprises ten or twelve churches and companies, and covers hundreds of square miles, the problem becomes one which requires serious thought and planning.

Granted, then, that the district director cannot personally shepherd such a scattered flock, it becomes his very first duty, after getting acquainted with his field, to come into close and sympathetic touch with the officers of the local churches and the leaders of the companies. In his ability to guide and inspire them lies the secret of his success. Not as a lord "over God's heritage," but as a kindly friend and adviser, he should watch their work, noting its strong and weak points, commending the wise moves and suggesting better plans and methods where they are needed. It is easy for an energetic director to step in and practically take a church out of the hands of its regular officers. I believe that to do this is a great mistake, for while he may initiate a particular plan better than they, he cannot stay by to see it worked out, and the officers will not give the enthusiasm to the policy of another that they would give to a plan which they felt was their own.

Well before the end of the year, the district director should have a good idea of the strength or the weakness of the leading officers of each of his churches, and should have in mind possibilities of stronger help for the places in question. The idea prevails in far too many places that an office in the church is a reward for good behavior, and is bestowed upon those who are approved by the nominating committee, not necessarily for their ability in the line indicated, but for their character in general. I have even seen, as recently as the 1938 election, an effort to put persons into office in order to get them interested in church work. Long before the nominating committees are chosen, the churches should be set right on these matters. If, during the year, when no election issue is at stake, the people are carefully instructed in the duties of church office, and are given light on the proper procedure for nominations and elections, with stress upon the fact that officers are elected for *one year*, and that no stigma is implied in one's being retired at the end of the year, many hard feelings could be avoided.

### Securing Cooperation of Local Elder

As opportunity offers, or rather as it can be made, the director should meet with the elder of a church, and possibly some of the other officers, for prayer and counsel. When a minister kneels in some quiet place with the elder of a local church, and together they earnestly beseech God for themselves and for the flock which is committed to their care, a contact is established with heaven and between themselves that is conducive to producing results. This act is almost sure to create a bond of sympathy between the two men that will make their work together a pleasure rather than a duty.

Our church elders are usually busy men who must earn their livelihood apart from their church duties, and, faithful as they may be, they cannot always care for the isolated, the backslidden, and the tempted. Nor have they invariably the ability to do so. Too many are quietly dropping out of our churches. The process usually runs about like this: Somebody says or does something that hurts Brother X's feelings, bitterness rankles in his heart and takes root, he neglects prayer, he stays at home from church occasionally, then alto-

gether, he stops paying tithe, he lets the *Review and Herald* and other church papers expire, and side-steps family worship. He comes to look upon his brethren as his enemies instead of as friends, becomes careless in Sabbath observance, and—he is gone. Of course there are many variations, but the end is always the same—a lost soul, and often a lost family. Without a doubt we are in the shaking time. Not much noise is made as the chaff slips through the sieve, but it is gone just the same.

Now nobody, not even a district director, can turn chaff into wheat, but I do believe that in some cases tragedies can be averted, weak spines strengthened, and the half-converted helped to a better experience. The best time to bring back a wandering sheep to the fold is right when he *begins* to wander away. I wonder whether we are instructing the people in the way of life as we ought. I am of the opinion that we should preach more of practical, everyday Christian living. We should instruct them how to get hold of God, how to pray and exercise faith, how to deal with our families and neighbors, how to eat and dress, how to be examples in such everyday matters as paying our bills and keeping well-ordered homes and premises, how to compute tithes—all from the background of the Bible and the Spirit of prophecy.

We need to return to the early Adventist habit of visiting the people in their homes, sitting by their firesides and talking of eternal realities and our personal relation to them. We need to kneel and pray, not for the widows and orphans and everybody in general, but for Johnny and Mary to give their hearts to God.

IT scarcely needs saying that the ideal supervision of a district includes a hearty promotion of all the regularly established lines of denominational work. How long, for instance, would a director be allowed to direct if he gave the Harvest Ingathering a shrug of the shoulder? The ideal district leader watches the Sabbath schools. He notes the order, organization, and spiritual atmosphere, and jots down the offering for the day. He may speak a few words of commendation to the superintendent, or offer a little counsel. He will not tolerate disorder in the house of God. I do not think "tolerate" is too strong a word, though great tact should, of course, be employed. The idea that our children and youth, and sometimes older members, too, must be allowed to laugh, talk, and move about in the church during services, lest they be offended and stay away, is false on the face of it. Our youth will stay away quickly enough from a church for which they have no respect. I know one church which allowed a group of boys to talk aloud in services because no one dared to reprove them. Where are they now, some five years later? I do not know, but I do know that they are *not* in the church.

Quarterly meetings must be cared for, particularly in places where the elders are new or hesitant about conducting the services alone. Home missionary campaigns must be organized and papers distributed. The *Review and Herald* campaign must be pushed till every member possible is reading our church paper. Church schools must be promoted, encouraged, financed. Young people must be directed and helped to our academies and colleges. Any district in which the bulk of the children are still in the public schools is a dying district, no matter how many evangelistic campaigns may be conducted in it. I believe that every director should be an enthusiastic, rather than a passive, supporter of our system of Christian education.

As interests arise in the wake of missionary efforts, it will be the happy task of the district leader to foster such interests, to study with those concerned, to bring them across the deciding line, and to establish them in the faith. As he goes from place to place, the leader should occasionally ask the clerk for the church roll, and carefully check the record. Transfers should be suggested where necessary, and "dead timber" should be cautiously but certainly cut away.

Yes, the shepherd should carefully feed the sheep. This comes first. But there is one more duty to perform before the flock will be healthy and comfortable. It must be sheared. The successful director will carefully watch every church in his district to note the record of tithes and offerings. He will compare it with the record for the corresponding period of the year before. If there is a loss in any church, he will find out the reason. He will consult the books of the church treasurers to learn who are robbing God, and with such he will faithfully labor. Always he will strive to raise the standard of offerings.

The foregoing program calls for a rich spiritual experience in the life of the worker himself. "A hireling," one who works "by constraint," or who is greedy of "filthy lucre"—such a man should not be called to shepherd the flock of God.

The fierce light of scrutiny beats constantly around the heads of men who lead out in any phase, in any place, in God's work. The people are watching us. Do we believe what we teach? Do we practice what we preach? Even the little children have sized us up and the youth have solved us to the last decimal. Do we bear the test? Do our own children believe in us? Do they see enough of true religion to want it themselves? Are we true through and through? Is our influence, our conversation, uplifting? Do we pay our debts? Do we know the meaning of sacrificial giving? Do we carry a real burden for souls? Do we study, that we may be workmen unashamed? Only in the strength of heaven can we be fitted for such a task.

## Ways of Securing Names

By S. G. JOYCE, *President of the South England Conference*

THERE are many ways of securing the names of interested people in evangelistic efforts. Among these are: (1) A request card for literature, with pencil attached, placed in the hymnbook or on the seat backs; (2) a similar request printed on handbills or in newspaper advertisements; (3) a corps of helpers asking people at the meeting for their names and addresses.

Of these three, I favor the first—the card and pencil on the chair backs. To include on the handbill or newspaper advertisement the offer of free literature which contains the lecture, suggests to people that they can stay away from the service and yet get to read the sermon from the literature. In Great Britain the card method has always enabled us to get a fair number of names—as many as two hundred or more being received at one meeting. The cards are distributed well before the beginning of the meeting.

The majority of the names received have always proved to be those of truly interested people. This is no doubt helped by the fact that the first lecture is usually on the return of our Lord. This encourages those who are interested in religion to attend the lecture, or arouses such interest. Requests to use the cards provided are made twice at the meeting—during the announcements and then at the close of the address. During the address, the literature is again mentioned, and its value is stressed. The whole of the meeting must “warm up” the people. The atmosphere should be friendly, and the lecture should be so well presented that the listeners will be gripped with a desire to know more.

If one is favored with the backing and co-operation of a church, he should arrange for the members to distribute themselves around the hall. When the time comes to use the cards, all these members should write their names. This encourages the strangers sitting near them to do so, too. Occasionally it will be possible for the members to ask if they can write the name and address for those sitting near. The members should do this at every meeting, and they should make sure that they distribute themselves among the audience, and do not sit with the same people at every service. As opportunity presents itself, the ushers, the Bible workers, and the minister himself will personally invite the people to give their names, by asking if they would like to have the literature.

There are many ways of recording the names. There is the elaborate filing system, with its box and cards ruled to show names and addresses, attendance, literature received, visits or Bible studies, and interest, with colored disks to show the status of the in-

dividual. And there are more simple systems. I employ a stiff-backed book, which is ruled to give a column for each week. In this book the names are classified under the week in which they are obtained, and the literature received and subjects heard are thus obvious. The Bible worker carries a smaller record book in which she enters her names. This is entered in my larger book before the workers' meeting on Monday morning.

Each name should be regarded as a sacred responsibility, and every care should be taken to ensure that the utmost help is given in each case.

## Addressing Colored People

By LOUIS B. REYNOLDS, *Colored Minister, Kansas City, Missouri*

IT is sometimes a real problem for a white worker to determine what he should say when he is asked to speak to an audience of colored people. How can he best bridge the gulf to a common understanding, get into the good graces of his hearers, and at the same time do justice to the subject? A speaker's success or failure here depends largely upon his foreknowledge of the people's “touchy” points—places where he should not tread.

Often the natural inclination, it seems, is to preface a sermon or remarks by some reference to the race, color, characteristics, dialect, or other mannerism of the colored people. But this is obviously an unfortunate mistake, and it is here that many unwittingly destroy the entire force of an otherwise excellent talk. In any case, what is to be said will depend for the most part upon the speaker; and for this reason, no set form or subject can be suggested. Perhaps the most logical approach to the problem, therefore, might be made by simply stating what should *not* be said.

A speaker who begins his discourse to colored students by saying that he is well acquainted with them because he has worked among the heathen of Africa, has defeated his purpose from the start. While it is true that colored people came originally from Africa, the date was around 1619, and there are, of course, none of those originals alive in America today. Colored young people now have no firsthand knowledge of Africa, and they resent the idea of being classed with African heathen. If reference must be made to color, the more preferable term is “colored people.” Never use the expressions, “darky,” “black,” or “nigger.” They all engender prejudice and resentment. It would be far better to mention no race distinction at all.

A good talk is entirely neutralized when an untimely illustration is injected, which features an old colored man. Even though the wit of these stories is straight to the mark, they do not go over when told to colored people. Never refer to the expressions “dis”

and "dat," which are used by illiterate colored people. They savor of depreciation, and do not help. The example of Christ is to the point: "His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed."—*"Ministry of Healing,"* p. 24.

Even if there is only one colored person in your audience, it would be best to leave out any embarrassing reflections. By observing the foregoing principles, you will find that the hearts of these people will be willing and responsive.

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## Restudying the Doctrines

(Continued from page 4)

to a doctrine and the foundation of the doctrine itself. It should be possible to examine and correct the one without endangering the other. The doctrinal edifice is built atop the solid rock of Mount Zion, while the paths which lead to it must at least begin as the avenues of the most familiar thinking of men down in the valley below.

3. A third reason consists in the error of mistaking the incidentals for the essentials in our doctrines. There is properly a holy of holies to every doctrine, a sacred precinct which should remain inviolate, which glows with the intense light of revelation, and before which we should give unquestioning, silent adoration. But there is also an outer court where ordinary mortals like you and me may rightly walk and exchange our thoughts. For illustration, there is the revealed truth of the second advent, that the Lord Himself shall descend from heaven to take unto Himself His own, and to destroy the wicked. Before that awesome truth we stand obediently silent.

However, there was a time when some among us insisted that the prophetic declaration concerning the 144,000—a certain special piece of furniture, to carry out the figure—must be enclosed within that sacred inner precinct. But others insisted that it did not belong within. There was much discussion of orthodoxy that centered about this. But happily today we are rather unanimous that a minister may be regarded absolutely sound in the faith in general, and the second advent in particular, without having a dogmatic view on the 144,000.

In the very nature of the case, it will never be possible for finite men always to establish a clear line of distinction between essentials and incidentals in doctrine. My own simple rule is this: Where the Spirit of prophecy, our one inspired commentary on Scripture, is silent or noncommittal on a point of doctrine, I feel rationally justified in considering that point as hardly vital or essential, but rather, as incidental. I am aware, of course, of the danger in the argument drawn from silence, and I do not wish to be understood as drawing

such an argument except when I am examining what is patently a measured treatment of a doctrine by the Spirit of prophecy.

Returning to the figure of the holy of holies: there was very little variety housed within that sacred precinct; it was not the quantity, but the quality that counted. I believe the same should be true regarding the essentials of our doctrines. I have a feeling that the reason the ark seems at times to need our steadying, protecting hand is that we have made it top-heavy with incidental things.

4. Another reason why there is sometimes aversion on the part of men to the organized study of our doctrines, is the fear that controversies may be engendered. And we are reminded of various unfortunate experiences of former days. I confess there is some point to this reason. But I must also express as my measured conviction that if the fear of controversy had completely inhibited doctrinal study and discussion in earlier decades, we should have been robbed of some very worthwhile chapters in denominational history.

I am aware that church history furnishes us the embarrassing information that the clergy have often lost their religion fighting to preserve it. Surely we ought to be able to discuss questions of doctrine without fear and without antagonism. To confuse animosity with exegesis is to create a burlesque on religion.

Friendly discussion and exchange of views will clarify and stimulate our thinking, and ought to cause the truth to shine more brightly, but to bite and devour will hinder rather than advance the cause of truth. We might well remember the appeal of Cromwell to the doughty, disputatious theologians of Westminster: "I beseech you by the bowels of Christ, bethink that ye might be mistaken." I think that at times most of us preachers need to pray for a sense of humor.

5. A final reason includes in part some of the others, and would pervasively envelop and stifle all active study of the doctrines. It may be stated thus: We passed through an initial period of discovering and formulating our doctrines; but they have long been well defined. All we need to do now is to preach them. The inference here, of course, may be expressed in a double question: Do you think you could rebuild the rugged Scriptural framework of those doctrines? or do you think that we ought to discard some of them? The questions are doubtless sincere, but wholly irrelevant. Might it not be possible to approach our doctrinal edifice with some objective other than that of changing the basic design or wrecking the structure? Architects inform me that it is often possible to beautify, strengthen, and enlarge, yes, even modernize, in a sense, a stately, venerable structure without disturbing a single supporting pillar or removing one stone from the foundation.

—To be concluded in March

The Ministry, February, 1940

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# RELIGIOUS WORLD TRENDS

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Import of Leading Press Declarations

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## CALL FOR RELIGIOUS UNITY AND REVIVAL

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

CHRISTENDOM has come suddenly to realize that Christian religion is faced with the gravest peril in its history. The strongly humanistic and materialistic teachings of the eighteenth and nineteenth centuries, which had even begun to taint the tenets of Christianity, are now blossoming out into a pagan secularism, which is manifest in strong nationalistic programs. If this tendency were to continue, it would not be long before the Christian church would occupy a very minor position in the world.

Christian leaders in many lands are studying this question in an effort to find out what can be done about it. As we have noted, men everywhere are declaring that more emphasis must be placed upon religion than hitherto. We must not be too sure, they say, that man can work everything out for himself without the guidance of God. We must not exalt the human above the divine, or the material above the spiritual.

President Roosevelt, in his address to Congress on the state of the nation, in January, 1939, called attention to the need of religion and its defense in the following words:

"There comes a time in the affairs of men when they must prepare to defend not their homes alone, but the tenets of faith and humanity on which their churches, their governments, and their very civilization are founded. The defense of religion, of democracy, and of good faith among nations is all the same fight. To save one we must now make up our minds to save all."—*Washington Star*, Jan. 4, 1939.

It is no ordinary thing for the President of the United States to introduce the subject of religion in an address to Congress, in connection with a discussion of military defense. Many government leaders have recently called attention to the thought that religion (meaning, of course, the Christian religion) is democracy's greatest bulwark. Attorney General Frank Murphy, in an article, "The Return of Religion," states: "Our people want to keep democracy. . . . And because of the events of the past ten years, they are coming to a new realization that the only way to preserve democracy is through religion."—*Religious Digest*, August, 1939.

The term "moral rearmament" is now on many lips. Leaders in government, in business, and in the professions, are declaring that what is needed is "moral rearmament" instead of military rearmament, and that democracy

may crumble if it depends on guns and battle-ships alone.

David Lawrence, editor of the *United States News*, writes an editorial appeal to the churches regarding "Moral Rearmament," in which he says:

"'Moral rearmament' is a challenging phrase which has caught the imagination of people in many lands. It is neither pacifism nor nonresistance. It is rather an affirmative approach to the solution of the bewildering problems of mankind."

"'Moral rearmament,' to be effective in America, must have more back of it than the Oxford Group. It must have the support of all churches and creeds, all races and groups. For we well may ask of what avail is any layman's movement if the churches of America pass it indifferently by?"

"Has not the time come for churches to give evidence of their own tolerance and capacity for 'love of neighbor'? Will it be said that churches care more for their jurisdictional theologies than they do for the great work of succoring mankind in this hour of travail? Is there any justification for locking ourselves up in denominations when there is an epidemic of paganism and disbelief ravaging the world?"—*United States News*, May 8, 1939.

It is very significant that a newspaperman feels that he must call upon the churches to exercise their function as spiritual leaders. There are many men today, both inside and outside the churches, who believe that some new spiritual movement must take hold upon the masses, and especially be manifest among national and business leaders, if we are to be delivered from the grave dangers that face Christendom at this time.

In any discussion of the need of the hour, two words are outstanding—union and revival. In order to save the world from an inundation of paganism, the Christian churches must come together in closer cooperation. There must be greater unity. Then there must be a greater revival of faith and Christian living, which will make itself manifest in council chambers and in national life. Some are declaring that the dangers that beset Christianity today may be the very means by which the churches are brought together in a common defense. There is a mass of material that reveals a growing pressure upon the churches to come to some terms by which they may be able to face the world with a "united front." Notice the following voices lifted for a united front:

"PHILADELPHIA.—The 'united front' of Catholics, Protestants, and Jews against dangers which threaten all faiths has been made the outstanding news of

1938, in the opinion of two nationally known clergymen here. . . . Dr. Daniel A. Poling, president of the World Christian Endeavor Society and editor of the *Christian Herald*, believes that 'Catholics, Protestants, and Jews have found common ground. Religion remains today as the one and only organized force that declares a steadfast protest against the iniquities of totalitarianism.'—*Religious News Service*, Jan. 16, 1939.

