

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

Nor how little, but how much, should ever be the motivating spirit of the worker in this message as regards service rendered the cause.

FAITHFULNESS IN SERVICE

Shorter hours and longer pay is the spirit and demand of the world about us. But this attitude should not, must not, infect our ranks. It is alien to the work of God. We labor, not for men, but for Him. Each golden day and hour is to be regarded as a priceless opportunity for service rendered directly unto the Master, not simply to satisfy our human superiors. Such should be the unswerving attitude of all who receive their support from the sacred tithe. Our service is ever under the eye of the Unseen Watcher. And His blessing can never rest upon the hours that are frittered away while we are on the denominational pay roll. Never should we have to be chided by our human leaders for taking it easy or wasting our time. Such a rebuke, if deservedly administered, should occasion the deepest humiliation, and so arouse that it would never need to be repeated. No worker should, however, be allowed to remain on the pay roll who is reckoned "unprofitable"—whose labor does not bring in more than the equivalent of salary drawn. This cause has no time or place for lazy men or women who have to be prodded and watched, who do no more than is necessary to be continued on the pay roll. When such an individual is released, he wonders why, and frets, or becomes embittered. There is little mystery about it, and no injustice—if one is habitually "tired" or easygoing. We should individually crowd our own work, instead of having to be prodded on by others. We as workers labor, of course, at a missionary wage. We do not work for the money that we get out of it. If any are fretful under such a provision, or are bent on money-making, let such take the only honorable course, and relinquish their tasks to those who have the missionary vision and energy. It is a priceless privilege to labor in the cause of God at a mere subsistence wage. Scores would be profoundly grateful for the tasks that have been assigned to us. Let us, as stewards of the work of God, be conscientiously faithful in all our service.

¶ THE historical articles on the early development of our medical work (from 1866-1896) which have been appearing in the Medical Missionary section of THE MINISTRY are of exceptional value. This series should be of much interest to our ministers and educators, as well as to our medical workers. Much of the background of our medical work, and its

early development, is here given, particularly that which relates to the health principles emphasized by the Spirit of prophecy. Certain misconceptions on the part of some should be clarified. The true relationship of these inspired counsels to the principles conceived and enunciated by others is here set forth in reliable form. These facts should fortify us against extreme views that, based on partial information, sometimes seek lodgment in minds.

¶ THE final, long-delayed volume of the 1940 Ministerial Reading Course is at last ready. It is worth waiting for, and is titled, "Counsels on Stewardship." Every worker will wish to secure a personal copy of this work, which is so invaluable for reference and guidance in this vital part of our responsibility. Though it is one of the required volumes in the 1940 Reading Course, it is not included in the club price, but is purchased separately—as all Spirit of prophecy volumes are from year to year. A further description of the book appears on page 47. Get your copy now from your local Book and Bible House, or any other established distributing agency.

¶ To all who write or aspire to write—not only for THE MINISTRY, but for the denominational and public press—the helpful counsels which appear in the series of articles under the Kindly Correctives section should be of definite value. (See page 38 of this issue.) Prepared by the copy editor of THE MINISTRY, who has had former proofreading experience, the suggestions spring from the constant observation of manuscripts, and are practical and constructive.

¶ WE have scarcely begun to capitalize our potentialities as a movement, or to utilize our latent resources. Unnumbered talents are still undrafted, and untold material resources are still untouched. All these should be recruited for the army of the Lord.

¶ THE confidence of one's associates in his basic integrity and justice, his fairness and equity—in inseparable relation to Christian character and kindness—is imperative to all rightful and abiding leadership in church, community, or conference.

¶ THE passing of doctrinal and expository sermons in the popular churches is an incontrovertible reflection of the diminished prestige of the sermon that is becoming more and more general.

¶ NEVER should we forget that the commands and commissions of God have in themselves the power of accomplishment. Never should we for one moment doubt their successful consummation.

¶ IGNORANCE of another's problems and viewpoints is a supreme obstacle to unity and understanding.

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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

¶ We must turn apart for personal spiritual renewal

SPIRITUAL POISE IN THIS AGE OF RUSH

By W. E. READ, *President of the
Northern European Division*

THE disciples, who had left all to follow the Master, were busy men. They labored earnestly for the people. Heavy demands were made upon their time and strength. They were kept so occupied that there was scarcely time to eat. The details of the work demanded every moment of their time and attention. In their many activities there was grave danger that they would lose in spiritual power. Jesus saw this danger; hence His urgent invitation, "Come ye yourselves apart, . . . and rest awhile."