"NEW YORK.—. . . Declaring that the dictatorships are 'putting more new life into religion than any event in a hundred years,' Doctor Clinchy [director of the National Conference of Christians and Jews] asserted that 'never before in the United States has religion been so earnestly discussed as the essential in people's lives as today.'"—*Id.*, Jan. 23, 1939.

"SEATTLE.—A new monthly, *The United Moral Front*, designed to foster Protestant, Roman Catholic, and Jewish cooperation 'against racial hatred, class consciousness, and sectarianism,' has made its first appearance here."—*Id.*, March 25, 1939.

"MINNEAPOLIS, MINN.—In a display of unity pronounced unique in history, nearly 10,000 Catholic and Protestant men, led by an archbishop, a bishop, and a score of priests and ministers, presented a solid front of religious protest against world ills of the day, with a 'Demonstration of Christian Manpower' at the Municipal Auditorium here, March 19."—*Ibid.*

"NEW YORK.—A detailed program for the promotion of understanding and cooperation among Protestant, Catholic, and Jewish students in more than 1,000 colleges and universities throughout the country has been developed by the recently organized College Work Department of the National Conference of Christians and Jews."—*Id.*, March 27, 1939.

"PRINCETON, N.J.—A 'united front between Christians and Jews' for the purpose of combating . . . paganism which is trying to disrupt Christianity' was called for by Dr. John A. Mackay, president of the Princeton Theological Seminary, in a report of his recent study trip to Europe."—*Id.*, April 29, 1939.

"BUFFALO.—A plea for all religious groups who believe in God, whether Catholic, Protestant, or Jewish, to cooperate in preserving the moral standards of society, was voiced here by the Most Reverend John A. Duffy, Catholic bishop of Buffalo."—*Id.*, July 22, 1939.

Dr. Emil Brunner, famous German theologian, is reported as saying in a lecture at Princeton Theological Seminary: "The church of today faces a life-and-death struggle in which either a totalitarian Christianity or a totalitarian government is the issue." . . . To achieve this 'Christian goal,' . . . 'all minor differences separating the sects must be forgotten.'"—*Religious Digest*, May, 1939.

In an editorial on "Spiritual Progress," which appeared in the *Washington Star*, we read:

"The pressure of hostile forces upon both Catholic and Protestant churches is bringing them together in defense of a single concept of Christian fellowship, in protection of institutions sacred to all disciples of the Crucified Carpenter of Galilee, regardless of traditional sectarian differences."—*November 27, 1938.*

Thomas E. Dewey, district attorney of New York, states: "The need of the world today is for vigorous spiritual strength, flowing from divine guidance. The day is at hand when all men must unite and fight invasion by pagan ideals."—*Religious Digest*, July, 1939.

These quotations are sufficient to make us understand the widespread demand for a "united front" among the churches. Many

uniting movements are now being promoted—both interdenominational union, such as the Methodists recently carried out; and interfaith union, such as the World Council of Churches suggests.

After surveying the results of the Oxford Conference held in 1937, Dr. Adolf Keller, in his book "Five Minutes to Twelve," states some strong conclusions. Says he: "It is five minutes to twelve even in the religious situation in the present world." "A sectarian attitude is a denial of the Holy Spirit." Concerning the fellowship to be found in the ecumenical movement, he declares:

"To refuse such fellowship is dangerous at a moment when the forces of evil unite the world over. In the battle between Christ and antichrist, there is no excuse for Christians to hold aloof. When a 'noble knight apologized before a British king for not having been with him in a certain battle, the king said, 'Hang yourself! We fought at Arques—and you were not there!' 'Woe to those who prefer their own private warfare to the decisive battle for and against the cause of Christ! Woe to them who are not there when they are needed.'"—*Id.*, pp. 118, 120, 121. (Italics mine.)

The call is going out from many quarters for a great religious revival. The *American Mercury*, in an article, "Broadway Tries God," reviews recent tendencies in Broadway theater plays, and concludes:

"The world is sick. . . . The feeling that economic and political medicine is not enough, that the malady is not alone of the body, but the soul, asserts itself above the clamor. . . . The theater offers impressive proof of this fact."—*April, 1939.*

Norman Vince Peale, radio preacher, states: "It appears that the time is ripe in America for a spiritual revival of historic proportions. This desire for religious reality is not cursory, but earnest and serious."—*Religious Digest*, January, 1939. The editor of the *Christian Advocate*, Harold Paul Sloan, feels assured that a great revival is in the making. He says:

"Once the authority of Christian truth has been restored, nothing will be able to stop the sweep of religious and moral quickening which must follow."—*Christian Advocate*, Feb. 2, 1939.

"I prophesy that the New Orthodoxy will sweep Humanism before it, and that we will be in the midst of a tide of revival power probably within the present decade."—*Id.*, Nov. 10, 1938.

### The "Lord's Day" Observance

It is significant that the editor of the *Christian Advocate* believes that the "Christian observance of the Lord's day" would aid in this revival, and speedily restore the world to stability. He declares:

"If we could stop the rush of life; if we could still its clamor of excitement; if we could get men to know that Christ is a fact, and that eternity is more sure than tomorrow morning; if we could get them to lay hold of these values, intellectually, morally, personally—if we could do these things, we would have saved civilization.

"The open doorway into all these things is the Christian observance of the Lord's day. If I were a Christian statesman, I would be more interested in a Christian observance of the Lord's day than in

battleships. If I were an educator, I would be more interested in the Christian observance of the Lord's day than in a thousand college extension courses."—*Id.*, Aug. 25, 1938. (Italics mine.)

Roger W. Babson, noted statistician and observer, stated in the *Religious Digest* of May, 1939:

"Sunday observance bears a most intimate relation to all the ideals for which our Christian civilization stands. . . . Whatever may happen to our Sunday morning church services, or to our man-made creeds, or to our missionary movements, I am absolutely convinced that Sunday observance will again be returned to as a definite necessity."

The prophetic picture of religious trends in the last days is now being developed with clearer and clearer perspective. That which has been revealed through the Scriptures and the Spirit of prophecy is taking shape and form before our eyes. The next article will consider this prophetic picture.

## Ecumenical Church Developing

KEEP an eye on the World Council of Churches and similar organizations. They will doubtless become the vehicles for making effective the prophesied events of Revelation 13, which are destined to have such far-reaching effects upon the Sabbathkeeping remnant in the final crisis. The *Federal Council Bulletin* for November, 1939, writes with satisfaction concerning developments, thus:

"From the standpoint of the church as a whole, and especially of Protestantism, a star of hope is shining which was absent from the sky of 1914. Then there was nothing that we could call an ecumenical church. In 1939 the ecumenical spirit is here and an ecumenical structure is in the making. A wider and a deeper sense of fellowship has been born. In spite of national, racial, and denominational frontiers the churches know today something of the church, the *una sancta*, and experience some real measure of Christian communion which cannot be broken even by war.

"Although the war has arrived before the World Council of Churches has come fully into being, it has at least a preliminary organization in a provisional committee which includes representatives not only of the neutral peoples but also of the peoples whose governments are at war. It has headquarters in Geneva; its secretariat includes churchmen of three neutral nations and also of Germany and of England. In 1914 all contacts between the churches of countries at war were broken, but now there is good reason to believe that channels of communication between the different branches of the church will not be altogether closed. That is something new in the history of Protestantism."

## Baptist View of Church Union

THE insistent issue of church union draws forth the vital principles at stake, as attested by history. In the light of coming events we do well to have at hand such statements as this, published editorially in the *Watchman-Examiner* for November 16, 1939:

"Spiritual unity is of Christ; ecclesiastical union is of man. The former we will promote with all our might; the latter we will approach with definite safeguards. In church history the former has been sacrificed to achieve the latter. Saints possessed of

divine counsel have been martyred because they dissented from unchristian rulings of church overlords.

"Why was John Bunyan kept in prison so many years? Was it not because the rulers of a preponderant but dead church could not stand his spiritual enlightenment and independence of man-made hierarchies? . . . It was a strong, 'united' church which drove dissenting Roger Williams into the wilderness; . . . that inspired the pillorying of dissenters, and even burned at the stake believers called Quakers. Only one hundred fifty years ago in Virginia those who put ecclesiastical union and supremacy above spiritual freedom were dragging Baptist preachers from their pulpits into jail, confiscating their properties, and covering the martyrs with contumely. Knowing ecclesiastical history to be what it is, what fools we would be to forget it all now.

"Whenever ecclesiastical organizations achieve bigness and power, there is always enough politics available to place ambitious leaders in authoritative positions. It is happening even now. In one great denomination, spiritual believers have been dispossessed of their church properties. Although they are the children of God by faith in Christ, and have kept up those properties by their own gifts to the Lord, yet they are disowned and dispossessed because of their dissent. Even in our day, spiritual unity is broken into fragments to preserve ecclesiastical union."

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## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

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### Singing to the King of Kings

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

AN English author came to America to study the musical offerings of the most prominent churches, in an effort to determine the trend of music in its relationship to the church service. After personal visits to many of the churches of our land, he said: "The American churchgoing public to a large extent puts music in too prominent a place; instead of making music 'the handmaid of religion,' it makes religion an excuse for music."

We should not find it difficult to discover that balance which will make a richer and more spiritually impressive service in the ministry of music. The instant the preacher feels the importance of himself in his ministry, that moment the effectiveness of his service is curtailed. He has cluttered the message with himself. The musician must learn the same lesson—self in the background! He must be possessed with the message of the song, and remember that he is singing to the King of kings. He should quietly and unobtrusively take his place as though no eye could see him, and then pour out the message of the song from an honest heart.

We are told, "The success of Methodism must be largely attributed to the adoption of a medium through which it was able to keep alive in the popular mind the evangelical message of the preacher." A statement from



Cardinal Cajetan concerning Luther's success is noteworthy: "By his hymns he has conquered us." How mighty a force hymns were considered to be back in those days of strain and stress! But today hymns have been thinned out and diluted, until sweetness has robbed them of their dignity and power. Beauty lies in strength as much as in gracefulness. The vigor and stability of the best church hymn are missing in the popular evangelistic type of song. Some of these songs have "plucked eyebrows and painted faces." They sound out of place in a church service. There may be a place for such songs, but it is surely not in the dignified worship of a church service. As someone has cleverly said, "By their rhythms ye shall know them."

It is well said that "feelings of devotion and aspiration find natural expression in song. In worship, music exercises its most catholic appeal. Here it may foster or destroy most easily the very spirit which it sets itself to serve." I have heard a camp gathering singing a so-called hymn while the ministers came to the rostrum, which had more dance suggestion in it than the spirit of prayer, in which attitude the workers all knelt at the altar. Music is useless if it "adds no fuel to the fire of worship; it is worse than useless if it degrades worship to the level of mere emotionalism."

SO far as I know, there is not such great need of sounding a reform in choir music as in other fields, except to continually raise the standard; but there is great need of very definite work along this line. Apart from our institutions of learning (and even in some of these the choir renditions are far below par), there are few places where the choir music makes a real contribution to the service of worship. When the minister can say, as he rises to preach—"I could as well pronounce the benediction and let you go home, for you have already had a sermon in this beautiful choir offering, which is sufficient in itself"—when this can truthfully be said, *then* the choir offering has reached its goal of expression and service. Anything short of this needs improvement.

Naturally the field looks to our schools for standards which they can copy in their home churches. Our choir numbers should first of all be orthodox in content. The texts of the songs should be carefully scrutinized, lest the choir sing a message contrary to our belief. Usually such unorthodox spots can be changed with little trouble. The type of choir music is not so much of a problem, for most sacred music is in harmony with the spirit of worship. There may be a tendency in some instances in which musicians are numerous, to use the music more for artistic display than for a Spirit-filled contribution to a religious service. But the church is not to be made a concert

hall. The musical performance should be lost in the deep spiritual emotions which it arouses, rather than have the designed sacredness lost in the artistic performance. Those who attend our schools carry home the standards of music which are set up by the school. Thus the school becomes a torch to the surrounding territory. It would be of real benefit to our cause if we could have some plan whereby all the choir directors in local churches could be offered a course in conducting church music.

The same principles that govern the choir music and its rendition should apply to solos as well. Much sacred music fits the concert hall better than church worship, in calling for considerable technical background and artistic display. The church is not the place for "sounds that tickle the ear." Secular associations should not be called forth, either by the music or by the dress of the singer. Religious fervor is apt to grow cooler as mechanical skill predominates. This is as true instrumentally as it is vocally. It is said that "assenting ears of the artistically minded churchgoers, who cannot lose art in worship, encourage this sort of thing." The human element should not be elevated. Music best expresses the Infinite when it is "freed from the features of the finite." There it suggests the spiritual because it does not present the tangible; the unseen, because it does not present the visible. Demonstration should be at a minimum, to coincide best with ideal worship.

There is a type of sacred song which does not speak of the deepest devotion. This highly artistic song fits the concert hall better than it does the church. Good judgment must be exercised in determining where this line of demarcation is—which song is appropriate and which is not appropriate. Take the oratorio, "The Messiah," by Handel, for instance; it has many florid passages which partake of operatic display. It would be difficult to find much difference between some of the great oratorios and some operatic passages, were they to be judged solely by the music. When songs of this type are used, they speak of artistic accomplishment in their beauty. When their art has been completely submerged in the spirit of worship and comes forth surcharged with the sacred, it has attained.

I believe we should make a definite effort, through every available medium, to counsel and educate those who have the musical service of our churches in their hands. It is one thing to recognize a condition and to diagnose it; but our work has only begun if we stop there. We should seek an efficient remedy and take steps to apply it. We have a responsibility to our music service which reaches beyond our studio walls or the campuses of our institutions, and we should not rest or consider our duty discharged until something more is done than has been accomplished thus far.

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# THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

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## I Mark My Books

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

BOOKS are the tools of my profession. But before I feel perfectly at home with them, they need to be edged or balanced to fit my hand. That is why I like to mark my books. An unmarked book is to me a stranger. A book that is worth reading is worth marking. It is most interesting to follow the blazed trail of some discerning reader who has marked a book before me. Men may leave footprints on the sands of time, but they also leave mindprints in the margins of books. Their personalities seep into books which they own and love and mark.

Not long ago it was my privilege to make the acquaintance of a really superior personality. His ministry is completed, and he rests from his heavy labors, but "his works do follow him." Though I have never touched his hand or even seen his photograph, I know him. I call him "Defender of the Faith." What passion for truth he revealed! What far-ranging searchings after light! What joy in discovery! What defense of the word of God and the people of God! He seemed to be so adept at adding a word or two, and lighting up dark sayings of old. He knew how to puncture great swelling words. It was a joy to see how he built up the walls of Zion. It thrilled me to follow him up over the parapet when he assaulted the enemy. I laughed with him and wept with him, but met him only in the margins and flyleaves of his books, which are now a part of my own little library.

When the new Ministerial Reading Course books come, they are always eagerly read, and marked as read. Statements rich in fact, sentences on fire with eloquence, are underlined with pencil. It is my habit to have a blue and a red pencil handy. But any pencil with soft lead will do. Material suitable for quotation is indicated by single or double lines on the sides, depending upon its importance. Statements that appear contrary to fact are noted by a question mark in the margin. Statements that are strange or doubtful are marked for further research by a cross, or "x."

All stories or experiences suitable for use as illustrations are fully enclosed with single lines in the margins, and marked at the beginning or in the middle of the story with a circle in the margin, around the letters "ILL." Sometimes one or two words are also

included as key-words to the illustration. Important dates, unusual words and names, are transferred to the margin. Along with these, catch words or phrases are inscribed to direct the eye to important underlined material.

A few days after a book is marked, it is good to go through it again. Just as one crossing the country by air notes familiar landmarks on the ground, so the reader follows his markings from page to page, adding a little here, underlining a little more heavily there. After his second journey he gets a good look at the high points of the book. All illustrations are listed in the front flyleaves, something like this: "P. 36—Boy saves sister, loses himself." On the back flyleaves important statements, statistics, phrases, dates, etc., are noted.

The book is now a tool. It is part of my working library. It is an investment, and one that ought to pay big dividends.

## BOOK REVIEWS

**Your Everyday Speech**, by William Norwood Brigrance. McGraw-Hill, New York City, 1937. 230 pages. Price, \$2.50.

Of the vast number of books produced by this speech-conscious age, few are as practical as William Norwood Brigrance's "Your Everyday Speech." True to its title, the book concerns our speech at home, in the office, on the street, over the telephone, and hence, by extension, in more formal speech relationships. After discussing the fundamental question, "What is wrong with American speech?" the volume proceeds to explain the importance of acceptable speech as the current coin of thought exchange, and then shows how the reader may master the vowel and the consonant sounds.

Perhaps the most valuable contributions of the book are the chapters on basic aids for improving speech and on standards of pronunciation. Among the usable suggestions presented for speech improvement are exercises in breathing, throat relaxation, jaw, lip, and tongue action, and resonance. The discussion of standards of pronunciation is sensible and well worth thoughtful consideration. It is followed by a presentation of groups of words commonly mispronounced, individual words causing general difficulty, and common geographical names worth noting.

"Your Everyday Speech" is written in popular, nontechnical style. Indeed, several of its chapters use parts of articles previously pub-

lished in well-known American magazines. Doctor Brigrance's excellent training in the field of public speaking and the speech arts in general, his wide reputation for skillful teaching in various parts of the United States, his extensive travel at home and abroad with an ear alert to sound, have made him peculiarly capable of describing common faults in American speech, and of showing how one who wants to do so can improve his speech.

From personal acquaintance with the author, and from extended use of his book in classes in the Theological Seminary and at Pacific Union College, this reviewer heartily recommends it to readers of THE MINISTRY. It will awaken, it will challenge, it will point the way to more successful speech habits.

CHARLES E. WENIGER. [Professor of Speech, Pacific Union College.]

**War Inconsistent With the Religion of Jesus Christ**, by David Low Dodge. World Peace Foundation, 20 Mount Vernon Street, Boston, Massachusetts, 1905. 168 pages. Price, 5 cents.