Jesus knew the value of withdrawing from the people for communion with His Father. He knew how necessary it is to get away from the crowd to gain new strength, courage, and power in intimate fellowship with God. He did it repeatedly. After a busy period, it is recorded in Luke 6:12, "He went out into a mountain to pray, and continued all night in prayer to God." On another occasion, after He had been surrounded by the multitudes, the record tells us, "He went up into a mountain apart to pray: and when the evening was come, He was there alone." Luke indicates that the disciples joined Him later: "And it came to pass, as He was alone praying, His disciples were with Him."

Jesus knew what it meant to constantly give Himself to the people, to spend His time, strength, and energy in feeding the multitudes. He knew what it cost to lead them in the spiritual way. He looked at His disciples and saw them worn and tired, but not so much physically tired as in dire need of spiritual rest. He was keen to observe the irritations that came, keen to detect the slightest signs of nervousness and any indications of laxity in private prayer. He saw it all; so He bade His disciples to come apart and rest awhile. They had been busy giving out of their storehouse; now they must take time to replenish their spiritual supplies from divine resources. They

needed spiritual relaxation, time for introspection, time for examining their own hearts and enjoying meditation one with another and with their Lord.

What does this mean to us as workers today? Is the practical application of this invitation of the Saviour to be found in a ministerial institute, a workers' meeting, or a departmental convention? What is usually the nature of these gatherings? We spend anywhere from three to ten days together. We have periods for devotion and for Bible study. Methods and plans of work are studied. There are short recesses; we take time for meals; and some time is spent in committee work. We begin early in the morning and we close just in time to retire for the night. Is this what the Lord means when He calls His workers to turn aside and rest awhile? Does this arrangement meet the Master's ideal? Are our institutes and conventions times of rest? True, they offer opportunity for change from the regular routine of work, but are they the kind of meetings or seasons of rest which the Lord had in mind?

PERSONALLY, I think not. As leaders, presidents, institutional workers, and departmental secretaries, as pastors, evangelists, and Bible workers, we are under the strain and stress of the times. Everything moves quickly, and we are bound, to a degree, to keep pace with the urge and rush of this age. We seek to do much for the Lord. We are busy men and women. Many even try to crowd into one day the activities of two, and when this can be achieved, they feel particularly pleased with the attainment. But how we all need to heed this invitation of the Lord: "Come ye yourselves apart, . . . and rest awhile."

Some religious bodies arrange what is known as "a retreat" for groups of workers, where men can retire and enter into com-

munion with God and their own souls. Usually there are periods of study and devotion, but a large part of the time is taken up in quiet meditation and examination of the heart and life. Such an arrangement might be studied with profit.

Whatever may be the meaning of the Saviour's observation, one thing we may profitably think of is our own spiritual experience, and how we can maintain it. We all know the perils of these days when things move so rapidly. We are deeply conscious of the dangers in the multitudinous duties that make demands upon us, and we do well to think about our personal seasons of devotion. How much time do we as workers spend in private prayer? How much time do we take for actual Bible study? I am not thinking of the preparation of sermons or Bible studies, but what is involved in such expressions as, "Thy words were found, and I did eat them." Jer. 15:16. It is in "eating" the word that we receive spiritual life and power and grow strong in the Lord. Do we really feed upon the word of God, or do we hastily read the Morning Watch texts, or perhaps a chapter or two each day in order to follow the Bible Year? Do we make the casual perusal of the Sabbath school lesson a substitute for feeding upon the word of God?

These plans are excellent, but as workers we need not only to read the Morning Watch texts and study the Sabbath school lesson, but we need to *feed* upon the word of God. This alone will give us spiritual poise, enable us to keep restful in the Lord, and to know His peace in our hearts. Is it not a fact that many of us are becoming nervous like those about us? That many are slaves to this age of rush and turmoil? That many are rushing here and there without taking adequate time to think, and still more important, time to pray? Fellow workers, we need in these days to spend much time with the Lord in quiet meditation, in fellowship with Him and with our own souls.

With what force the word of God comes to us in these days of hurry: "Be still, and know that I am God." Ps. 46:10. Remember that God speaks to us in the quiet hour! It was in this way that His voice came to Elijah. It was not in the wind, or in the earthquake, but in "the still small voice." How we need to learn how to seek the Lord in the silences of life! The messenger of the Lord through the years has given very earnest counsel on this matter:

"Remember that prayer is the source of your strength. A worker cannot gain success while he hurries through his prayers, and rushes away to look after something that he fears may be neglected or forgotten. He gives only a few hurried thoughts to God; he does not take time to think, to pray, to wait upon the Lord for a renewal of physical and spiritual strength. He soon becomes weary. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and

tired brain are not soothed by personal contact with Christ."—*Testimonies*, Vol. VII, p. 243.

"We do not half pray, we do not half believe. . . . Pray, believe, strengthen one another. Pray as you never before prayed that the Lord will lay His hand upon you, that you may be able to comprehend the length and breadth and depth and height, and to know the love of Christ, which passeth knowledge, that you may be filled with all the fullness of God."—*Id.*, p. 214.

In a little book entitled "Power Through Prayer," there is found this searching message:

"The little estimate we put on prayer is evident from the little time we give to it. The time given to prayer by the average preacher scarcely counts in the sum of the daily aggregate. Not infrequently the preacher's only praying is by his bedside in his nightdress, ready for bed and soon in it, with, perchance, the addition of a few hasty snatches of prayer ere he is dressed in the morning. How feeble, vain, and little is such praying compared with the time and energy devoted to praying by holy men in and out of the Bible! How poor and mean our petty, childish praying is beside the habits of the true men of God in all ages! To men who think praying their main business and devote time to it according to this high estimate of its importance, does God commit the keys of His kingdom, and by them does He work His spiritual wonders in this world. Great praying is the sign and seal of God's great leaders and the earnest of the conquering forces with which God will crown their labors."

"It may be put down as a spiritual axiom that in every truly successful ministry, prayer is an evident and controlling force—evident and controlling in the life of the preacher, evident and controlling in the deep spirituality of his work. A ministry may be a very thoughtful ministry without prayer; the preacher may secure fame and popularity without prayer; the whole machinery of the preacher's life and work may be run without the oil of prayer or with scarcely enough to grease one cog; but no ministry can be a spiritual one, securing holiness in the preacher and in his people, without prayer's being made an evident and controlling force."—*Pages 20, 22.*

In order to obey the invitation of the Saviour, "Come ye yourselves apart, . . . and rest awhile," we may find it necessary at times to shut ourselves up in our rooms for a whole day, and fast as well as pray. We may find it necessary to disappear for the day, perhaps away in the country under the canopy of heaven, where we can enjoy uninterrupted, unbroken communion with the Lord. But whatever we do, however we find this relaxation, let us determine in the strength of God in these times of stress and strain that we will obtain the blessing of the Lord, even though we have to wrestle for it like Jacob of old, when he cried: "I will not let Thee go, except Thou bless me."



☞ THOSE who regard Christianity as chiefly a system of doctrine, usually—and logically—conceive the Christian minister's chief duty to be defense of that faith through doctrinal controversy. But ours is a fundamentally positive enunciation of saving truth. It wins through persuasion rather than through argument.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Helpful hints to those who must use interpreters in mission fields

TALK THINGS THROUGH BEFOREHAND

By J. F. WRIGHT, *President of the Southern African Division*

WE live in a world of many languages, tongues, and peoples. The language problem is present in nearly every mission territory, but it is more acute in some of our divisions than in others. The more familiar a missionary is with the language of the people among whom he may be called to labor, the more valuable will be his service in their behalf. However, in many instances it is found almost impossible to cope with the language problem otherwise than through the use of interpreters. This is especially true of those general workers whose duties require them to travel extensively. It is also true to a certain degree of local and union field leaders who may be confronted with several language areas within their own territory.

Where it is found absolutely necessary to use this avenue of approach to native peoples, the value of an interpreter is either greatly enhanced, or likewise diminished, by the manner in which the speaker relates himself to the interpreter before he speaks. Naturally, the minister wishes to get his message across to the people in the most effective manner possible, and rightly so. But the results obtained will depend to no small degree upon how the speaker and the interpreter work together in the discharge of their responsibility when they appear before the congregation. Too often the importance of this relationship is little thought of, or entirely overlooked. Hence, the people are made to suffer. In short, the people simply fail to get the message of the hour as they should. Likewise, they fail to respond intelligently to any call to consecration or for means, at the close of the service. Therefore, a few things which ought to be kept in mind and observed are worthy of consideration.

I. LEARN CUSTOMS OF PEOPLE. One should be keen to observe differences in customs and habits if he hopes to get close to the people through the use of an interpreter. Unless this is done, the interpreter will not be utilized to the best advantage. Especially is it needful to learn their ways when one is laboring among a native or primitive people. Not only do the languages vary according to tribe and country, but the customs vary. Too often the mission-

ary adopts the attitude of "I know it all," and is not willing to learn anything from the native. It is truly unfortunate when such an attitude prevails. In fact, it is a serious, grave mistake, for such an attitude works to the undoing of much that the missionary undertakes in carrying out his program.