To the author of this book belongs the high honor of having written the first pamphlet published in America which is directed expressly against the war system of nations, and of having founded the first peace society ever organized in America or in the world. As a boy, David Dodge had deeply impressed upon his mind the horrors of war, by the fact that two half brothers entered the Revolutionary army at the tender ages of fourteen and sixteen, endured battle, sickness, and every privation, and both died, leaving the sensitive mother a nervous wreck.

Dodge's mind was always intent upon social and religious subjects. He was a prominent worker in the Presbyterian Church, took a

leading part in the New York Bible Society and other missionary activities, and is said to have read the Bible through critically forty-two times. As he studied the life and teachings of Jesus Christ, he became convinced that these were inconsistent with violence, carrying of deadly weapons, and with war. He is said to have been a Tolstoy a hundred years before Tolstoy's time. In 1809 he published, his essay, "The Mediator's Kingdom Not of This World," and his remarkable paper, "War Inconsistent With the Christian Religion," was published in the midst of the war of 1812 between the United States and England.

In 1905 these two papers were republished by the International Union, under the title, "War Inconsistent With the Religion of Jesus Christ," with an introduction by Edwin D. Mead. Many of these books were distributed free during the period of the World War, and they can still be secured from the World Peace Foundation by paying the cost of handling and postage.

This powerful argument against war is based on the premise that war is inhuman, unwise, and criminal, and hence is wholly inconsistent with the religion of Jesus Christ. Though some may not be able to agree with the author in all his conclusions, all will be impressed with the logic and Biblical basis of his argument. It is a thought-provoking book, and a powerful appeal for peace on earth and good will toward men.

Perhaps the most helpful portion of the book is the answering of eighteen objections to the noncombatant, nonresistant position. The first of these objections is, "Shall we stand still and suffer an assassin to enter our houses without resistance and let him murder ourselves and families?"

M. E. KERN. [President, Theological Seminary.]

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

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

## Enrollment Blank

FOR THE NEW 1940 MINISTERIAL READING COURSE

ASSOCIATION SECRETARY:

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

chosen as my *elective*, the following: .....

Name .....

Address .....

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## THE ASSOCIATION FORUM

Discussions on Methods and Problems

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### Beware of Rash Forecasting

EDITOR, THE MINISTRY:

Adventists have long been accused of being "calamity howlers." Some outside the denominational ranks feel that the whole movement has been guilty for years of crying, "Wolf! Wolf!" As a result, they pay little attention to Adventist literature or to advertisements of Adventist meetings. While this is not true of our writers and speakers generally, yet, sad to say, the unguarded utterances of some have tended to stamp the whole movement as sensational. Such individuals seem given to magnifying inconsequential events, and not infrequently to misinterpreting historical movements. A word of admonition and appeal may therefore not be amiss.

We are living in momentous times. Historical events of incalculable importance to the entire civilized world follow one another in rapid succession. Although it is true that the remnant church has been given much light on various prophecies, and we have prided ourselves on being students of prophecy, yet there is danger of our stepping off the firm footing of sure Bible prophecy outline onto the shaky bog of speculation as to detail or process of fulfillment. Some, I regret to say, in advertising meetings, have intimated that the present world situation will be interpreted in detail. Others give interviews to newspapermen, putting forth their ideas of the present world situation, and stating what political events will probably happen within the next few months or years. Such predictions are eagerly seized upon by the press, and when printed are naturally interpreted by readers as representing the voice of the Seventh-day Adventist Church.

The present uncertain and rapidly changing world situation reveals the wisdom of keeping silence with regard to the details of future historical development. To illustrate: On the fifteenth of last July, when the British and the French were negotiating with Russia for a definite understanding, who could have foreseen that within six weeks a complete diplomatic revolution would come, with Germany and Russia clasping hands in friendship against the democracies? Who except the Infinite One could have even imagined that Nazi-ism, which had arisen on the principle of opposition to communism, would execute an about-face and begin to teach its citizens to respect and honor the red flag which had, until that moment, apparently been to them the symbol of every-thing detestable?

The first months of the war have made

nearly every forecast look foolish. Daring prognosticators foretold that civilization itself would totter on the verge of destruction, that vast air armadas with a rain of bombs would utterly depopulate Europe's largest cities. Preachers have repeated these statements; yet even in the case of Poland this extreme forecast of destruction has not been realized. And so far as France and England are concerned, almost every prewar prediction to date has proved false.

It was also commonly expected that Italy would join her axis partner and prove a force to be reckoned with at the back door of France. It was thought that the early days of the war would see mighty armies numbering millions locked in a terrible struggle. It was expected that concentration of troops and troop movements would call forth great aerial battles, with planes roaring in battle formation and submarines sinking troop ships. Instead of this, nearly a fifth of a million men of the English expeditionary force were carried across the channel and found their places along the Maginot Line without a single incident.

It was expected by some of the columnists and commentators that flocks of allied airplanes would shuttle back and forth over Germany, in wave after wave, landing in Poland, refueling, and raining destruction on Germany as they returned to allied bases. These planes darkening the sky, it was presaged, would lay waste the whole German landscape, and in retaliation Germany would destroy French cities and even London. These armchair predictions of the commentators have all proved false. Yet some of our preachers shared them. At this writing, not a bomb has been dropped on a French city. Not one bomb has been dropped on a nonmilitary objective in Great Britain or Germany. No poison gas has been used, so far as is definitely known. Almost nothing has happened according to expectation.

What does all this mean? Is it a war? It certainly is not peace, with millions of men facing one another across the heaviest fortified frontier in the history of the world. And yet it is not a war such as was expected. Not even an expert tactician or military man would have predicted the things which have happened. It is true that an outburst of destruction may occur before this article appears in print. If such be the case, however, it does not in any way obliterate the fact that many who have dared to prophesy have been proved false prophets during the first months of war.

We have a more sure word of prophecy. We know the general plan which God has laid out for mankind; yet He has not revealed the details to us. Let us be conservative in our statements, and if predictions must be made, let it be made clear that they are our own and not those of our denomination.

EVERETT DICK [Professor of History,  
Union College, Nebraska.]



OBVIOUS are the advantages of supplying the interested public attending one's evangelistic meetings in America with printed or mimeographed copies of the preacher's own current addresses.

**SAFEGUARDING FOR OUR BROTHER'S SAKE** The public is interested in what he is saying. It has a definite psychological appeal, and immediate distribution avoids any "red-tape delay" or possible rejection incident to acceptance, publication, and release through one of our denominational printing houses. Moreover, one has freedom in this way to say pretty largely what he pleases. It is gratifying to have one's own materials circulated, and sometimes it has proved financially advantageous. It is the way followed by the popular evangelists of the world.

But there is another side to the question, which definitely overbalances these immediate advantages—an aspect which we must not forget. We are not independent workers, unaccountable to any central body for our words and acts, and wholly free to utter and circulate what we please. We are a closely compacted organization. We all labor under conference direction. We are to move in concert. What we say or do independently may affect all other workers in the movement, just the same as what they say affects us. Particularly is this true when it reaches countries which have restrictive policies.

A North American worker, for instance, who has never labored or even traveled in the Orient or in Europe, who has grown up and preached exclusively where there is full liberty of speech and press, without censorship or check of any sort, does not realize the serious and even the fatal results that unrestrained utterances over here may bring to our work in such countries. More than half of our worker force and membership is now in lands outside North America. This we must never forget, or the fact that a worker in one division has no moral right, through his own liberty of utterance, to jeopardize the personal liberty and welfare of his fellow workers and believers in lands where there is restriction of liberty. Mere tolerance, it is to be remembered, that may be withdrawn at any moment, is the greatest freedom that any of these lands have ever known.

It may be argued that these governments will never know what a local American evangelist is saying. But such sanguine reasoning

betrays an ignorance of the facts. Press reports, radio talks, and all kinds of statements are sought for, reported, and filed for use. Because of the unpopular character of our cause and message, there is constant watch for Seventh-day Adventist statements that can be used to hamper our work elsewhere, and there is greater knowledge of our public utterances than most of us dream. This statement is not drawn from imagination, but is a sober, proved fact. This constitutes, therefore, a serious and sufficient reason why all our public utterances should pass under the scrutiny of trained and experienced associates, in order to safeguard our work in other lands. The unity of this movement must not be broken or jeopardized by the unsupervised liberties of the inexperienced and unthinking.

Our denominational literature is produced in harmony with these principles. All items which come from our presses have previously passed through the protective scrutiny of a group of competent hands—experienced readers on the book committee, the book editor, the proofreader, etc. These work under the counsel of our leaders, and follow clearly defined safeguarding policies and procedures. This serves as a bulwark against hasty or unwise utterances that would bring us into conflict with our brethren here, or that would create difficulty for the movement or its representatives elsewhere.

This is both a safeguard to the writer himself and a protection to the cause at large. The provincial outlook of some, the inexperience of others, and the faulty information or concepts of still others is thus cared for by this wise provision. Let us all sympathetically and heartily follow this wholesome plan.

L. E. F.

## A Program That Merits Support

WE are a small people with an extraordinarily ambitious program—a program for God, indited by the Holy Spirit and attested by Holy Writ. Our full-rounded message embraces a health and an educational reform, as well as an evangelistic enterprise that encompasses the globe.

To aggressively carry forward these far-reaching plans, requires not only a most earnest, united effort, but much money as well. Our denominational financial system, which is the admiration of other religious bodies, cares for our evangelical work through the tithe, and

many other enterprises are fostered through our various offerings. But there remains much local expense, such as church-school equipment, teachers' salaries, and other involvements, for the care of which we have frequently drifted into the plan of donated food sales—often of pastries and confections.

Although this method may not be intrinsically wrong, there is unquestionably a better way. It is one that has been successfully employed by one of our overseas divisions, and has proved a godsend to our church schools there. We refer to the large health-food manufacture and distribution operative in Australasia, with a substantial percentage of profit reverting directly for the aid of our church school work throughout the division. We firmly believe the present hour is propitious—though tardy—for perfecting a similar arrangement in North America. Just note certain obvious advantages of the plan:

1. It provides a means of carrying a definite percentage of our local church and church-school expense load through returns from a highly legitimate and helpful business enterprise.

2. It not only affords financial income to the church locally, through profits from sales, but in addition it offers a definite per cent of the manufacturing profit to the general educational work of the denomination.

3. It gives employment to an increasing number of Seventh-day Adventists, including students, both in the manufacturing process and in the distribution end.

4. It affords opportunity for distributing wholesome health foods in support of our health reform program—products which are clearly proved, scientifically attested, health-giving foods.

5. It does not take money from the pockets of our people through donations, or contributed articles for bake sales and other sales, but obtains means from the public, which, in turn, gets full value received.

This is the plan as it operates in the Australasian Division. In North America, a similar program is taking shape. The needed manufacturing equipment is established and in operation, and distribution plans are expanding. Many churches and schools already are benefiting from the plan. But the success of such a project depends to no small degree upon the good will and active support of our workers who mold the policies and activities of our churches. A countrywide distribution of our health foods is not only possible, but wholly feasible, if moral backing and tangible encouragement are given.

This voluntarily written editorial springs from a conviction that the hour is due for action. The publicity for the health-food program which appears in the advertising pages of this journal is worthy of the careful study and support of every worker. L. E. F.

*The Ministry, February, 1940*

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## THE PULPIT AND THE STUDY

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Biblical Exposition and Homiletic Helps

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### Bible a Guide to Language Study

By CHARLES D. UTT, *Instructor in English, Pacific Union College*

CERTAIN of the qualities that make the Bible a literary masterpiece also make it valuable as a textbook for the study of the English language. Rhetoricians and psychologists tell us that the kind of language that takes hold of our imagination is that which creates sensuous images; that is, the words which express abstract ideas in terms of what we can see, hear, feel, smell, and taste. Such words give a sense of reality. This is the language of poems and proverbs.

Many of the proverbs are easy to remember because they give a concrete picture of an abstract truth: "A rolling stone gathers no moss;" "Make hay while the sun shines;" "A bird in the hand is worth two in the bush;" "The straw that broke the camel's back." The same is true of the proverbs of Solomon: "Thou shalt heap coals of fire upon his head;" "As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him."

To express the truth that God not only forgives but also forgets, Job says: "My transgression is sealed up in a bag, and Thou sewest up mine iniquity." Job 14:17. And how much more effective it is to say, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal" (1 Cor. 13:1), than it is to say, "A mere profession is vain."

Instead of saying, "Don't be afraid to venture something," Solomon tells us: "Cast thy bread upon the face of the waters: for thou shalt find it after many days." Eccl. 11:1, margin. Also, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

"A good reputation is easily lost" is much more effectively put: "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." Eccl. 10:1. Throughout the Psalms, God is a rock—a figure no doubt derived from David's seeking refuge among the rocks when Saul was pursuing him. Other writers also use the rock as a symbol of God's strength and protection. Deut. 32:4; Isa. 44:8, margin.

Who can think of a better picture of utter dejection than that presented by the captives in Babylon as they sat by the rivers and hung their harps upon the willows? Ps. 137:1, 2.

As for Adam, some of us would probably have said to him, "From now on you will have to work very hard for your living." But how weak such a statement would be compared with what God said: "In the sweat of thy face shalt thou eat bread." Gen. 3:19.

The divine commission is symbolized by a live coal from off the altar. Isa. 6:6. A deep and satisfying experience is a cup running over. Ps. 23:5. A bruised reed is an effective symbol of one whose strength is almost gone. Isa. 42:3. Undependable Egypt is a broken reed. Isa. 36:6. Stubborn Israel is called stiff-necked. Ex. 32:9. Desire is vividly pictured as thirsting. Ps. 42:2. Fear and despair are called melting of the heart. Joshua 5:1, 7:5; Ps. 107:26. Fear is also described as paleness, from the physical effect of great terror. Jer. 30:6. The storm-tossed sailor reels to and fro and staggers like a drunken man. Ps. 107:27. "The fathers have eaten sour grapes, and the children's teeth are set on edge." Eze. 18:2.

### Marginal Reading Gives Interesting Clues

Many times when the pictorial expression of the Hebrew is lost in English in an abstract or general term, the marginal reading preserves the original. Job's imagination pictures the dawn as a great eye awakening—"the eyelids of the morning." Job 3:9, margin. The concrete expression, "fill the hand," is given to us as "consecrate." Lev. 16:32, margin. Is there not a sermon here?

The word "deny" is expressed by the accompanying physical action, "turn away the face." 1 Kings 2:16, margin. Odious and abhorred in the original language are "stink." 1 Chron. 19:6, margin; Ex. 5:21, margin. In the phrase, "as the hart panteth," the marginal reading (which keeps the original) makes the auditory image even stronger: "brayeth." Ps. 42:1, margin. Joseph yearned over his brother Benjamin, and it is said that "his bowels were hot." The Hebrew word signifies intertwined, shriveled (as with heat). Gen. 43:30; 1 Kings 3:26, margin.

From the foregoing examples it will be seen that the margins of our Bibles give interesting clues concerning the language in which thoughts were first expressed. If the use of picturesque language is marked in our English Bible, it is even more marked in the original, especially in the Hebrew. In fact, it has been said that Hebrew contains no abstract words, that all abstract ideas are expressed in concrete terms. Even the student who does not read the original can get these literal meanings by using the larger concordances.

*Usury*, more properly translated "interest," as in the Revised Version, is from a word meaning to strike with a sting, as a serpent strikes. Hence, figuratively, it signifies to take advantage of a person when lending him money. This idea is familiar in English. One who

has been defrauded sometimes says that he has been stung. Impatience is denoted by a word meaning short breathing. And, on the other hand, the word for patience means to make long, to extend, to stretch out.

The idea of honor is conveyed with words meaning weight, heaviness. Ex. 14:17, 18; 20:12. It seems strange to say, "Make heavy thy father and thy mother." This expression implies that the one honored is not to be regarded lightly. Honor is sometimes expressed by a word which in the original means to swell up. Lev. 19:15, 32. The original word for comfort is to sigh, or to breathe strongly. Isa. 40:1. Anger is expressed in several ways, mostly by naming or describing physical conditions which accompany the emotion. Even God in His indignation is said to froth. Isa. 30:27. (See also Dan. 11:36.) Other times anger is expressed by rapid, excited, or hard breathing, or violent exhalation; also by heat or smoke or by bitterness. Bursting into a rage is said to be a "cracking off." And to express jealousy, to glow, to become very red, is the primary idea used.

Truth is represented by means of words denoting firmness, stability. It was thought of as something solid. The root word is familiar to us in "Amen," meaning build up or support, make firm or permanent. Self or identity is expressed with two words meaning bone; "in the selfsame day" being literally "in the bone of that day." Gen. 7:13. The very heaven, or the heaven itself, is literally "the bone of heaven." Ex. 24:10, R.V. Issachar is described as a strong ass, "an ass of bone." Gen. 49:14.

*Desire* or delight has in it the idea of curving, that is, of being bent or inclined toward (Job 33:32), also of stretching out after. Goodness or uprightness is expressed in Hebrew as straightness, an idea familiar to us in everyday English. On the other hand, evil is a swerving, bending, or twisting. Pardon and atonement are represented by words signifying covering or hiding.

In English we constantly use expressions which were originally picture forming, but which have lost their concrete meaning and have become abstract. Our word "dilapidated" embodies the Latin word *lapis*, stone, the meaning being "stones falling apart or away." Hence it originally applied to a stone structure. But now anything may be dilapidated. The word *decide* is from Latin, meaning cut off. Exactly in the same way several Hebrew words meaning to cut are used figuratively to signify determine, decide, appoint, as in Daniel 9:24. In verses 26 and 27 of the same chapter, *determined* is from a word meaning to cut into, point sharply, or to wound. The word "salary" has entirely lost its meaning of salt, the original *salarium*, or salary, being money given to Roman soldiers with which to buy their salt. The word "consider," embodying the word



meaning star, takes us back to the days of astrology, when people "considered" their actions by observing the stars.

And thus examples might be multiplied which show the tendency of words to become abstract in meaning. In the Bible the minister has constant access to the best of all textbooks for the study of words which will impart vividness, color, and flavor to speaking and writing.