By all means, the missionary or visiting minister, as the case may be, should seek to be a learner, as well as acting as an instructor or an observer. This is especially true during one's early experience in the mission field. The missionary should seek by every means at his command to see things from the native point of view. Unless this is done, he is in for some hard knocks and disappointments. On the other hand, if he is willing to give some time to the study of the people, and will endeavor to understand their ways, habits, and customs, he will be richly repaid for the effort put forth. He will certainly know better how to work through his interpreter, and will be able to express himself in a much more helpful and understandable manner.

2. TALK OVER THE SERMON. In considering the sermon that is to be preached through an interpreter, we shall consider it under three subheads. *a. First, the outline.* An outline may be carefully and prayerfully prepared, it may be logically arranged and simple in construction. But if no time is taken prior to the service to acquaint the interpreter with the subject matter to be treated, the effort put forth during the sermon may fail to achieve the desired end. In more than one case it has been observed that the effort put forth by the speaker was largely in vain, all because the message was not conveyed as a properly connected presentation to the people. The interpreter did his best to perform his task well, but the speaker was new to him, and he did not know what was coming next, and was therefore placed in a very awkward position. Such an experience is most unfortunate, and need not be. It can be entirely avoided—provided the speaker will take a little time to confer with his interpreter prior to the time of the service.

Sometimes, however, we hear someone say: "Why go to all that bother? After one has

tried to make things clear and simple, isn't it the work of the Holy Spirit to help the people to understand?" Yes, to a degree that is true. But remember, it is not the work of the Holy Spirit to do what a speaker can do in helping his interpreter to get clearly in mind the message to be presented. It would avail much more for all concerned if the interpreter were placed in a position where he could work intelligently with the speaker, following the chain of thought from the beginning of the service to the close.

"Is all this that important?" you ask. Let us take time to think it through. If you are a new recruit to the mission field, or a visitor, and a stranger to your interpreter, naturally he knows just as much about you as you know about him—and that is nothing. He knows nothing about you, your ways, your methods, your thought. He is not a mind reader, though the native is usually a very keen observer, and will assign you a fitting name. So unless you take a little time beforehand to acquaint him with what you expect to present, you work an extra hardship upon him and place him at grave disadvantage. The interpreter does not have an easy task, and it is nothing short of due courtesy to him that you take a few moments to acquaint him with the message of the hour, at least in a general way. Then both the speaker and the interpreter can better cooperate as they stand together in the sacred desk to deliver the message which the Lord would have His people receive.

b. Next in order, let us take the *texts* to be used. It is very important that the speaker go over these texts beforehand with his interpreter. Often it will be learned, as I have discovered, that the texts to be used may read quite differently in the native translation as compared to the King James Version. The native Bible may convey a very different shade of meaning. It is therefore well that this be discovered beforehand. If this is not done, the interpreter may use the text in such a way as to miss the mark entirely in the sermon.

Some years ago while I was attending a camp meeting in North Nyasaland, I was invited to speak on the Sabbath question. Several chiefs had come especially to hear more of this doctrine. So I took great care to go over all my texts with the interpreter, who happened to be a good Bible student and a minister of experience. To my utter surprise I found that certain of the texts in the New Testament translation from which he must read made it very easy indeed to teach that Sunday was the proper day to observe as the Sabbath. Having this information beforehand helped both of us to work more harmoniously in presenting the truth to the people as it should be presented. So it is very essential that you go over the texts of Scripture with your interpreter, for in thus doing,

you may save unnecessary embarrassment and confusion.

c. Go over your *illustrations*. Be sure that your illustrations fit, and that the people will grasp the point you are trying to make. For example, it is of no use whatsoever to talk about a lamb or a sheep in a territory where the people never saw such animals, and know nothing about them. Some speakers have used illustrations at times which missed the mark entirely just as completely as did the text and the sermon of the young preacher who called forth this comment from an old bishop: "My young friend, if your text had had the smallpox, your sermon never would have caught it." If the people are to get anything from the illustration used, they must be able to compare or connect it with something in life that is more or less familiar to them. Otherwise it falls upon uncomprehending ears and accomplishes nothing.

Therefore, it is indeed wise for a speaker to take a little time to go over his illustrations with his interpreter. See to it that they are suited to the people and to the occasion. Often the interpreter can offer some very helpful suggestions in case your own story is of no particular value to his section of the country. The native people really love stories. They are very apt at telling them themselves, and often use proverbs and parables. So when the speaker can use them to good effect, and the people understand, this helps to clinch the truth in their minds as will no other effort put forth. So by all means use illustrations, and use them frequently. See to it, however, that they are suited to the people and to the country wherein you are laboring. Also see to it that the interpreter fully understands what you mean and what you wish to convey.

If you wish to reap the most satisfactory results when you are prevented by language barriers from speaking directly to your audience, it is imperative that you know something of the customs of the people and that you go over your texts and illustrations with your interpreter before your sermon.