## Justification by Faith

### (Sermon Outline)

By W. P. McLENNAN, Minister,  
Phoenix, Arizona

1. INTRODUCTION OF THEME: These three words "justification by faith" express a most wonderful transaction—a theme studied, expounded, and rejoiced in by millions during the past, and still a theme of the most sublime importance to the human family. (See quotation from *Review and Herald*, found on page 70 of the book, "Christ Our Righteousness.")
2. Bible sets forth four distinct phases of justification:
  - a. Judicially by God. Rom. 8:33.
  - b. Meritoriously by Christ. Rom. 5:9.
  - c. Mediately by faith. Rom. 5:11.
  - d. Evidentially by works. James 2:24.
 (First two texts present divine side of justification, and last two the human side. Both sides are set forth in Ephesians 2:8.)
3. Paul and James are in perfect accord on the subject, even though James 2:21 and Romans 4:2, 3 apparently disagree. Paul in Romans is stressing justification *before God*, whereas James stresses justification *before man*. (Note expressions in James 2:18, 22, 24, "show me," "seest thou," "ye see." All refer to man.) Both use Abraham as an illustration, but refer to experiences forty years apart. A tree shows its life by its leaves and fruit, but it is alive before either appear. If we accept Christ by faith today, God will know it; but man can know it only by our life.
4. Man cannot be justified by works of law. Gal. 2:16; Rom. 3:20.
  - a. Why not? Because penalty for sin is not good works, but death. This principle is recognized even in earthly courts. He who killed five years ago cannot successfully plead for release on the ground that he did not kill twenty years prior or four years since.
  - b. How only can one be justified before an earthly court? By proving that he did not commit the crime, or that he had a right to do so. Man cannot prove he has never sinned or that he had a right to sin.
5. Fatal mistake of all false religions.  
Sir Monier Williams, professor of Sanskrit in Oxford University, in an address

before British and Foreign Bible Societies, 1887, said: "I have devoted forty-two years of my life, as much as any man living, to the study of the books held sacred by the nations of the East; and I have found the one keynote running through them all is salvation by works. They are certain salvation must be purchased; and that the sole purchase must be one's works and deservings."

6. Not justified at expense of God's law, or His own holiness. Rom. 3:25. Mercy does not set aside the law; it only sets aside the penalty by meeting it, and that only for those who avail themselves of it.
7. Man is justified the moment faith grasps the promise, for the gift of righteousness (Rom. 5:17) is in the promise.
  - a. Man's order is "Seeing is believing." John 6:30.
  - b. God's order is "Believing is seeing." John 11:40.
8. Use the story of the song, "Just as I Am," to bring home the fact that justification by faith is instantaneous.

## Make Message Central

By O. M. DORLAND, President,  
North England Conference

TODAY the Christian world is in darkness, knowing not the wonderful light which has been committed to the advent people. We should, therefore, preach the message committed unto us. Our discourses should be expository—teaching, rather than sermonizing. Some preaching is so watered down that it is like thin soup, suitable only for a slimming diet. "The naked truth which cuts both ways, arousing to spiritual life those who are dead in trespasses and sins," must be preached.

"Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you hold meetings, not to charm their senses with music and other things, but to preach the truth in all its solemnity, that it may come to them as a warning, arousing them from their deathlike sleep of self-indulgence." —*Testimonies*, Vol. IX, pp. 142, 143.

In our effort meetings the people should understand that the message in the sermon is the principal thing. The opening and closing exercises and music must not be so elaborate that the discourse is cut to a minimum. Hearers should be made to understand the subject presented. Argument is good in its place, but far more can be accomplished by a simple, intensely earnest explanation of the word of God. We should not use long, difficult words in our discourses. The truth should be presented in a clear, simple manner, in plain language that is adapted to the common people.

—Please turn to page 46

THE accompanying chart lists the events of the last days as they were developed in a series of prayer meeting studies. The study brought a real blessing to our prayer meetings, as our people are much interested in the events of the present and the immediate future. Such studies are pertinent in these critical times. It must be recognized that it is impossible at the present time to arrange all the events

# Outline of Earth's

By GUY F. WOLFKILL, *Professor of Second*

of the future in exact chronological sequence. The exact time of some events has not been revealed, and there is much overlapping in

## The Dispensation of the Holy Spirit

The Sealing. 5T 207-216, EW 36-38

The Shaking. EW 269-273

Little Time of Peace. 1T 268, 186.9

### EVENTS

[NOTE.—The events in this column do not all come to an end before those in the next column begin.]

Those upon whom the latter rain will fall are a sealed people. EW 71, 33.8, 85.5, 86.1.

5T 214.7.

Who receives the seal? TM 445, 446.

5T 214.

While some persons are being sealed, a large number are shaken out. GC 608.5.

PK 188.5.

5T 81.5, 136.4, 220, 101.6, 115.7, 211.6, 222.5, 278.8, 715.8.

2T 132, 133, 128.

1T 158.7, 181.

EW 37.3.

While one class is being sealed, the other is receiving the mark of the beast. GC 605.

The remaining time for preparation is very short. EW 58, 64.6, 66.8.

2T 401.8.

9T 48.8.

It seems that probation will close for those who have known the truth before it does for others. 9T 97, 11.

EW 71.3, 280, 281.

PP 201.5.

References for reading:

GC 594.

1T 131-137, 124, 125, 158, 181, 185-195, 496-514.

2T 252-270.

TM 446.

5T 21-36, 449, 208, 524.

AA 482, 502, 557-567.

COL 405-421.

PP 278.

The Final Warning. Rev. 18:1-6, GC 603-612

The Latter Rain. TM 506-512

The Little Time of Trouble. EW 85.8

### EVENTS

National Sunday law. 5T 81  
GC 602, 604, 605.

Sign to leave large cities. 5T 464.5 (cf. 451, 712).

The preparation for the latter rain precedes the little time of trouble. EW 33.8, 85.5, 86.1.

5T 214.8.

The latter rain ripens the harvest. GC 611.5.

The latter rain prepares saints for the time of trouble. 1T 353.7.

EW 43, 44, 71.

The call to come out of Babylon. Rev. 18:1-6.

The great body of believers is still in Babylon. GC 390.3.

These will come out of Babylon under latter rain experience. GC 606.8, 611.2, 612.3.

PK 189.

EW 33.8, 271.8, 277-279.

TM 248.8.

1T 203.8.

Spiritualism accepted by the churches. GC 603, 604.

Mark of beast and seal of God received. GC 604, 605.

PK 184.

9T 16.

Latter rain and loud cry of third angel given. PK 187.

Joel 2:23.

Persecution. Obedience to word of God treated as treason. PK 184.6.

GC 608.1.

Fierce temptations. Many professed Christians abandon ranks. PK 188.

Servants of God in great perplexity.

Holy Spirit restrains wicked.

Miracles wrought. GC 612. Fire from heaven. GC 617.

Rev. 13:13.

Rays of light penetrate everywhere.

Many are accepting the truth. GC 612.

Return of angel with writer's inkhorn. Ezekiel 9.

EW 279.7.

Close of  
Time of

### EVEN

Jesus throws down th

"It is done." Rev.

EW 279.9, 48.

GC 613.8.

Jesus leaves the mo  
280.5.

Sins transferred to S

Jesus changes garme

Jesus and angels  
281.2.

"Too late! too late!

Wicked enraged.

A great religious rev

Death decree. GC 6

EW 283.1.

Zech. 2:8.

Isa. 33:16; 41:2

Ps. 34:7.

Saints suffer great n

3:10.

Isa. 27:5.

Time of Jacob's trou

GC 616.2.

Jer. 30:5-7.

Satan accuses people

589.

GC 618.9.

Satan personates Chr

2 Thess. 2:8.

Saints leave cities

34.2, 282, 283.

GC 626.

Isa. 33:16.

Dense darkness. Ez

Ps. 27:5.

GC 636.1.

Appearance of rainbo

"Look up." GC 636

John 17:24.

# s Closing Events

ndary Education, Pacific Union College

others. The chart simply gives the events of the last days as they were arranged for the prayer meeting studies. Several of our lead-

ing Bible teachers have endorsed the sequence here given.

The relative position of the references on pages is indicated by tenths. For example, 82.5 means halfway down on page 82. To conserve space, titles of books are abbreviated as much as possible, and the standard symbols which appear in the "Index to the Writings of Mrs. E. G. White," page 8, are used.

## The Day of the Lord

The Great Time of Trouble. Dan. 12:1  
The Seven Last Plagues

Probation  
Trouble

ENTS

the censurer. EW 279.8.  
22:11.

ost holy place. EW

Satan. EW 281.1.

ents.

leave heaven. EW

" EW 281.7.

rival. GC 615.5.

15.9.

17.

mental anguish. Rev.

ble. EW 37.1.

of God. PK 588,

ist. GC 624.3.

and villages. EW

2. 32:7, 8.

w.

3.

Coming of Christ

### EVENTS

The sun appears at midnight. EW 285.3.

GC 636.8.

Convulsions of nature. EW 285.

"It is done." Rev. 16:17.

GC 636.9.

The special resurrection. EW 285.6.

Dan. 12:2.

GC 637.

Saints delivered from death decree and glorified. GC 636, 637, 645.

Seventh plague. GC 637.5.

God announces day and hour of Christ's coming. EW 34.5, 285.9.

The covenant delivered.

A star appears. GC 638.8.

The law revealed. GC 639.9.

Agony and terror of the wicked. Isa. 13:6.

Mal. 3:18.

Appearance of the small dark cloud. GC 640.8.

Rev. 19:11, 14.

Wicked are in terrible anguish. Rev. 6:15-17.

GC 642.

Son of man coming in cloud with power and great glory. EW 286, 287.

GC 640-642.

The resurrection of the righteous. EW 287.5.

GC 644.5.

Living saints changed. EW 35, 287.8.

GC 645.5.

Wicked destroyed.

Translation of the righteous. EW 287.9.

Saints receive crown and harp. EW 288.5.

Saints enter city. EW 288.8.

The two Adams meet. GC 647.5.

Saints eat from tree of life. EW 289.3.

Earth desolate. GC 653-661.

Jer. 4:23.

Isa. 2:10-12, 20, 21.

The 1000 Years (Millennium)

Executive Judgment. EW 52-54

Descent of Jesus and the Saints  
to the City

### EVENTS

Jesus and saints leave city. EW 292.1.

Descent of Holy City. EW 291.

Second resurrection. Rev. 20:5.

Isa. 24:22.

EW 292.2.

The wail of agony from the wicked. EW 292.8.

Jesus and saints return to city. EW 293.1.

Satan assumes leadership. EW 293.2.  
GC 663.

Satan's preparation for battle. EW 293.8.  
GC 664.

Gates of city closed. EW 293.9.  
GC 664.9.

Wicked surround city. GC 664.8.

Panoramic view. GC 665-670.

Destruction of wicked. EW 294.8.

The earth purified. 2 Peter 3:7, 13.  
GC 673.

Zeph. 1:14, 15.

Rev. 6:12-17; 14:9, 10; 15:1.

Joel 1:15; 2:11.

Dan. 12:1.

Eze. 7:15-19.

Rev. 16:1-21.

GC 673-678.



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## MEDICAL WORK IN MANCHUKUO

By J. E. MIRACLE, M.D., *Medical Director,  
Shen Yang Clinic and Hospital*

While visiting our work in the Orient last summer, I had the privilege of spending a week in Mukden, and was inspired by what I saw of our medical work there. As I visited the Shen Yang Clinic and Hospital, I was strongly reminded of the White Memorial Clinic, for this is much like it, except on a smaller scale. Doctor Miracle, who was working alone at the time, could have well kept several physicians busy. On the first day of my visit, as we entered the crowded waiting room at one o'clock, I thought to myself, "The doctor will never be able to see all these patients this afternoon." However, by five o'clock the room was empty, and ninety-six patients had received kindly care at the hands of Doctor Miracle or a member of the nursing staff under his direction.

In a very few hours in this clinic one can see almost all the diseases to which the human body is heir. Here I saw my first case of cholera. Tuberculosis in various forms, particularly skin and joint tuberculosis, is to be seen on every hand. Leprosy is not uncommon. The Orient would surely be a fertile field for a skin specialist.

In the following article Doctor Miracle has been very modest in telling of his work and accomplishments at this hospital and clinic. He has been obviously overworking, actuated by a sincere interest in the Chinese and a conscientious regard for their physical and spiritual welfare. The poorer classes are largely ignored and unwanted as patients by other European physicians. They are terribly exploited by the native doctors; hence they find in our Seventh-day Adventist institution a haven of refuge where they can receive competent professional care and the kindly ministrations of God-fearing nurses.

We may well be proud of the work that is being carried forward in the Shen Yang Clinic and Hospital. I was personally highly pleased over the progress there, and feel that we are fortunate in having such a representative work in that important center. It was pleasant to see the smiles and expressions of appreciation on the faces of the patients, in spite of their pain. These folk are truly appreciative of the professional care, and of the efforts that are being put forth for them every day in a spiritual way. Shall we not earnestly respond to Doctor Miracle's request that we pray for the work in Mukden? At our request he has written this interesting report of the clinic's activities. H. M. W.

THE old and familiar text, "This gospel of the kingdom shall be preached in all the world," brings to our attention what is to happen before the end comes. It causes us to ponder from the medical standpoint what we as physicians can do to spread this gospel to all the world. The question for each of us is, Am I doing my part to the best of my

ability? How can I best use my limited knowledge to preach the gospel to all the world?

Fellow medical workers, I should like to take you with me to the Shen Yang Clinic and Hospital in Mukden, Manchukuo, to see how urgently medical service is needed in these parts. In this country sin, degradation, strife, and all the evil superstitions of heathenism are rampant to an extent beyond the realization or imagination of one who has spent his life in a Christian country. The task truly looks hopeless from man's point of view. It surely takes an Almighty God to change the hearts of these people. I believe you would agree with me, if you knew conditions here, that the gospel of the kingdom needs to be preached in no other country more than in Manchukuo. And the means of preparing these people to receive the message which they so sorely need is largely through the medical missionary work—the true right arm of the message.

The glamour of adventure that a worker anticipates when he goes to a foreign field is very fleeting. The daily routine of medical practice in China is tiring as well as stimulating. The host of patients to be seen, the large number of operations which must be performed, many of them as a last resort, the great responsibility, and the knowledge that one is constantly being watched, tax one's strength and cause discouragement. On the other hand, the end results that any modern trained physician gets at times are most exhilarating. For instance, I have seen strangulated hernias of ten days' duration, requiring extensive resection, live and have good end results. I have taken ten to twelve roundworms out of the peritoneal cavity, repaired the perforated intestines, and had the patient recover. One could tell worm stories that would dwarf most fish stories. The good accomplished by the removal of large tumors is a source of pleasure. Many, many enjoyable experiences are bound to come to us over here.

We also see many horrible things which have resulted from the ignorant practices of the native doctors, whom the masses usually consult first. Such terrible cases as transverse

presentations with the baby's arm pulled off, large ulcers of the extremities with perhaps a foot or a hand literally sloughing off due to filth, the intestines protruding outside and covered with dirty rags and mud, have come to us to receive attention.

And now I should like to give you a little of the setting of our medical work here in Manchukuo, and let you see a few of the things that a missionary doctor must do. At Mukden is the headquarters of our union work for the whole of Manchukuo, and there also are located our two medical institutions—a sanitarium and a clinic-hospital. The sanitarium is located at Peiling, one of the most historic and beautiful spots in Mukden. It is in the center of a big pine woods and on the edge of the burial grounds of one of the old Manchu emperors, who was buried there three hundred years ago. There are thirty-five beds in the sanitarium, and the institution is enjoying an ever-growing patronage from the better class of Chinese. Drs. Herbert and Ethel James have been very busy caring for the work there, with a far-too-small staff of workers. They have had to carry all the load of business management, in addition to the responsibility for the grounds, etc., which is usually outside a doctor's field.

THE clinic-hospital, with its new unit just completed, has sixty beds, and is located, in contrast to the sanitarium, in the most crowded district of Mukden. Not only is it in the most crowded section of the city, but also in the vilest and noisiest. The streets are so crowded from one sidewalk to the other that one is forced to elbow his way through at times, rubbing against the dirty coolies as he goes. The cheap street radios literally roar with noise from early morning until late at night. To add to the already loud tumult, the Chinese merchants are shouting their wares, each trying to drown the others out. Then very frequently we see, or mostly hear, a Chinese fight. Their fights are mostly word battles. The man who can call the other the vilest names is the victor. These fights attract large crowds and completely block traffic.

There are several opium dens within a block of the hospital. And there is that most thriving business of all—the government controlled and licensed red-light traffic, with its hundreds of disease-ridden prostitutes let loose to infect the masses. This traffic accounts for the fact that 66 per cent of the population have positive serology tests from an actual count of five hundred routine serology tests on hospital patients. We naturally see many cases of these diseases in advanced, and sometimes in horrible, forms. The incidence of gonorrhea is much higher than for syphilis.

In such surroundings our hospital is located. In the midst of all these vile human iniquities, we are seeking to prepare a people to meet

God. We are most fortunate in having a staff of some twenty-five loyal nurses, students, and graduates. These, along with myself and a Korean doctor who is not an Adventist, are trying to care for fifty to sixty house patients and about one hundred and twenty outpatients a day. Besides this, we perform an average of two operations a day and deliver a baby every three days. There is no reasonable limit to the number of beds that one could fill with acutely ill patients, were there space and staff to care for them. This does not account for the pulmonary tuberculosis cases that come to us, for which we should care. However, our space is limited, and the environment is anything but conducive to restoring tuberculous patients to health.

I would like to give you a brief glance at a few of our patients who are present in the hospital at this writing, so that you may realize how difficult are some of the cases that we must treat. We cannot call a specialist. On our care rests the life of the patient. First look at two obstetrical cases. One came in with the head and one arm of the baby pulled off, and the parts so swollen that delivery of the remaining parts was impossible except by small pieces at a time. Naturally, the patient, who had been in this condition a whole day, was already severely infected. The second case had the bag of water ruptured four days, the dilation was complete, the outlet was far too small to permit delivery, the baby was alive, and we were not permitted to perform a destructive operation. Some of the other cases in the hospital now are an ulna fractured in two places, with the head of the radius displaced, a bladder stone, a tuberculous spine, a mastoiditis with a draining sinus, a ruptured appendix, a case of acute cholecystitis with a colon bacillus, cancer of the esophagus, empyema of the left chest—you might think that this last diagnosis is incorrect, but it is not—and many other simpler, yet not so simple, cases.

In spite of the problems that have arisen, God has blessed the medical work in a remarkable way, and we have been able to modernize our hospitals and increase our equipment, so that now we are fairly well equipped to care for most of the patients that come to us for treatment. We have been able to spend about twenty thousand yen on enlargement and equipment here this current year, in spite of increased cost due to war conditions. However, we still need much specialized equipment, and we hope to add it before another year has passed.

Naturally you are interested to know what we are doing in religious work. We have in the employment of the hospital one half-time native minister, one full-time Bible worker, and one part-time Bible worker. They conduct daily Bible studies in the wards and rooms, besides distributing large numbers of

tracts and other papers. The patients are urged to attend our church meetings when they are able. Follow-up Bible studies are given in the homes when possible. If you could come into our crowded waiting room, try to elbow your way through, and see the blind, maimed, dead, and near dead, I am certain that you would at first be brought to wonder if one soul for God could be found in such an uncouth, dirty, diseased people. But if you would come on Sabbath to our churches, and note the earnestness of many, I think that you would be aware that missions pay.

We have four churches within the Mukden city limits. To the largest of these, a hundred new members were added last year. We feel that in no small way the medical work is bringing these people to know our truth. The medical work is truly the entering wedge, and far less would be accomplished in these heathen countries if we did not carry on a strong medical work along with the ministerial. I might mention other duties and privi-

leges that a doctor over here has. The business end of the hospital requires the constant watch of the doctor; the nursing school is a big problem; and the language handicap is also a serious one, for one cannot learn a language well and work long hours at the same time. We are trying to establish nurses in connection with our chapels, to help teach our people a better way to live. These stations must be visited occasionally. I have given two lectures recently in the capital of Hsinking, in connection with an effort which Brother Raymond Cottrell is conducting there.

All these things, along with the many other daily problems, tend to keep one busy and on a nervous tension. A worker is kept happy, however, by the knowledge that he is doing God's work. The blessing of the Lord is evident in the results seen, and in the change made in the natives when they become Christians. Pray for our work here in Manchukuo, that we may be able to spread the gospel more efficiently.

## OUR MEDICAL WORK FROM 1866 TO 1896—No. 3

### *The Origin of Our First Health Book*

IN the field of health teaching, all deeply religious groups, in the purity and virility of their message, have sensed the responsibility which they owed their Creator in the care of their bodies, and leaders of the major religious bodies have brought this responsibility to the attention of the converts in their movement. A striking example of health teaching by a religious leader is found in the record that has been left of the life and works of John Wesley and his preachers in the early days of Methodism. John Wesley instructed his hearers in the harmful effects of drink, tobacco, and snuff. He recognized and taught the value of rest, a vegetarian diet, and temperance in all things. He bore testimony against bleeding and drugging, as well as warning against many other harmful practices of the day. He was a believer in external applications and cold bathing, and it was evident that he was informed relative to ancient writings in this field of therapeutics.

In the rare-book collection of the Congressional Library may be found a book by this man of God, entitled, "Primitive Physics, or an Easy and Natural Method of Curing Disease," written in the year 1747. Although remedies are recommended in this old book, which underwent at least three revisions during the lifetime of John Wesley, we note the saneness of the health advice on the whole. This volume was not an attempt to replace the need of the physician, for we read in the preface of the third edition, "But I still advise, in complicated cases, or where life is in

immediate danger, let everyone apply without delay to a physician that fears God." Many of those who felt the influence of God's Spirit in the ministry of John and Charles Wesley discarded the use of tobacco and intoxicating drink, and became more rational in their program of daily living.

God has had many such faithful leaders through whom He has made known to mankind that they are not their own, that they are bought with a price, and that as a result they should heed the admonition, "Glorify God in your body, and in your spirit, which are God's." In contrast with this evidence of the Christian's sense of responsibility to care for his body that he might better serve God, we see the practice of heathen groups who, as a religious duty, torture their bodies or adopt bodily practices as rituals, thinking that by such measures they will please their gods, and thus obtain their favor.

During the early years of the advent message there were many evidences of how God's Spirit worked to convict consciences of practices which were detrimental to the health and service of those in His cause. Pioneers of our work, by precept and example, and through the columns of the church paper, early decried the use of tobacco. By 1855, nearly eight years before the formation of a general organization, the Vermont Conference for a time made the use of tobacco a test of church fellowship. By 1864 the editor of the *Review and Herald* was able to say that, "as a general thing, those who were in its use when they em-

braced the truth have broken away from the evil."—*Oct. 4, 1864*. And James White could write in 1870, "The good work went steadily on, until our tables were cleared of tea and coffee, and our homes and our persons were free from the stench of tobacco."—*Health Reformer, December, 1870*.

Perhaps one of the most influential men, who through his practice brought to the little advent group a consciousness of the inconsistency of the Christian's use of intoxicating drinks and tobacco, was Joseph Bates. As far back as 1821 Bates was seized with a conviction of the harmfulness of intoxicating drinks. While still an unconverted man on the high seas, he determined that he would drink no more "ardent spirits," and gave as his reason that he had become disgusted with its debasing and demoralizing effects, and was well satisfied that drinking men were daily ruining themselves and moving with rapid strides to drunkards' graves. On the following voyage he came to a realization that not only should he give up intoxicating liquors, but that the wine regularly served at dinners should also be discarded. In commenting on this experience, he said:

"In this work of reform I found myself entirely alone and exposed to the jeering remarks of those with whom I afterward became associated. However, they finally came to admit that my course was perfectly safe."

Two years later, in the year 1823, Captain Bates came to a realization of the harmful effect of tobacco on his health. From time to time, over a period of some fifteen years, he began to practice other measures of healthful living, such as the nonuse of tea and coffee and the discontinuance of the excessive use of rich pastries. In the year 1827 he was converted and joined the Christian church. By the year 1843 he had also discarded the use of flesh foods for more wholesome foods, and at the time when the early pioneers of the advent hope were catching the vision of their responsibility to warn the world regarding the return of the Saviour, Joseph Bates appeared to them a living example of a man strong in spirit, mind, and body. He was reticent in talking about his own personal habits, but his consistent Christian life and practices, with the evident benefits, were most convincing to his early associates.

Bates was one of those sturdy characters who, after the disappointment of the Millerite movement, earnestly endeavored to determine the cause of their error. He, with others, through individual study, came to the conclusion that the disappointment in the fulfillment of their predictions had not been over the date but over the event that was to occur on that date. With a better understanding of the work of the heavenly sanctuary, and through this intensive study of the Word and earnest prayer for God's guidance, there was formed a band of Sabbathkeepers who came to realize

the obligation to keep the seventh day as a memorial of God the Creator.

Without question, the influence of this one man materially affected the practices of that early band of pioneers. James and Ellen White were among that early group who recognized the logic in his program. However, there was no sense of consciousness at first that any responsibility for conveying these health teachings to others should be assumed by the advent believers, although many were already making their lives conform to more rational practices in healthful living as a result of the Spirit of God working upon their hearts. Even among secular writers there was often in that day reference to man's duty to God in the care of the body. Horace Mann, the great educator, recognized the responsibility of man to his Creator. In speaking of this in one of his lectures he said:

"Besides defying all of the laws of God in regard to pure air, cleanliness, diet, and exercise, and the selection of healthful occupation and sites for healthful residences; besides these sins of omission, how numberless are the sins of commission which we commit, sins which are expelling all manly power and womanly endurance from the race."

Such teaching and the personal experience of the pioneers of our message brought a consciousness of the importance of healthful living to the little band of believers in the advent hope. But it was not until Ellen White through inspiration was given a clear vision of the responsibility of the church in matters of health and temperance that the first active steps in a definite health educational program were undertaken by this people. This vision came in 1863, just three years after the name "Seventh-day Adventist" had been adopted as the official name of a movement that was destined soon to encircle the world. The gospel message included a message of the Saviour's return, but there was also to be carried a healing message that would bring physical benefit as well as spiritual healing to sin-sick men and women of all races and creeds.

#### First Vision on Health Reform

Before 1863 a few articles had appeared in our church publications regarding the harmfulness of the use of tobacco, tea, and coffee. By this time the use of tobacco had largely been discarded. The emphasis had been largely placed upon sacrifice, in order that they might be able to contribute more liberally to the treasury of the Lord. Along with the urge to economize on such items, there was also a recognition of the injury to the physical well-being of those who indulged in them. It was under such conditions within the church, together with the conflicting theories and practices of the day outside the church, that there was given to the messenger of the Lord, Ellen G. White, a heavenly vision which clarified to the early advent people the points to be emphasized in the health teaching for that time, and the importance of health education.



This message was received one Friday evening at sundown. On the following day, Sabbath, June 6, 1863, she wrote a sixteen-page document in which she recorded what she had been shown. Among other things, this record says: "I saw that we should not be silent on the subject of health, but should wake up minds to the subject." As a result, what had previously been taken as a casual responsibility by the church, now became to many of those early leaders a serious responsibility. Mrs. White began at once to teach the principles which had been presented to her regarding disease and its causes, in connection with the meetings where she accompanied her husband. In fact, the zeal and emphasis which some began to give to health teaching and the health work almost overshadowed the third angel's message itself for a time. Not all realized that the instruction in healthful living given by Mrs. White in the meetings was not to replace the advent message, but was given as supplementary to it.

The substance of the principles which were revealed to Mrs. White were first set forth briefly in the summer of 1864 in a thirty-two-page section of "Spiritual Gifts," Volume IV. A year later they were amplified, bound together, and published in book form, under the title "Health; or How to Live." Compiled with this material in book form were abstracts of articles in the original pamphlets from the pen of Dr. James Jackson, Dr. Harriett N. Austin, Doctor Gunn, Dr. Thatcher Trall, Horace Mann, and others whose writings were more or less in harmony with the general message which Mrs. White presented. From the preface of this early volume of 1865 we quote extracts of the introduction by James White.

"In introducing to the public a series of pamphlets on health it is proper that we should distinctly state that we claim no skill to cure the sick. This is not our work. Our mission in this direction is to draw from personal experience, from the word of God, and from the writings of able and experienced health reformers, facts for the common people which we ardently hope may teach them how to preserve vital force, live healthfully, save doctor's bills, and be better qualified to bear with cheerfulness the ills of this mortal life. We are deeply impressed with the great fact that grains and fruits are the proper food for man. These are the best and generally far the cheapest, which is worthy consideration for the poor. Cheerful toil or exercise, proper rest in sleep, air, water, and light, are Heaven's great remedies. To use these properly should be the study of the people."

The book "How to Live," our first health book, contained six chapters on disease and its causes. This early material from Ellen White's pen dealt with the early history of the Hebrews, and the danger of modern Christians who profess to be followers of Jesus, but who are often the slaves of fashion and appetite. The first chapter set forth the harmful effects of gluttony, and the undesirability of flesh foods was touched upon. Much was written in respect to the harmful effects of

drugging. In describing the harmful effects of opium, nux vomica, and calomel—drugs used routinely by physicians in that day—she describes scenes that passed before her regarding the unfavorable results of these commonly used drugs in the treatment of the sick.

Practical ways of caring for the sick were emphasized in chapter four. It is interesting to note that in those early documents a major portion of the plea was relative to the care of children and growing youth. The instruction was most practical and did not omit the importance of cleanliness and order of the person. Chapter six dealt much with a discussion of the problems of dress, which was destroying the health of the women at that period. She asked the question, "Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God?" In contrast to this, she rebuked the other class who continually harped on pride, who were careless of their own apparel, and who thought it a virtue to be slovenly or to dress without care and taste. In speaking of this group she says, "Their garments are filthy, and yet such ones will ever be talking against false pride."

Such was the practical and balanced instruction given in those first messages to this people relative to the broad subject of disease and its causes. Unfortunately in that day, as in this, the great masses of people were looking for all-inclusive causes of disease, and also all-inclusive cures, and were not always ready to give the careful study to God's natural laws that is necessary for an intelligent understanding of their application in the daily life of the individual and the family.

K. L. J.

H. M. W.

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## Need for Health Education

RECENT happenings in a near-by community have prompted the following editorial, also the inclusion of remarks from Doctor Guthrie, in another column.

The circumstance is this. A radical faddist, posing as a health educator, went into a community and, through the aid of resident members of the local churches, succeeded in organizing a class, the members of which readily paid substantial fees for a "course" in health. Some became disgusted before the course of instruction was well begun, aware of the spurious teachings, but others continued drink-

ing it all in as something new and of priceless value. Such self-appointed, nonqualified teachers commonly claim to have great light, but in reality, in the brilliant, beautiful rays of light shining from our own literature, and from reliable publications on hygiene and related subjects, the light of these faddists is indeed a dim light of "strange" rays.

It is disconcerting that such a performance is possible in this day when so much effort is put forth to teach the sound principles of health. We are sometimes led to feel that the public is indeed gullible. In our concern, however, we must ask ourselves if any blame may lie at the door of the medical group as a whole. Doctors Bauer and Hull have succinctly given both medical folk and the ministry a text for serious consideration: "Whatever individuals may think about the desirability of health education, we face a condition, not a theory. The public is eager for information about health. Quacks, faddists, racketeers, cranks, and those with something to sell, are feeding this appetite. *Unless there are enlightening forces, the public will be seriously misled, to its own detriment.*"—"Health Education of the Public," p. 28. (Italics ours.)

Lecturers of various stamp and stripe, and a flood of articles covering the field of health, are to be found to satisfy the thirst for information, but much that is offered is questionable, some is spurious, and some things thus taught are definitely pernicious and vicious.

The average nonmedical individual is credulous regarding medical matters, and is in danger of being attracted by the high-sounding talk and emphatic promises, yea, the guaranteed cures, of the before-mentioned groups. The financially successful cultist or faddist understands perfectly the psychology of selling himself and his wares to the public. He appears never to be in doubt as to the diagnosis or the treatment of an individual. The unscrupulous make such loud boasts and extravagant claims that unfair advantage is taken of man's credulity.

I repeat, we should inquire as to whether qualified medical workers have put forth sufficient effort and manifested sufficient zeal in teaching our people the sound principles of healthful living in answer to their sincere desire for such knowledge. If we are indifferent and lethargic, if we neglect our privilege and responsibility in engaging in such health education, what can we say to our people when they turn to those not qualified to properly teach, but who manifest such zeal and enthusiasm for their subject?

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special truths for this time, are lamentably ignorant with regard to health and temperance. They need to be educated, line upon line, precept upon precept. The subject must be kept fresh before

them. This matter must not be passed over as non-essential; for nearly every family needs to be stirred up on the question. The conscience must be aroused to the duty of practicing the principles of true reform. God requires that His people shall be temperate in all things. Unless they practice true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth. . . .

"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."—"Counsels on Health," p. 449.

### CURRENT SCIENTIFIC COMMENT

**ADEQUATE CARE OF THE PATIENT.**—In spite of the great advances in medicine in the last twenty years, and the contributions which our profession has made in disease prevention, disease control, and the prolongation of life, it is distressing to be told—and I have been informed on good authority—that about 13 per cent of the population, or nearly 15,000,000 people, have been weaned away from the medical profession. Among them, unfortunately, are the educated who have become faddists, those who have embraced Christian Science or faith healing, and those who belong to the antivivisectionists and antivaccinationists. This last group, however, are often on the fence in their sympathies with our efforts as a profession. Then comes a group of less intelligent people who employ the cults, . . . and below this group in the matter of intelligence are the patent-medicine addicts, the victims of the quacks, and a group of non-thinking persons who are just against doctors anyway. It will be difficult to reduce materially the numbers of the above-mentioned groups, but I firmly believe that by better treatment or better care or by education, this, in some measure, can be accomplished.

There is another group, however, who are not sympathetic with our work or our efforts because of disappointment suffered at our hands, those who cannot understand that certain diseases cannot be cured, those who have been disappointed over the outcome of certain forms of treatment or operations, those who have been hurt and wounded by too much science and too little art, as modern medicine, unfortunately, is sometimes practiced today. This includes also a large number of people who break down in merely trying to exist in our complex modern world, and who are considered too often in a scientific light when what they need most of all is understanding and help with distressing problems in life which are often the true underlying cause of their ill-health.—Donald Guthrie, M.D., in *The New England Journal of Medicine*, Nov. 2, 1939.

As an "inestimable blessing" the attention of the remnant church has been called to the importance of healthful living—living to glorify God in our bodies and spirits, which are His. To safeguard the church against many dangers, and to outline a sound, balanced program of health education, the Lord has caused much light to shine upon us. A new zeal and earnestness should take hold upon us in promoting a work of such vital importance—a work that has as its objective the highest development, not only of the body and its health, but of the mind and the soul as well.

For a long time many of you have wanted to see the "right arm" of the message function more actively. Who of you will today resolve to actively engage in teaching the balanced message of the gospel that is to prepare a people in body and soul for the coming of the Lord? May we suggest that in our teaching special effort be made to help the laity to properly interpret and evaluate health instruction, and to avoid being taken in by the unscrupulous and the unqualified.

H. M. W.



## Association Notes

It is a pleasure to extend a word of welcome publicly to new members of the Association. It is particularly gratifying to have the members of the freshman class in medicine at Loma Linda join our ranks. We earnestly hope that the medical-student group who enroll and study the features of medical missionary endeavor in *THE MINISTRY* from month to month and year to year, will become permanent and active members of the M.M.A. in the years of their practice of medicine. What an influence for good and what a mighty factor our alumni might be in the field at large with each one fostering our health work and giving some time to teaching the membership in our churches, our students, and wherever opportunity offers!

FROM a personal letter written by Dr. J. Russell Mitchell, we glean the following interesting word regarding the group who are studying dentistry in the Atlanta Southern Dental College, all of whom are Association members and are reading *THE MINISTRY*. "We appreciate the good work of Brother R. E. Crawford in soliciting and providing *THE MINISTRY* for the dental students. We are having a very successful year in the dental college. Twenty-seven students are enrolled now, sixteen of whom room in the home for S.D.A. dental students. This is our largest number so far, and we feel encouraged."

A LETTER that was good to see came to our desk a few days ago. It bore in the upper

left-hand corner the name, "Agnes D. Kezer, R.N., Medical Secretary, Oregon Conference." This is the first to reach us. We sincerely hope that the day is not far off when in each union conference there will be a well-organized medical program under the guidance of a medical secretary, and that the larger local conferences will each have a graduate nurse devoting full time to the interests of the health of our boys and girls and our church members, and to health education.