Lamaism, Satan's Counterfeit—2

By OTTO H. CHRISTENSEN, *Director of the Sai Pei Mission*

ADD to the ignorance and superstition in Catholic-controlled countries, where even the light of Christ has partially penetrated and His name is known, the superstition and ignorance of heathenism, and the blight of devil worship united to form Lamaism, and how great is the darkness! G. H. Bondfield describes the good and evil effects of Lamaism thus:

"Its effect upon the Mongols has been deep and far-reaching. Its Buddhist doctrine of reincarnation has restrained their predatory and savage instincts,

and given a new value to life. It has welded them together, has leavened their civilization with religious ideals, and has made them kind and hospitable. It has kept before them the ideas of sin and personal responsibility, of a future life and divine judgment, of expiation and deliverance. It has emphasized the value of prayer, and has given a religious sanction to every act and relationship.

"But, on the other hand, it has robbed their manhood of its energy and natural ambition. Its ecclesiasticism has crushed their life into a narrow mold, strangled their progress, and held back their material prosperity. It has kept them ignorant, and confused their sense of right and wrong. It has degraded worship and prayer to a mechanical ritual, and an unintelligible mummerly. It has debased womanhood, destroyed the sanctity of family life, flooded the land with immorality, and made even its religious establishments hotbeds of vice."—*"Mongolia: A Neglected Mission Field,"* p. 9, London, 1910.

With centuries of this religion as a background, and an environment of extreme cold in winter and a scarcity of water, the Mongol has naturally fallen into an indifference to cleanliness, and has continued in his primitive habits introduced centuries ago. He has, up to the present, resisted virtually all forms of modern progress. With this has come an extreme form of fatalism, lack of ambition, laziness, quick temper, love of strong drink, and indifference to truth. He is, however, simple-minded, fearless, and self-reliant. He is generous, and in the interior of Mongolia, comparatively honest. He is kindly, hospitable, easily approached on any point except religion, if treated with proper consideration, and is equally sensitive and quick to resent slights.

The religious approach to a Mongol or a Tibetan is extremely difficult, owing to his lack of mental background and his degraded understanding of religion. However, certain avenues of approach are usable, and certain methods of labor may be considered helpful. A few of these are discussed here in the hope that they may be of help to others who are interested or who may be called to labor for these people.

First of all, the missionary who works for the people of Lamaism, who are mostly nomads, must have a strong physical constitution to be able to withstand the extreme cold, the privations, and the hardships of travel. With this he must also have unlimited patience and endurance, and great faith in God. He must be able to overlook the incessant begging and scheming on every hand. He must still treat all with kindness and respect. Truly, nerves of iron and an extra supply of the love of God are required to see in the uncleanly, unattractive exterior and in the indifferent interior a hopeful prospect for God, and to continue a labor of love day by day without much to encourage, and with much to discourage.

The message of the last hour has a few things in common with Lamaism, even though that which the two systems have in common is found in greatly perverted form in Lamaism. These likenesses form an avenue of approach and command respect. The first I wish to men-

tion is our doctrine of health reform. This may sound like a paradox to those who know the diet of the Mongols, which is chiefly meat. Nevertheless, one of the doctrines of Lamaism, as well as of Buddhism, is vegetarianism, and some few very holy lamas live entirely on a vegetarian diet, in spite of the difficulty of securing such a diet where no farming whatever is done. These men are very highly respected, and I have found that the Mongols have a deep sense of religious respect for me when I tell them of my convictions and practice in this matter. Although they refrain from meat eating because of their concept that it is wrong to kill rather than from a health viewpoint, yet there is a door of approach to tell them more of the gospel truth, and to help them to see the real values of health.

Again, once a year in each temple they have what amounts to a cleansing from sin which bears a faint resemblance to the cleansing of the sanctuary in ancient Israel. This most interesting ceremony, consuming three days, could not be explained in detail here for lack of space. However, I will say that the closing part of each day's service, after giving a visible demonstration of the judgment scene according to their superstition, is very enlightening in showing the striving of man to get rid of sin. The congregation kneels by twos in a long row, while two lamas carry the eucharist, or wafer, supported in a small cup on a triangular-shaped framework, over their heads. This is supposed to remove the sins of the people, as the sacrifice of the mass purports to do in Catholicism. This wafer is then carried outside the holy ground of the temple and quickly thrown onto a fire already prepared and waiting. Thus they have a removing of sin to a sin bearer, and a cleansing by fire. By referring to this, one can point them to the real Sin Bearer who "taketh away the sin of the world," and to the final conflagration which will eventually purify the earth and destroy sin.