"THERE is a message regarding health reform to be borne in every church. There is a work to be done in every school."—*Testimonies*, Vol. VI, p. 370. Considerable study is now being given to the training of our young men in medical and other lines of noncombatant service. In the event of military draft, such training would stand them in good stead; but aside from any military consideration, knowledge and training in medical lines will be of great personal value. It is high time that every member of the church secured training in the principles of healthful living and home care of the sick. It is unfortunate if our people require the stimulus of war to arouse interest in seeking such a preparation. We trust that our Association members will be active in promoting and conducting classes in the home care of the sick, first aid, health principles, and every phase of the subject that will enable all our church membership to experience the benefit of this training in their own homes, and to take hold of medical missionary work for others.

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## The Medical Missionary Doctor—2

### The Physician—A Religious Worker

PAUL, the tentmaker, expressed his earnest conviction concerning the gospel commission by the words, "Woe is unto me, if I preach not the gospel!" In this utterance there are three things which should impress us as medical missionaries.

First, notice the phrase, "woe is unto me," which expresses the change which invariably comes to any individual who is not active in fulfilling the gospel commission. Faith which does not impel one to work is of little consequence, and the declaration made by the apostle is descriptive of the poor, weak, blind, and abject individuals who are unaware of their misery.

Second, "if I preach not." There are some who feel conscientiously that the doctor should not take the actual responsibility of the preaching service on doctrinal subjects in active evangelism. In deciding this question I was influenced by the words of the gospel commission itself, which plainly commands, "Preach

the gospel," and without a breathing space, "Heal the sick." Certainly this cements the two as one service.

In the disposition of gifts to the church, Christ specifies certain divisions of work which we can plainly see make coordination and organization more complete, but it is noteworthy that the gift of healing is not one of the separated gifts. All were intended to make use of this "entering wedge," and the remarkable results which attend the more or less feeble efforts of those workers who treat the needy, though they be possessed of little actual training for the work, is eloquent testimony to the effect of the divine blessing in obedience. Whether the carrying out of the ministry is a from-the-pulpit service, or merely personal contact, the motive which prompts the action is what influences its effectiveness, both on the giver and on the recipient.

Third, "the gospel." It is most assuredly true that one cannot tell someone else a thing which he does not know himself. Sufficient preparation is necessary, both to be sure that the material to be presented is thoroughly familiar ground, and so that the unfolding of truth to the listeners may be in an orderly fashion which will in no way confuse, and which will not stifle by stuffing. To this end, the advice of an experienced evangelist should be secured in planning for meetings.

Such an effort was conducted at a small town located near a city in which we have a large church, and was sponsored by the young people's Missionary Volunteer Society. A local doctor had charge of the meetings, and participated as one of four speakers. The meetings lasted for four weeks, and were held four times a week. With the help of a local evangelist the subjects were arranged so that all points of faith would be presented during the series. Mimeographed programs were distributed each week by the young people's society. Personal contacts were made twice during the effort with the principal businessmen of the city, and many personal visits were made to the homes of those who seemed interested. The entire church cooperated. Too great importance cannot be attributed to this latter feature as a factor in the success of the meetings.

Seats were obtained from the local conference office. The financial responsibility of the rent for the meeting hall was assumed by the Missionary Volunteer Society. The hall, which was located in the center of town, seated between fifty and seventy-five people. Results were not spectacular, but the time and money spent on the effort were well repaid by an active interest on the part of three entire families, and the wife in another home. Those who participated agree that the influence of the work on their own faith and knowledge would be enough to warrant the effort put forth, were that the only result obtained.

Two interesting incidents occurred during the series of meetings. A church located in the town began a series of meetings about the end of the first week of our effort, and placed one of their advertising handbills on the door of our hall. The result was that no one came to our meetings for two nights, thinking that they were discontinued. Persevering effort caused the audience to return, however, and the other meetings, which were scheduled and advertised for three weeks, lasted only one week. Surely the Lord does bless.

The other incident was the fact that after attending a few meetings and reading two of our books, the minister of the local Methodist church preached on some of our points of faith, such as strict tithing. He was taken to task by his superiors, and when they could not satisfactorily answer his questions, he left the fellowship of the church. He did not make a definite decision to join the Seventh-day Adventist Church at the time, but for him who seeks truth and clings to it, further study will bring full acceptance eventually.

It is no doubt true that a talented evangelistic party, with preparatory work and earnest follow-up, is more capable of producing large results than a part-time medical missionary effort; yet it is a self-evident fact that if some of the smaller towns and villages had to wait for such efforts, they would be sadly neglected. It is in such places that the work described here can be of real help, and should be encouraged.

A C.M.E. GRADUATE, Class of '32.

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## M.D., "Doctor of Mankind"

THE modern doctor carries the degree M.D., which, interpreted, means "Doctor of Medicine." Yet more and more doctors are using less and less medicine, and there are a great number of people with this degree who never give a dose of anything that was formerly included under the title of medicine. We would suggest a change in the meaning of the title M.D. In the future it will come more and more to have the significance, "Doctor of Mankind." Physicians will give less thought to physical diagnosis and to dosage with medicines. They will seek more and more to understand the mental and emotional forces which are making or breaking the individuals concerned. They will be studying man more and medicine less. Of far more importance than bacteria, the sanitation of the physical environment, and other causes of physical disease, are those less tangible but very significant factors which take the joy out of life, and frustrate men, women, and children in their earnest pursuit of that most desirable of all things—happiness.—*Thurman B. Rice, M.D., in Monthly Bulletin Indiana State Board of Health, May, 1939.*

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# ADVENTIST EDITORIAL COUNCIL

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

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## THE FUNDAMENTALS AND NEW LIGHT

By F. M. WILCOX, *Editor of the Review and Herald*

I WONDER if a company of Seventh-day Adventists have ever come together who have sought God as earnestly for new light as did the pioneers of this message. See "Life Sketches," pp. 196, 24, 25 (1915 ed.). We know the result of their investigation. They developed a system of truth that has withstood all the attacks of error through the years, and it shines more resplendently today than ever before. We have believed and taught through the years that this is the last phase of the gospel message to go to the world. Those who accept the message of Revelation 14 are the ones who will stand on the sea of glass. Of the integrity of this message Mrs. White says:

"But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Special Testimonies, Series B, No. 2, p. 59 (May 18, 1904).*

"As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value."—*Id., p. 51 (May 18, 1904).* (See also "Testimonies," Vol. VI, p. 17; Vol. V, pp. 206, 207; "Early Writings," p. 258, 1858 ed.)

Is the message that God has given us complete in every detail? Has the Lord given us all the light that He has for His church? I have never thought so. When Christ was here on earth, He didn't reveal to His church the entire truth of God. He said:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." *John 16:12, 13.*

The truth of God is progressive, and the same Spirit of God which led the disciples back there is promised to His church today. The path of the just is as a shining light that shineth more and more unto the perfect day. I believe there is still truth to be revealed. I have some statements on this:

"We must not think, 'Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge.' The truth is an advancing truth, and we must walk in the increasing light."—*"Counsels to Editors," Ellen G. White, p. 23.*

"New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God."—*"Counsels on Sabbath School Work," p. 34.* (See also "Gospel Workers," p. 300.)

What will be the character of the new light? I have often wondered about that. Will the new light change the past teachings of this people? I think not in any essential feature. It certainly will not change the fundamentals that we have held through the years. What do I mean by the fundamentals? I mean the threefold message of Revelation 14, and the elucidation of that message in various ways. I have always considered the articles of belief published in our Year Book from year to year to constitute the fundamentals of our message today. These beliefs, as stated there, are the threefold message of Revelation 14, merely drawn out in detail. I do not conceive that any of these fundamentals will be changed by future study.

### Changes in Details, but Not in Fundamentals

There may come a change in some detail. We do not believe now in every detail what we believed once. There was a time when we began the Sabbath differently from the way we do at the present time. I think it was observed first from midnight to midnight, and then from six o'clock to six o'clock, and finally we took the Bible reckoning from sundown to sundown as we hold it today. When I became a Seventh-day Adventist, we knew very little about tithes and offerings as we teach them today. We had what was known then as systematic benevolence. In the little church to which I belonged, we pledged a certain amount to be paid at different times, quarterly or weekly. After further study we discovered that the Bible clearly teaches the system of tithing as we now teach it. In my judgment, this illustrates the changes in some of the details of our teachings which may take place in days to come. But I do not believe that those changes will involve the great fundamentals. I believe that for the most part the new light that will come will be confirmatory of the old light, or it will be new spiritual truth.

We recently printed in the *Review* an ar-

ticle from Professor Howell, in which he gives an exposition of the promise of Christ to the thief on the cross, which presents confirmatory evidence of our teaching on this scripture. He gives evidence from a new translation of the Scriptures which tallies with the interpretation that we have always believed. We have three articles from M. L. Andreasen on the burnt offering of the sanctuary service. I think he brings out some new light. As I read those articles I thanked the Lord that I was able to see in that burnt offering that Israel made back there, spiritual lessons that I never saw before, spiritual lessons which if Israel saw them must have made that sacrifice more than a mere form to them. I believe that we should have that attitude of mind, that when we study the word of God He can speak to us by His Spirit.

What will be the test of the new light as it comes to us? Isaiah, in speaking of certain delusions, concludes: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." New light must, of course, be found in the word of God. It must agree with the word of God, and it must agree with the instruction that has come to us through the messenger of the Lord. No new light today will deny the old light of yesterday. God is the same yesterday, today, and forever. His Spirit speaks through the prophets of every age, and I cannot conceive that the Lord through His prophet or teachers or preachers will give new light today that will dispute or set aside the light of yesterday.

God does not ordinarily give light to one or two people and pass by His church. God remembers that He has a church in the world. (See "Testimonies," Vol. V, pp. 291, 295, 296; "Testimonies to Ministers," p. 61.) It is well for us to remember in the midst of voices sounding from every quarter that God has a people on this earth, and is leading, not stray offshoots, not one here and one there, but a people. Through the years, various ones have arisen who claimed to be prophets. Shortly after Sister White passed away there were eight persons I know of who claimed that the Lord had appointed them to take her place. I had a very good lesson some years ago from one of these prophetesses. I was editor of the *Sabbath School Worker* at that time. I received a testimony from a woman who claimed to have divine revelations, and to be the successor of Sister White. She sent me a testimony to be published. I wondered what I should do, and I decided to take counsel about it. I wrote a letter to S. N. Haskell. I have always remembered his reply:

"Brother Wilcox, you should remember that the Lord is never in a hurry in such matters as this. He is willing that you take time for developments. His prophets aren't established in the church in a day. It takes time for that procedure to be worked out."

Some time ago another woman sent me a number of testimonies, and said that the Lord had appointed me to introduce her to the church. I replied to her that if the Lord had appointed me to do that work, He was quite able to speak to me, and that I should wait for direct counsel from Him. Pretended prophets will arise in the future. We must keep our bearings. We must not be switched away from the truth of God. We must not lose our heads.

### Assault Upon the Foundations

The devil is going to make a great assault upon the foundations of this message. "If the foundations be destroyed, what can the righteous do?" Suppose we sweep away the foundations of our faith, what can we do then? Following his question, the psalmist declares: "The Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men." Ps. 11:4. The psalmist here seems to link the satanic attack upon the foundations with the sanctuary service—"The Lord is in His holy temple." If there is one question above another that is the object of the enemy's attack, it is the sanctuary. If we abandon our faith in the sanctuary as we have held it through the years, we might as well discard every other doctrine that we hold as a denomination. I quote again from the Spirit of prophecy:

"Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?"—*Review and Herald*, May 25, 1905.

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work."—*Special Testimonies, Series B, No. 7, p. 17* (Nov. 20, 1905). (See also "Gospel Workers," p. 303.)

The Lord wants us to give a balanced message. We ought to avoid unimportant questions in our discussions. We have one good brother who believes he knows what the seven thunders uttered, and he feels that it should be published in the *Review*. All the time we are receiving questions as to just who will constitute the 144,000, whether there will be included those who die in the message, or only those alive when the Lord comes. I have to answer those people that I do not know. That is a question I leave with the Lord. We had seven articles in our files some time ago as to the identity of Melchizedek. We receive now

and then articles on "this generation." There is a disposition on the part of some to try to figure out just when it began, the length of a generation, and when the generation will close. I do not know when it began, nor how long it is, and consequently I do not know when it will close. Our papers should always give the trumpet a certain sound. Our papers are not forums to discuss new light.

I believe that we should keep speculation out of our papers. We may indulge in it personally if we are careful that it does not lead us away from the great fundamental truths of the word of God. In our speculation we ought to hold to the old-time doctrines. If our speculations lead us afiel from the old fundamentals, we should get back to the old-time truths that we have held through the years. It is well for us to remember a statement made by Lyman Beecher, an old American divine. In talking to a divinity class one day, he gave them this counsel:

"Beware of speculation. Sometimes I venture out into the great sea of speculation myself. But before doing so, I make fast to some old stump of a doctrine that has stood on the shore and resisted the winds and waves for many years. Then I cautiously venture forth. If there comes along a big wave and I lose my footing and do not know where I am, I know where that old stump is, and so I haul in on the rope and get back to shore."

#### Fallacy of Personal Prediction

Can Seventh-day Adventists judge how prophecy will be fulfilled in detail? It is amazing the way some preach on prophecy. I listened to a man a short time ago. He knew just how this war was coming out, knew just how things were to be fulfilled. I think if you and I can predict in detail just how prophecy is to be fulfilled, then we have a prophetic insight ourselves. We ought to watch the development of prophecy very closely, and when it is fulfilled, we ought to be quick to recognize it. But we should be very backward in predicting just how future events will unfold. I have seen many, many predictions made through the years, and when the predictions failed, those who made them were counted sensationalists.

I feel that as editors we need to cultivate a tender conscience, and develop a tough hide. Whatever we do, we are subjects of criticism. We need to learn to withstand criticisms in good spirit; but on the other hand, let us develop and keep a tender conscience, so that God can speak to us by His Spirit, and through the humblest member in the church. I thank God for the messages that come to us from the humble ones of our ranks. They have great confidence in the leadership of this movement. We cannot afford to disappoint them. When you and I once disappoint the simple confidence of our people, we have destroyed the greatest asset that this denomination has.

## Statistical Survey of Periodicals

By C. E. WEAKS, *Secretary of the Publishing Department*

IF present trends in our literature distribution are any indication of what we may expect in days to come, periodicals will have a larger and still larger place in our great program of preaching the Word. I believe it will have an increasingly larger place because of the fact that in the circulation of periodical literature, old and young, educated and uneducated, may have a part to an extent which is not possible with our book literature.

The topic assigned me is on a statistical survey—desirability of a comprehensive denominational survey of periodical literature: (1) circulation; (2) itemized cost of production; i.e., editorial, typeroom, factory, blocks, copyrights, sales expenses, etc. To introduce this topic, it might be of interest to consider a brief general statement relative to the present situation in the periodical field.

According to the last report to reach the Statistical Department of the General Conference, we are at the present time producing 316 periodicals. In one year these 316 periodicals entail an editorial program of 62,662 pages. Or putting it in another way, it means a yearly editorial responsibility of preparing a library of eighty-two books the size of "The Great Controversy," provided the periodical pages were no larger than a page of "The Great Controversy." In most instances, of course, we recognize a periodical page is far larger than a page from the book. If these were bound as "The Great Controversy" is bound, it would mean adding a yearly book-shelf to the Seventh-day Adventist library nearly fourteen feet in length. In comparison, Doctor Elliott's famous five-foot bookshelf sinks into insignificance. If you were to subscribe for one year to all our periodical literature, it would cost you \$204.21.

In the English language alone, according to our latest statistics, we are producing 119 periodicals which entail an annual editorial responsibility of editing 29,504 pages. The annual subscription price for these 119 English periodicals is \$78.01. You will see by this that our periodical program has grown to very large proportions. And from all indications the end is not yet.

I suppose that those who introduced this topic into our agenda had in mind that it would be the part of wisdom for us to give study to our program in this particular field with the thought in mind to discover (1) whether there is any unnecessary duplication of effort which means a needless expenditure of both money and man power; (2) whether we are covering as fully as we should all features of our message; and (3) whether we have a balanced program in our work of giving the truth through our periodical literature.

A denominational survey would doubtless help us to see whether there is any needless overlapping of effort. If there is, and some curtailment could be effected, it would doubtless reduce expenditure, not only in money, but in man power. A few experiences have recently come to my notice. In one part of the world field the need was felt for an English missionary journal; so one was launched. The man who was asked to edit it was already under a very heavy work program, which meant, of course, that he did not have the proper time to devote to this new responsibility. The result was a very mediocre journal, to say the least, both in content and in general make-up. The last I knew, the circulation was about 1,500. Only a short distance away in a field where conditions were very similar, the time of an experienced editor was being largely used in the production of a magazine that stood as a real credit to our work, and yet the field served by this magazine was limited, the circulation being less than 10,000. It seems to some of us who are well acquainted with both fields that there is no reason why these two fields could not have joined in the use of the one well-established journal that had the experienced editor. This experience also raises the question whether it would not be advisable, before launching a new periodical, for a field to seek counsel to ascertain whether the apparent need could be met without the addition of another periodical.

We bemoan the fact that certain of our leading periodicals, the *Review* in particular, is having an ever-decreasing circulation in proportion to our increasing membership. There must be reasons for this. Certainly there never was a time when it was so important as today that every English-reading member read our denominational church organ, the *Review*. Is it not possible that the large increase in the number of our periodicals has a definite bearing upon the circulation of the *Review*, especially in view of the fact that to ensure a satisfactory circulation so many of these periodicals are provided at low or perhaps no direct cost to the individual? Is it not possible that many of our people are receiving through other channels information and help that they should be seeking through the columns of the *Review*, the denominational church organ that has had, does have, and should ever have the first place in unifying and strengthening our work around the world field? The average individual church member is limited in the amount of time available for reading. If this time is spent on periodicals of secondary importance, time for reading those things of first importance is limited.

What we have said in behalf of the *Review* might be said with equal force of other periodicals and journals which have occupied such an important place in our missionary program down through the years. Is it not possible that

our rapidly growing family of periodicals, including certain other productions not listed as periodicals, is doing much to vitiate our work when we come to special efforts to lead our people into renewed activity with our missionary literature? A survey might help to determine whether this is the case.

Our people are naturally very anxious that their missionary-literature dollar go as far as possible in supplying them with missionary ammunition. Is our periodical-literature program helping them to expand the value of this dollar, or is it having the opposite effect?

It is not necessary here to enumerate all the advantages that might accrue through a comprehensive denominational survey of our periodical literature. Many of these advantages are self-evident. However, if any beneficial results are to be obtained through this survey, a most cooperative, unselfish spirit on the part of all concerned must attend any effort that is put forth in this direction.

## Dangers in Life's Noontide

By L. H. Wood, Professor in  
S.D.A. Theological Seminary

AS the grass of the field is nourished by the gentle dews of the night, flourishes in the dawning light of a new day, and endures the blazing heat of the noontide, only to be cut down in the evening, so a man's brief day on earth is divided into three periods—the morning time of growth and inexperience, the noontide of endurance, and the eventide of maturity. (See Ps. 103:15; 90:5, 6.)

Each period is beset with its own peculiar dangers and pitfalls, and these dangers do not lessen as the day of life proceeds. While they vary in detail, they increase in pressure. The worker who recently made the statement that he did not find life at the noontide of his existence so difficult as he had found its morning hours to be, must have been so completely mesmerized as to be unable to recognize his condition. It is not singular that editorial comment should be to quite an extent concentrated on counsel to youth, for authors and scholars who write books are usually middle-aged, and, because they sometimes have been through hard and bitter experiences, they feel prepared to give counsel to those who follow in their footsteps. But how many articles are being published, and how many sermons are being preached, on the perils of the noonday?

There is a "destruction that wasteth at noonday" that mercilessly attacks every soul who is not abiding "under the shadow of the Almighty." Consider the various snares which are set before the man who is carrying heavy responsibility, and let each search his own heart to see whether he is really dwelling "in the secret place of the Most High." The Bible is full of illustrations that recount for us the



termitic destruction of leaders chosen by God, with the hope of demonstrating through them the eternal plan for the overcoming of evil. What a heartache it must be to God to see a man who, in his youth, was strong, stalwart, and pure, follow such guidance as will one day cause him to choose the wrong path and prostitute his divinely given powers on the altar of personal pride, lust, or professional jealousy.

When, after receiving instruction from the Lord, Moses changed the age-old plan of having the first-born given the work of the priesthood, and announced that the office would hereafter be confined to the house of Aaron, Korah saw his aspirations crash like a house of cards. He began a whispering campaign against the leaders, and spread his feelings of jealousy and dissatisfaction among other first-born members of the company, until he succeeded in convincing at least two hundred and fifty princes that they were acting in the interests of Israel and in the zeal of the Lord. We are not told just what qualities Korah cherished in his youth that produced such a harvest in his middle age, but God gave him opportunity to deliberately make his choice, and placed him where in the conduct of his work, the weaker traits would show up.

THE damaging experience of a man's life comes not so much in the days of inexperience as in the days of leadership, when, in the full glare of the midday sun, the seeds of sin germinate and produce an awful harvest. See the havoc of professional jealousy! Is it among us? A Sabbath school teacher thought the superintendent did not show him the favor which he had extended to another, and started a whispering campaign that split the church. An evangelist gave Monday night to his assistant, because in his heart he thought it to be an "off night." The people enjoyed hearing the assistant more than they did the evangelist. Monday nights the hall was packed; so the evangelist changed the program and took Monday night himself. When he learned that the assistant was preferred above him, he had him moved to a new location. And so on ad infinitum!

Brethren, how can our young people be attracted to lives of sacrifice and devotion when there are so many Korahs among us older ones who are falling prey to the propensities of selfishness? O that something could be written or said that would draw us all to the foot of the cross!

Instead of trying to think God's thoughts after him, Solomon molded his kingdom after the fashions of the neighboring kingdoms. It was a time when, throughout the Near East, monarchs were trying to solve international problems through marriage alliances. Solomon digressed from the clear instruction of God in this matter, and received the princesses

from other nations into his harem. Only a step more provided them places where they could worship their national deities. Soon they turned his heart against Jehovah—all this in the heyday of his power. From a young man who so fully gave himself to God, he was stricken down in the noonday by conformity to worldly custom and a refusal to engage in creative thinking.

What more dangerous malady can strike this remnant people today than worldly gregarianism? How grave a danger that. Instead of doing independent thinking, we become mere collectors of the thoughts of other men, men who are not imbued with the vision of God, and who, with scissors and paste, pass on pleasing, palatable philosophies, failing to see in the fruit of our toil the denial of great fundamental principles which were laid down by our heavenly Father for the guidance of our lives! A student is assigned a research topic that demands original thinking. Instead of gathering facts and blazing new trails, he contents himself with mulling over a dozen different theories, and finally chooses the one that most appeals to his fancy. He marks the facts opposing his scheme *pianissimo*, and those which emphasize his argument *fortissimo*, just as do the majority of modern writers.

Who is not led to greatly admire the young man David as he stands stiffly against the bitter assaults of Saul? Persecution and hardship seem to be the very environment in which he thrives. He comes to the throne humble and unspoiled. Thirteen years of opposition have not, however, taken from him the power of appetite. A pretty face and an inviting smile sap from him in his mature years all the vital principles for which he so long fought. Covetousness, adultery, false witness, and murder are an unexpected harvest in his life. Had these come earlier in life, they might have been placed at the door of inexperience, but with such a background as David had, such an explanation is impossible. Oh, the bitterness of self-indulgence!

A young man was attending camp meeting. Downtown one afternoon he saw one of the visiting ministers walk slowly along, hesitate before a cinema, look quickly about him, and dart inside. Illustrations of the power of appetite that have led so many of our workers into moral delinquencies are so fresh in all our minds that they do not need specific mention.

Brethren, are we whom God has placed in very responsible positions in this cause to become a byword among those who do not profess the name of Christ? Is there not something that can be done in the house of prayer that the Spirit of God may touch the hearts of us all, so that as leaders in the very prime of life we may receive such a miracle-working power in our own lives as will start the longed-for reformation?

Although the Bible abounds in stories of

failure in the heat of the day, there have also been those through the ages who seem to have weathered the gale. Think of Joseph, whose environment was anything but favorable, who, in the heat of the noontide, became the savior of his race; of Job, whose faith in the unseen leading of an all-wise Father made possible his story for the unfolding of God's real purpose in the sufferings of Christ; of Jacob, whose heart longings led him to endure the greatest possible cleansing of soul, and brought him forth triumphant in faith in God's promises; of Daniel, whose leadership in days of crisis grew out of a deep humility and a willingness to accept responsibility.



## "Listening In" on the Discussions

### Unification of a World-Wide Movement

• • • I am always anxious to see the brethren have an opportunity to discuss their problems in a full, free way. I am not very much afraid of what the brethren say when they get together and talk over their problems—I am more afraid of what they will say if they do not have such opportunities. So I want to tell you brethren that I feel deeply grateful for your presence here and for the work you have done. I do not believe that we have as yet had any adequate comprehension of the part our literature is to play in the closing hours of this movement. So I am thankful that you have come together here, and have discussed your problems and unified your views. And I am thankful that you have all dedicated yourselves anew to the great work of carrying on this cause in all parts of the world. And, brethren, it is your responsibility, it is your heaven-sent duty and responsibility, to work for the unification of this great world-wide movement. Seventh-day Adventists are the only Protestant body in all the world that carries on a world-wide work under one unified church organization. If you know of any peoples, please tell me, and I will modify my statement. But I know of no other Protestant body. Why has that been possible for us? Because of the great truth we are bearing to the world, and its unifying effect on the hearts of the men and women who receive that truth in their lives. Seventh-day Adventists are unique in this world, and we must all give ourselves very seriously to the maintenance of that spirit of unity.—J. L. McELHANY, *President of the General Conference.*

### Proofroom-Editorial Relationships

• • • A proofreading department in our denominational publishing houses is, or should be, more than a unit to perform the mechanical process of noting the errors made by a compositor in setting the type. Observation is that the denomination has been spared great embarrassment at times by the efficiency of the

proofroom. Proper relations between the two departments would be something after the following:

1. The editor should edit all copy that goes to the proofroom to the extent that he knows the substance of every article, whether it is orthodox, whether it contains undesirable expressions, whether it discusses subjects on which denominational leaders disagree, whether it is tactful to publish it in view of international relationships, and whether the writer is in good standing. 2. Many times even after this has been done, a proofreader detects in some person's writing an undercurrent of something she feels will provoke criticism or unprofitable argument in the field, something which it would be unwise to publish, a passage the meaning of which is not clear, or a sentence poorly constructed. If so, she should be made to feel free to refer all such to the editor. Usually, he will feel that if she is so impressed, others will be also, and he will make the necessary changes or authorize her to do so.—J. H. COCHRAN, *Manager, Pacific Press Publishing Association.*

### Tips to Contributors

• • • We can do a great deal to help our contributors, and if I suspect that the individual is willing to be taught, I will go to any lengths to give him counsel. There are a few in the field, who insist that their manuscript should be published exactly as is, and it is for just that reason that we cannot publish it at all. But most of the contributors, I find, will be very happy indeed if we take time to write back and say, "If you will do so and so with your article, if you will cut off something here or there, for example, it will be very much better." But you say, "Why don't you, as editor, do it anyway and not say anything?" But on that basis you are not building, at least not with our younger writers. We have a large number of young people who want us to take the trouble to write and explain all about it.

Last Sunday I was driving here with a writer to whom I have returned quite a number of manuscripts. He wanted to know just why he couldn't get very much in the *Signs*. I said, "There is a reason. How long do you take to write your articles?" He said, "About an hour." I said, "You've got it right there. If you will take five hours for the next one, I will be able to use it. You can't produce a good article in an hour. After years of experience I can't do that now, and you shouldn't presume to write an article in one hour." Then I asked, "How many books have you read lately?" He said, "I haven't time to read any." I said, "That's another trouble. Your stuff is so thin you can see through it. If you will take these few bits of counsel, we will be able to use what you send."—A. S. MAXWELL, *Editor, Signs of the Times.*

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# KINDLY CORRECTIVES

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## THE CREATIVE SIDE OF WRITING

By MABLE A. HINKHOUSE, *Editorial Assistant, The Ministry*

At the recent Editorial Council held in Takoma Park, one of the officers of the General Conference made this surprising statement: "When I go out among our people at camp meetings and visit the churches, the fact that I have written articles for the *Review* and other of our papers gives me a standing and a distinction that seem to top every other accomplishment. It is my official passport. Being an officer of the General Conference seems to count for little in comparison." This experience but emphasizes what William Dow Boutwell once said: "Skill in writing will get you on in the world faster than almost any other ability."

But there are reasons for writing other than for personal aggrandizement or to attain a certain prestige, and this is especially true of Seventh-day Adventist writers. Our workers have many opportunities to write, not only for our own papers, but for other papers as well, and such opportunities should be capitalized. A worker who consistently writes will not only derive personal satisfaction from his efforts, but will bring information and encouragement to others, and may by this means help to bring the message to those who know it not.

In a former article (April, 1938, *MINISTRY*) we considered some of the mechanics of a manuscript. We come now to a more fascinating field—the creative side of writing. It requires real skill and usually takes long practice to organize one's thoughts in a clear, effective manner, carefully and adroitly weaving words together into phrases, sentences, and paragraphs. But carefulness in construction brings a certain satisfaction which is well worth the extra effort. If the writer does not put forth this extra effort, it must be done by the editor who handles his manuscript. In every editorial office more or less preliminary preparation of manuscripts is necessary before the copy is released to the printers. What are some of the things for which a copy editor looks when he is whipping copy into shape? It might be enlightening to take a look behind the scenes of a newspaper office, through the eyes of James Kiligallen, staff writer of the International News Service:

"Step into any editorial room, and you'll see these copy readers, green shades over their eyes and a batch of pencils at their elbows, hard at work

on some reporter's 'masterpiece.' It is to these men—the copy readers—that much of the credit must go for the excellent English that is found in the news pages. They 'draw diagrams' on the young reporter's copy. They take out the redundancy. They substitute the correct word for the incorrect word. They sum up a paragraph in a phrase. They shorten sentences so that clarity is attained. They watch for misspelled names, errors in addresses, guard against libel, and generally do a fine, all-round job on the copy before them.

"Reporters have complained bitterly about copy readers ever since newspapers were published. The young reporter thinks the copy reader has ruined his story, taken the color out of his 'fine writing.' But as time goes on he learns differently, because most all copy readers are ex-reporters, and they know the 'game.'"—*Better English, February, 1938.*

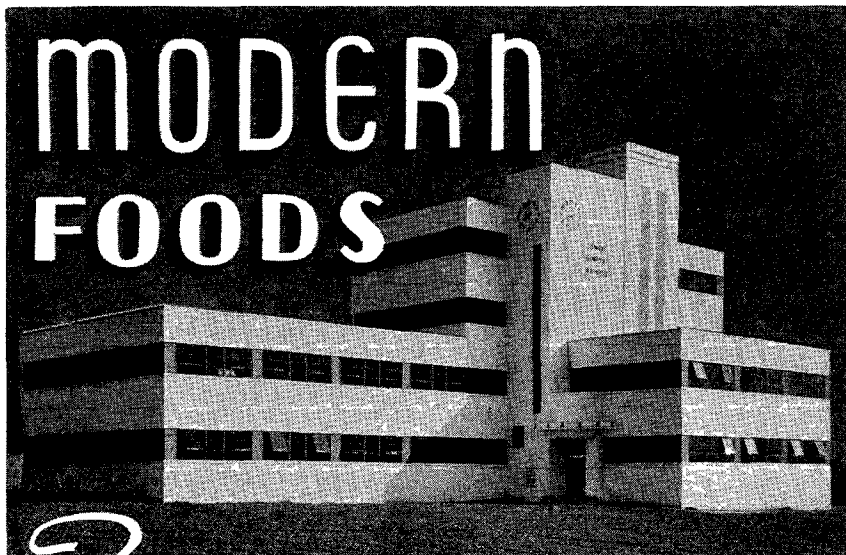
We now turn to the specific treatment of certain vital elements of composition, such as organization of thought, simplicity of expression, repetition, brevity, choice of words, originality of thought, figures of speech, faulty grammar, collecting and preserving materials for writing, etc. Let us note what each writer can do to improve his manuscript before he submits it to the tender mercies of editor, copy editor, proofreader, and publisher.

### Organization of Thought

Organization of thought is of utmost importance in making a speech, preparing a sermon, or in writing an article, but many a composition shows regrettable lack of such organization. Quite often in preparing a manuscript for printing, a copy editor will find a sentence or a paragraph that is tucked away in the wrong place, and it becomes necessary to lasso this misplaced bit by bringing it back or forward to the logical place in the article. This is but one of the evidences of lack of integration. Sudden transitions of thought, disconnected sentences, repetition, weak correlation, obscurity of meaning, dislocation of words, and other discrepancies are also manifest. Some suggestions may prove helpful in avoiding such pitfalls, and in producing a well-organized, closely knit, lucid article.

AN OUTLINE AS AN AID.—It is usually a good plan to have an outline on paper, or at least in mind. I would not say that it is always necessary to arrange this outline *before* you start writing, as sometimes a writer can pour forth his thoughts on paper and arrange the sequence later. But the sequence should

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be arranged sometime before the product is finished. Clyde Cason gives good advice on this point in his book, "How to Sell Stories," that might easily be applied to writing articles as well:

"A mass of material, no matter how good that material may be, does not constitute a story any more than a pile of bricks and lumber constitutes a house. The builder must select; he must cut and fit and join together before he has a building. Just so must the writer work; he must assemble his words, his sentences, his paragraphs, and his ideas into a complete unit with the same degree of skill with which the builder transforms his raw materials into a house. The task of organization is to select from the mass of materials that comes to the writer the exact amount necessary to make a complete story, and to arrange it in such a way that a single effect is secured."

**INTRODUCTION.**—When we speak of an outline, we usually think first of the introduction, next the body with its various divisions and subdivisions, and then the conclusion. Be it sermon or article, your introduction wins your welcome, or loses it. It either persuades your auditors and captures the good will of your readers, or it causes them to turn away. Someone has said that the first ten words of a discourse are more important than the next thousand. Therefore the first sentence or sentences of an article should be interest catching. Extra care should be taken to make this so, for if you do not catch the interest of the reader at

the outset, his attention will wander and he may turn to something else. A dull, heavy beginning will not lure the reader on. Do not tax his patience by leading him through several tedious paragraphs before coming to the real point of the article. Avoid prosy preliminaries. The introduction should reveal something of the nature and purpose of the article, and be suggestive of what is in store. Strive to get your readers' attention at the outset. Begin your article on some note or theme that is of definite interest. Magazines dress up their covers with bright colors or attractive pictures; musicians strike a chord to arrest the attention. So also must writers do something to arrest the attention of their readers by thought-provocative titles and first sentences.

**CONCLUSION.**—The conclusion is also of importance. An article should not stop suddenly. In some cases a summarizing statement is appropriate, with brief recapitulation of points. It may be a sort of memorandum, or something to clinch your point and drive it home. In any case, it should be brief. Sometimes a one-sentence paragraph is all that is necessary, with a thought which definitely ties up with what has preceded, and is harmonious with the whole. An alarming, pessimistic, or negative note in the conclusion should be avoided if possible. End your manuscript in a positive, constructive vein.

**ONE MAIN IDEA.**—For those who are comparatively new at writing, it is best not to attempt too much at first. It is better to start out modestly with shorter, less complicated articles, clinching one thought, sticking to one main idea and carrying it through. And even an experienced writer should not try to crowd material for two or three articles into one. In such a case it might be best to plan a series of articles out of a superabundance of material. The following bit of advice to short-story writers is also applicable to article writers: "Don't try to cover a lifetime in one story. Take a slice out of life and hold to it." This principle is illustrated by the story of the young man who asked Mozart how to write a symphony. The composer replied, "You're a very young man. Why don't you begin on ballads?" "But," persisted the young man, "you wrote symphonies when you were ten years old." "Yes," replied Mozart, "but I didn't ask how."