We are waiting the soon return of our Saviour to earth. Lamaism is also waiting the coming to earth of their god Maitreya, to establish the lost truths in all their purity. He is represented as a European sitting on a throne with feet down, not folded under him Mongol fashion, like their other gods. He is the Buddhist Messiah—Buddhism no doubt having incorporated Christ into its mythology with its distortions. Even though they do not expect him for at least several hundred years, according to their sacred books, yet here is another opportunity of presenting Christ, the true Coming One, and the purpose of His soon coming.

Mongolia and Tibet, the countries of Lamaism, have surely been neglected countries, as far as the gospel is concerned. This has no doubt been due to the difficulties of entry, and the problem of labor with its meager results.

With so little knowledge as a background, few people being able to read, constant teaching and training are necessary in order to lead them to understand even the simpler truths. Yet "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations." This includes the lands of Lamaism, and God is calling young men and young women, strong in body and faith, to carry it on to completion.

Direct Evangelism in Burma

By J. O. WILSON, *Superintendent,
Burma Mission*

IN the mission field the work must often be begun in ways that may be thought of as *indirect evangelism*. Village schools offer the opportunity not only of teaching the children, but of getting acquainted with the parents and gaining their confidence. Medical dispensaries are a wonderful means of breaking down prejudice, clearing away suspicion and fear. Colporteurs meet the people in their homes and offices, and their personal contacts, as well as the literature they leave, have effect.

These and other methods are used in our work in Burma. If properly conducted, they contribute very successfully to the winning of souls. In many instances these avenues offer the only means of approach to the people, at least in the beginning of the work. What would we have done without village schools and dispensaries in Burma as we attempted to offer the gospel to a people who not only did not want it, but were actually afraid of us? Villagers ran away when the missionary approached. Public meetings were out of the question. But nurses kindly cared for the sick, and village teachers gave their best in unselfish service for the people, sometimes coming to be looked upon not only as teacher, but as preacher, and perhaps as doctor as well.

This quiet work that has gone on through the years, we have reason to believe, not only is responsible for much of the fruitage thus far seen, but also is to some extent back of the greater possibilities in direct public evangelism, and the promising developments of recent months. Regular evangelistic meetings can now be held. Not just two or three meetings over a week end, or meetings the chief pull of which is pictures or a brass band, but meetings every night, week after week, for two or three months. This is a new thing, at least out in the villages, and it brings courage.

Of course it has been possible from the first to hold meetings among English-speaking people, in the larger towns with more or less success, and that method has been followed. A church of three or four score members was raised up in Rangoon by Elder and Mrs. H. H. Votaw and other early workers. And from this church throughout the years have come several workers and many faithful members.

But even in this field of activity we seem to have come to a new day of opportunity. Efforts held in old Rangoon during the past year or two have been better attended and more fruitful than for several years previously. It is large village efforts, with hundreds in attendance, that constitute a new day of opportunity in Burma which should be taken hold of with enthusiasm and zeal.

Efforts of a larger nature in direct public evangelism began about three years ago with E. A. Crane leading out. He called in village school teachers during the summer vacation months to join with the few evangelists available, and meetings were started in several places simultaneously in Lower Burma. Some of these were not very successful, but one or two were, and this brought courage to continue in a determined way to open up this more direct way of giving the gospel to the millions who live in this beautiful but neglected land. The results have been most encouraging. Our membership is now nearly three times what it was ten years ago.

Our native evangelists have had part in making this report possible. One man who has been very active in this program is Evangelist Po Shwe. He has worked earnestly for his people, the Pwo Karens, among whom there seems to be a promising awakening just now. Several times he has seen the power of God work to deliver him from the fierce and cruel wrath of opposing Buddhist mobs.

We rejoice that we are able to tell of this day of greater opportunity for direct public evangelism in Burma. But in doing so we would make it clear that we do not despise the day of small things, nor the methods that had to be used in getting the work started in a land bound down by a religion as stubborn as Buddhism. Nor do we consider it well that even now those methods should be discarded. We give due credit to the courageous men and women who have toiled on for years in Burma without being able to see as much fruitage for their labor as we are privileged to see for ours today. May God help us to take full advantage of this day of greater opportunity.



Christ in Me

By NATHANIEL KRUM

Christ in me the hope of glory—
This great fact my being thrills;
Christ in me the hope of glory—
My faint heart with courage fills.

He the Guardian of my spirit—
Old man "Self" grew sick and died
When there dawned upon my vision
Jesus Christ, the crucified!

Christ in me the hope of glory,
While I will to do His will,
Lovingly He worketh through me
His good pleasure to fulfill.

Takoma Park, D.C.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

¶ A discussion of how the "three days and a half" of Revelation 11 were literally fulfilled

THE TWO WITNESSES IN PROPHECY—No. 1

By JEAN VUILLEUMIER, *Veteran French Editor, Paris, France*

THE two visions contained in chapters 10 and 11 of the book of Revelation constitute a double parenthesis or intercalary vision placed between the sixth and the seventh trumpets. In point of time, they belong to a period intervening between the end of the eighteenth and the beginning of the nineteenth century. The vision of the "two witnesses" (chapter 11) portrays the French nation as it passes through a political, social, moral, and religious catastrophe, this being the logical consequence of its enmity toward the true gospel as represented by the Reformation.

My special object in this study is to show the historical fulfillment of the vision, including a detailed examination of the "three days and a half" prophetic period. The Bible text used will be that of the American Revised Version. To verify the fulfillment of this time prophecy required an examination of the records of the time. I began such an examination in 1908, the result being first published the following year in *Les Signes des Temps* (Gland, Switzerland). The research was continued in 1913, with the collaboration of C. C. Crisler, at various large libraries in the United States; and last year I carried on alone at the Paris National Library. A summary of the findings has been given herewith.

Let it be noticed, first, that this vision of Revelation 11 is divided into three distinct parts. First, verses 2-6, which constitute the background or chronological and historical setting. This setting covers the mournful ministry of the two witnesses during a period of twelve hundred sixty years, designated as "forty-two months" or "twelve hundred sixty days." Second, verses 7, 8, and 13, which bring to our attention a narrower cycle of historical setting; namely, the "beast that cometh up out of the abyss" and the "street of the great city." And third, verses 7-13, which introduce the special object of the vision; namely, a final onslaught upon the Bible at the end of the forty-two-month period, and its dire consequences upon the people of France.

I. Historical Setting and Background (Vs. 2-6)

A LATTER-DAY REFORMATION.—"There was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread underfoot forty and two months. And I will give unto My two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." Verses 1-3.

The spiritual measuring "rod" here mentioned is God's law given on Sinai. The measuring of the temple, the altar, and the worshipers foreshadows a religious reformation which was to take place at the end of the 1260-year period. This reformation regarding God's commandments follows closely, and blends itself with the prophetic proclamation predicted in the first intercalary vision—that of the angel with the little Book open.

The "temple" is no doubt the same as the temple of God that is in heaven, where Christ is interceding for His people. Verse 19. "They that worship therein" compose the true church on earth, whose members at the time of this special reformation are turning their attention and affections toward the heavenly sanctuary. The "altar" symbolizes the place where the antitypical victim was slain. The "court," or the earth, was not to be "measured," for it had long before been "given unto the nations." These are the so-called Christian nations, who have betrayed their profession by "treading underfoot the holy city"—God's true church—during the long period mentioned, already predicted by Daniel. (Dan. 7:25.)

WHO ARE THE "TWO WITNESSES"?—"These are the two olive trees and the two candlesticks, standing before the Lord of the earth." Verse 4. We all understand, from Zechariah 4:3-6, 11, 14, and Psalms 119:105, 130, that this twofold symbol typifies the word of God as contained in the Old and New Testaments. This was already understood by Protestant expositors in the seventeenth century. In a work that appeared in 1607 under the name of Jean Napier, at La Rochelle, the Huguenot city of refuge under Henri IV, we read:

"In his mercy, the Lord will see that the two witnesses, the Old and the New Testaments, are allowed to preach during these twelve hundred and sixty years, although not in their own garments, but disguised."—*The Secrets of the Apocalypse*, p. 200, 3d ed.

Another book, published at Geneva in 1641, says:

"These two witnesses, the Old and New Testaments, may thus be put to death, their volumes exposed to all kinds of abuse, and shamefully trodden down."—*Paraphrase et Exposition de l'Apocalypse*, p. 292.

PROTRACTED WAR AGAINST BIBLE.—"Clothed in sackcloth." This figure of speech means "affliction, mourning, desolation." Applied to the Bible, it would signify "suspected, branded, stigmatized, proscribed." These interpretations are well sustained by history. Let a few facts show what a bitter and relentless war was waged against the Bible in France, as over all Christendom, before and after the Reformation. The Council of Toulouse, held in 1229, adopted the following decrees:

"We prohibit laymen possessing copies of the Old and New Testaments. . . . We forbid them most severely (*arctissime*) to have the above books in the popular vernacular." "The dwellings, the humblest hovels, and even the underground retreats of the men convicted of having the Scriptures shall be entirely wiped out. These men shall be hunted for in the woods and caverns. Any who shall give them shelter shall be severely punished."—*Council, Tolosanum*, P. Gregor IX, Anno. Chr. 1229. *Decrees 2 and 14*.