**THE PARAGRAPH.**—A paragraph is a group of thought-related sentences, a link in the development of thought. Each paragraph is a unit that is designed to develop a single idea. Sometimes there is too much of a jump in thought from one paragraph to the next. Where necessary, use transitional words and phrases, such as *furthermore*, *but*, *nevertheless*, *however*, *finally*, and the like. These words may be used in the first sentence of the transition paragraph to connect the two paragraphs,

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and to prepare the reader for what is coming. Bind all paragraphs together into one closely knit, progressive thought unit.

The gist of a paragraph is usually found in what is called the topic sentence, and this is many times the first sentence of the paragraph, although not necessarily. This leading sentence reveals what the paragraph is about. An enlightening exercise is suggested by Agnes Bass in her article, "Building the Paragraph" (*Better English*, April, 1939). She suggests that you take an article which you have written, and analyze its paragraphing. Read it through and select the topic sentence of each paragraph. Jot these down in order, and see if they give a skeleton of your article.

**THE USE OF CLIMAX.**—Although there is usually no suspended climax to an article such as there is to a story or a novel, there are cases in which climax or suspense can effectively be used by properly arranging words, phrases, or sentences. The construction can many times be strengthened and interest can be maintained by arranging units according to strength or weakness in ascending or descending scale. For a simple illustration, we might take this group of words—*character, act, thought, destiny, habit*—and arrange them in proper sequence. We would then have: *thought, act, habit, character, destiny*. To cite another example, it is said that Julius Caesar told a vigorous short story in only *three words*—perhaps the shortest short story in literature. He said, "*Veni, vidi, vici* (I came, I saw, I conquered)." Notice the climactic arrangement of these words. How else could they be arranged to tell the story? The writer should sense the importance and psychology of climax and learn when to use it, for often an improvement can be made by proper arrangement, if he writes with the thought of progressive climax in mind.

**WRITE AND REWRITE.**—Do not try to perfect and shape your thoughts on the first draft. An alert mind in motion will always travel faster than a typewriter or a pencil. Get the idea down on paper and smooth it up later.



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The noted writer, Booth Tarkington, offers this advice: "Write it, rewrite it, throw it away, write it again, and then rewrite it." It is profitable to allow some time to elapse between these writings, for then when you take it up again, you will look at your product with a different and wiser perspective. After the second or third writing, read it aloud to yourself or to some helpful critic. Many chances for improvement are revealed in this way. You may be surprised at the number of repetitions you find, how many verbs that do not agree with their nouns in number, places where antecedents are not clear, or other defects. Time spent thus in polishing is well spent.

**SECURING PROPER SEQUENCE.**—In order to save several copyings, one method of arranging material in logical sequence is to write each paragraph or thought out on a separate piece of paper when you start out. Or the thoughts can be written out on full sheets and then cut apart. These slips are then numbered and arranged according to number. Some of the slips may have to be rewritten once, twice, or even more times. Some will be ready for the final copy after the first draft. This plan eliminates copying all the material over and over again.

The next article will deal with simplicity of expression in writing.

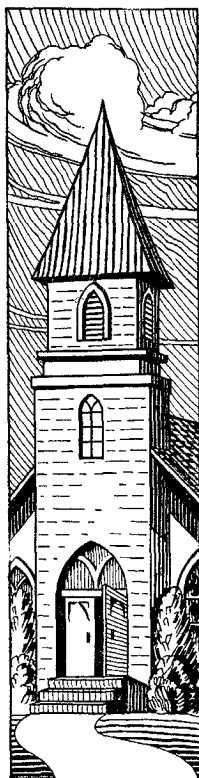
## THE RELIGIOUS PRESS

### Valuable Current Excerpts

**SUNDAY BREAKDOWN.**—Sunday, in America, once stood out distinctly in the week. Now the difference is becoming less and less noticeable. In parts of the land a very small percentage of the community still go to a brief morning service, and the Sabbath school is still maintained. However, to judge from Monday's papers, Sunday is the great day now for sporting events and contests.—*Presbyterian*, Nov. 16, 1939.

**CATHOLIC SOLUTION.**—It seems to me that there is but one answer to this problem of preserving peace, and that there is one human being in the world at this moment better qualified than any other to take the leadership for peace. His inherent qualifications and universal good standing, the profound reverence and respect in which both he and his high office are held, would make it possible for him to act under the guidance of the all-wise Creator as a leader in this momentous matter of peace. In order that we may avail ourselves of divine inspiration, and that spiritual guidance in this dark hour can be invoked to save an all-too-material world, I refer to Pope Pius XII. Why should we not, to save ourselves and the world from war, all join hands together—Protestants, Jews, Catholics, and non-believers—behind the Pope?—*John G. Alexander, in an address to the U.S. House of Representatives, May 9, 1939, printed in Catholic Digest, December 1939.*

**"BIBLE OF THE WORLD."**—Publication of "The Bible of the World," an anthology of the



## RAISING MONEY FOR YOUR CHURCH

### Madison Foods, an Ideal Medium

The following are typical of the letters received regarding the sale of health foods by those who wish to raise money for church work.

"Your literature came to my attention the other day, and my wife and I decided to use Madison Foods as our means of promoting our church school and building fund. Enclosed is a check for —, payment on my first order. . . . I am the conference minister here." **LOUIS B. REYNOLDS.**

"Desiring a good Investment Fund project, I decided that I would invest in some Madison Foods. Will you kindly send me some order blanks and all the necessary supplies? I am very eager to get started." **MRS. DAISY A. HARRIS.**

"Received your letter containing information regarding prices to churches on health foods. I have presented the money-raising projects to the churches, and they seem to be much interested. The Dorcas Society of the Wauchula church wishes to sponsor the sales in this district. We are planning to make the health message a definite part of our service here, using these foods as a part of that program, introducing them into the homes of all those who are interested. I believe that if the proper promotion is given, a very profitable little business may be carried on, the proceeds of which may be used for our church building fund and church indebtedness." **C. R. FRENCH.**

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eight major world religions—Buddhism, Mohammedanism, Hinduism, Zoroastrianism, Confucianism, Taoism, Judaism, and Christianity—has been announced in New York by the Viking Press. The 1,344-page volume is edited by Robert O. Ballou, author of "This I Believe," in collaboration with Friedrich Spiegelberg and Horace C. Friess, both of Columbia University.

"By painstaking research," said the publisher's announcement, "by patient winnowing, by seeking the advice of the greatest of modern scholars, it has been possible to gather into one book the essential elements of all the living source religions of the world. It is no accident that the Bible of the World should be published at just this period in the world's history. At no other time have thoughtful men and women been so curious about the psychology of alien races, at no time have they been seeking so earnestly for a valid personal religion. And at no time has Western civilization been so receptive to the cultural heritage of the rest of the world."—*Religious Digest*, December, 1939.

**SPIRITUAL SLUMP.**—There is a good deal of talk in these days about the impotency of the church of Jesus Christ, and many causes are given. Most of these causes are only too well known: The man in the pew has deserted his Bible; the minister of the gospel no longer preaches the truth as it is in Jesus Christ; the very heart of the gospel, the blood atonement of our Lord for our sins, has been largely abolished; there is too much empty profession with the lips and too little real surrender of the heart to Christ; the vicious, insidious propaganda of the world has worked its way into the hearts and lives of clergy and laity alike, and has undermined faith, destroyed consecration; few take seriously the command of our Lord to go into all the world and preach the gospel, and this in turn is largely, if not entirely, due to lack of true consciousness of sin and a profound faith in Christ as the only one who can save and deliver from sin and reconcile the sinner to God; the gross materialism and mechanistic philosophy which again seems to be enslaving the souls of men—all these causes and many more only too well known to all are cited as being responsible, directly or indirectly, for the frightful spiritual slump in the present-day church of Christ.—*The Presbyterian*, Oct. 19, 1939.

**UNFINISHED TASK.**—We live in a world desperately needing the gospel. Europe and America, with 800,000,000 population, have over 200,000,000 who profess no faith in Christ. Asia, with its hundreds of millions, is now in the midst of a profound upheaval. . . . Two striking items stand out in the missionary situation of today. One is the fact that these terrible times are times of surpassing opportunity. It was in such a war-torn world of dictatorships, slavery, persecution, and poverty that the first apostles went forth at the Lord's command to tell the good news everywhere. The second fact is the wonderful way in which converts are taking up the evangelization of their part of the world.—*Presbyterian*, Oct. 12, 1939.

**MORAL REARMAMENT.**—We have been deluged in recent days with literature in the form of pamphlets and tracts evidently emanating from the Oxford Group, stressing what is called "moral rearmament." Please don't ask us to explain what it means. We do not know. It is one of those catch-penny slogans which advertising men like to get hold of and ring the changes on. It is nebulous, and may mean anything. It is elastic, and could be stretched to include all sorts of beliefs, which is, perhaps, why it suits Mr. Buchman and his followers. The only effective moral rearmament that we know anything about, and that will be of any use in this battle we all must fight, is to be found in the armory that the Lord has provided for all pilgrims from the City of Destruction to Immanuel's land, which, as Bunyan shows us, includes sword, shield, helmet, breastplate, all prayer, and shoes that will

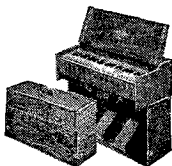
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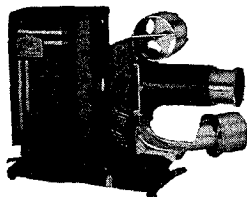
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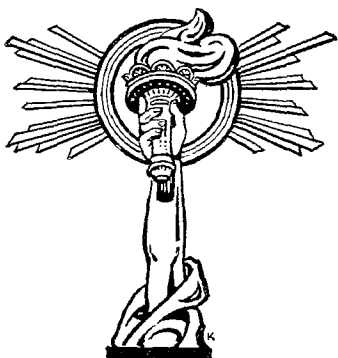


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The gifts of our people make it possible to send the LIBERTY magazine to thousands of judges, legislators, educators, editors, and others who mold public opinion. January is the religious liberty campaign month, and on Sabbath, the 27th, the offering will be received. Every Seventh-day Adventist should be encouraged to give liberally for this purpose. Enter a personal subscription, and send LIBERTY to friends and neighbors. The regular price is 50 cents, but Seventh-day Adventists receive a reduced rate.

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not wear out. This is the only moral rearmament that will enable any man or woman to overcome today. It was the armor of Paul and the apostles, and of all the saints, apostles, martyrs, and prophets since Christianity began.—*Moody Monthly*, November, 1939.

**PREACHERS' SONS.**—Preachers' sons, by popular verdict, are supposed to be as unstable as Reuben, as treacherous as Judas, as wild as untamed Texas colts. We wonder if this belief is confirmed by the facts. Permit a little investigation. . . . The children of preachers have nearly fifty times as many chances of fame and fortune as the children of the general run of parents. . . . Ten of the first fifty-one names in the American Hall of Fame are those of sons and daughters of preachers; and one-twelfth of all the persons in "Who's Who" are children of ministers. Part of this is due, no doubt, to their fine environment, but beyond question a great part is due to their extraordinary heredity of intelligence and character. The law of proportion would grant the preacher's son entrance to the Presidency of the United States once in 220 times. The facts show that one out of every nine of our Presidents has been a preacher's son.—*United Presbyterian*.

**RADIO INTEGRATOR.**—Today, the boundaries of this world have grown smaller; yesterday's foreigner is today's neighbor. A king abdicates, a great catastrophe occurs, a royal child is born, or a new scientific discovery is made—all these are announced almost at the moment of occurrence and in our own living room. Radio has made of us all citizens of the world; we are a present, living part of today's history, and none of us can escape the reactions, either for good or for evil. The great Washington struggled valiantly for years to bring about the writing of the Constitution and yet he never had the opportunity to address more than a few thousand people on any one occasion. What would history have recorded had it been possible for all the people of this nation to have listened at a given time to a "fireside chat" conducted by George Washington?—*World Horizons*, May, 1938.

**BIBLICAL TERMS.**—The following table of Biblical terms, translated into present-day meaning, is convenient to paste in a Bible for reference:

A day's journey was about 23 1/5 miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A span was nine inches.

A hand's breadth is equal to 3 5/8 inches.

A finger's breadth is equal to one inch.

A shekel of silver is about 50 cents.

The ratio of a shekel of silver to a shekel of gold was apparently 16 to 1.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was 13 cents.

—*Christian Faith and Life*.

## Make Message Central

(Continued from page 23)

And we should be positive in our preaching. We are not sent into the world to disprove Christian Science or any other "ism," but to present positive truth, and as we do this in the light shining from the cross, the false theories of the return of the Jews, a temporal millennium, the British Israel theory, and other errors will fall away like the dead leaves which still remain on the tree in the spring.

## GETTING PEOPLE TO DECIDE

NO. 8

(Please indicate your decision by filling out this card)

### MY DECISION

**"Jesus, I come to Thee"**

Put (x) in front of the statement that expresses your desire and purpose:

☐ 1. I desire to be a Christian and surrender myself to Jesus Christ.

☐ 2. I have wandered away from Jesus and want to return.

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Card No. 8, a general decision card. One of the five cards used in securing decisions.

## INDISPENSABLE WORKING TOOLS IN THE EVANGELIST'S KIT

THOSE who have had experience in teaching the third angel's message by Bible readings, sermons, and studies, know that it is comparatively easy to interest the people in this subject, and even to convince them that the doctrines are the truth. But how often the worker faces the problem: **"How can I get these people to decide to obey the message?"** This problem is discussed as follows by one of our foremost evangelists:

"It is God's plan that every person shall take a step at a time in response to the unfolding light. This was the way Jesus taught, and the basic method of procedure in securing decisions. The plan of presenting the entire message step by step over a period of weeks, and then making the first appeal for its acceptance, is not the best way to secure decisions. **This plan actually makes it harder for the people to decide.** The worker should labor for decisions on the progressive method—getting people to respond step by step as the truth is unfolded from the word. **This plan makes it easier for the people to decide.**

"A decision for the third angel's message may be reduced to four progressive steps which the people can be led to take, step by step, in response to unfolding of light from the word.

- "(1) The decision to truly follow Christ, to be a true Christian.
- "(2) The decision to keep the Sabbath of Christ, as an integral, advance step in following Christ.
- "(3) The decision to follow Christ in eating, drinking, dressing, use of money, recreation, reading, and in all conduct.
- "(4) The decision to go with Christ all the way, and join the remnant church of Christ."

A series of 5 decision cards covering these progressive steps (numbers 7 to 11 in the Shuler series) has been prepared, and is now available for \$3 a thousand, or 200 each of the 5 different cards for \$3. Every evangelist ought to secure a supply of these for use in every effort. Full details on how to use these decision cards may be secured by consulting the chapter, "The Technique of Securing Decisions," in the new Shuler book entitled, "Public Evangelism."

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**SOLICITUDE!**—The worth of the individual human soul should be constantly before us in terms of the lifeblood of the Son of God. He would have died for one single soul. Such is God's evaluation of man, and such should be the concept of every representative of His gospel of grace. No effort will then be too great in behalf of the initial saving or the restoration of a soul that has slipped into sin. None will be abandoned, but all will be sought out with tender, persistent solicitude. The greater the need, the greater will be the effort put forth. Former workers who have lost their way will not be "passed by on the other side," but will be entreated to return to God and His salvation, not for reinstatement in conference work, but to have a place in the eternal kingdom of God, and to exert a right influence on earth.

**SUPREME!**—A mere knowledge of the doctrine of the Sabbath, without a grasp of its substantiating history in fulfillment of prophecy, robs the Sabbath truth of its greatest force and appeal. Similarly, a mere knowledge of our present-day exposition of the great outline prophecies, without a knowledge of the origin and development of the great historic system of prophetic interpretation, unfolding and perceived at each new phase or epoch of fulfillment, deprives the prophecies of their greatest power and appeal in the defense and propagation of truth. Only with this supporting background can the supreme force of this message be given. We stand on the threshold of the greatest exploits for God in the history of the church. The supreme evidence to which the Holy Spirit will attest with convincing force is in our hands.

**EDITORS!**—We denominational editors are neither commissioned nor authorized to force everything that appears in the journals and books for which we have editorial responsibility through the mold of our own pet phrasings or personal conceptions. The editorial columns are reserved for that gratifying privilege. We are expected to aid our contributors and authors in presenting their messages most effectually in their own distinctive way—so long as they are in fundamental harmony with the recognized principles of this message. We are, of course, to mold, safeguard, and protect the interests of this cause, but we are not to arrogate to ourselves the position of doctrinal dictatorship. That would be an intolerable assumption and a gross infringement. We are always to re-

member that others of equal or greater knowledge and experience, of appointed leadership and unquestioned loyalty, have equal rights of utterance. We denominational editors are to remember that our appointment does not thereby constitute us the denominational censors, or make us supermen—the supreme authority in doctrine and exposition, empowered to bring everything into conformity with our own conceptions, prejudices, and favoritisms. To see that this editorial function is kept in proper balance is the common duty and moral obligation of the responsible worker body of this movement.

**DISTINGUISH!**—As alert, thoughtful, consecrated workers, we should ever distinguish clearly and intelligently between actually standing for principle and sheer stubbornness or prejudice, between faith and presumption, proof and assertion, spirituality and emotionalism, progress and mere motion, open-mindedness and gullibility, character and reputation, real prayer and a form of pious words, reasoning loyalty and blind adherence, genuine knowledge and superficial generalities, authenticated facts and easy assumptions, sound interpretation and unwarranted speculation, and between genuine heart burden and professional interest in the service of God and man.

**CRITICS!**—Nothing would please apostate-critics better than to succeed in deflecting us from our commissioned task—to a fruitless discussion of foibles and contentions of their own choosing. Their purpose is to hamper, not to help. It is to pick flaws, not to discover truth. It is to tear down, not to build up. It is to criticize negatively, not to construct positively. Let no one be deceived by enticing words. Doing virtually nothing to save the lost, such live upon whatever disaffection they can foment. With no world-embracing mission goal, no message of salvation under bonds to give, no far-flung evangelistic, educational, or medical missionary program, they would hinder those who have. Instead of building a movement of their own through self-sacrificing public evangelistic effort in homeland and mission field, they seek to fasten themselves like vampires upon the susceptible in the church, living upon deflected tithes and offerings. If God had to depend upon them for giving the threefold message of Revelation 14, what would ensue? We have neither time nor effort to waste on quibbles, and we refuse to be diverted by the critics' tricks.

L. E. F.