The Council of Tarracon, in the year 1234, ordered, by its second canon, that the books of Scripture written in the Roman language should be burned. Coming to Reformation days, we hear of men hanged and burned at the stake for selling the Bible. Such were the treatments inflicted on Hamelin at Paris in 1546, on Stephen de la Forge in 1534, on Nicolas Ballon in 1556, and on two other men in 1559. As late as 1735 we read of a bonfire of Protestant books, including Bibles and New Testaments, which took place in front of the city hall on the public square at Beauparc. The same war was waged all over Europe as far as the papal rule extended. (Crespin, "History of Martyrs." Bks. III, IV, V, VII; "Antoine Court," Toulouse, 1863, pp. 147, 148, 173, 174.)

HEAVENLY JUDGMENTS UPON CHRISTENDOM.—"If any man desireth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire." Verses 5, 6.

Such treatment of the Word and the people of God could not remain unpunished. The priest-ridden populations of the west were scourged by various plagues, causing millions of deaths. Cholera and famine stalked through Austria, Germany, France, Italy, and England. Taine, the French historian, calls the tenth

century "a period of disorder and universal devastation." Speaking of the fourteenth and fifteenth centuries, Dacremont, a recent French writer, exclaims: "What a prodigious accumulation of confusion, disaster, poverty, and bloodshed! Those days witnessed the speedy and fearful decline of everything. The whole of society was crumbling."—*Gerson*, Paris, 1931. Referring to Spain, land of the auto-da-fés, the Swiss historian Vulliet writes:

"The would-be universal empire of Charles V and Philip II dwindled from twenty to six million inhabitants. The state which had owned the wealth of Peru and Mexico was forced to borrow money, but found no loaners. Royal absolutism and the Inquisition had quenched every spark of religious liberty. As a consequence, Spain could not show a single writer, thinker, or statesman. Like leprosy, starvation and monkery had spread over the whole country. 'Death held everything in its grip,' writes Mignet: 'the navy, the army, public finance and economics, industry, and even labor.'"—*Histoire Moderne*, 3d ed., pp. 296, 297.

II. Beast, Bottomless Pit, and Street of the City

"When they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And their dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified." Verses 7, 8.

The first clause carefully locates the events that are to follow—at the time "when they shall have finished their testimony." Three points need here to be settled before we are prepared to appreciate the correctness of the prediction: (1) Who is the beast that cometh up "out of the abyss"? (2) What is the "street of the great city"? (3) What is the meaning of the two metaphors, "Sodom" and "Egypt"? Let us note them in order.

1. The word "abyss," or "bottomless pit," or "deep," from the Greek *abussos*, is used in the Scriptures to designate: (a) an undesirable, wild, chaotic place; the waves of the ocean (Gen. 7:11; Ps. 42:7, 104:6; Eze. 26:19; Luke 8:31); (b) in a figurative sense, when applied to nations, confusion, discord, a reign of violence; political, social, and religious anarchy. And this is exactly the condition in which we find France before and during her great revolution. The political aspect of that period of untold turmoil is given in verse 13: "And in that hour, there was a great [political] earthquake, and the tenth part of the city fell."

2. "The street" or the "tenth part" of the "great city" (verse 13) can only be one of the ten kingdoms that arose from the ruins of Western Rome—kingdoms which composed the pontifical empire or the Europe of the Middle Ages and modern times. The expression, "the street of the great city," fitly applies to France, which was at that time the main thoroughfare in Western Europe, as regards political power, science, and literature. And here again, we are able to quote a French Protestant expositor of prophecy of the seven-

teenth century. In his work, "Fulfillment of Prophecy," published at Rotterdam in 1686, fully one hundred years before the beginning of the French Revolution, the famous pastor and controversialist, Jurieu, wrote:

"The tenth part of the city which is to fall is France. . . . France is the place of the city, that is, the most beautiful and prominent portion." "I take it for granted that France is one of the ten horns of the beast, and that the French monarchy, as were all the neighboring states, was established upon the ruins of the Roman Empire. . . . I cannot help believing that this prophecy has a special reference to France, which is certainly, today, one of the most eminent provinces of the Papal Empire. Her king is called 'the Most Christian King,' which means the most popish king. Indeed, the popes were made powerful through the liberalities of the French kings. It is today the most flourishing state of Europe, and is therefore the place of the great city. And I believe that the lying dead of the two witnesses, which will occur especially in France, means that the profession of the true religion will be entirely abolished. . . . Truth will be put to death, but will not be buried, burial being a degree beyond death and equal to corruption and total destruction."—*Vol. I, pp. 204, 205; Vol. II, pp. 209, 210, 175.*

3. The two symbolic terms "Sodom" and "Egypt" give added force to the application to France. "Sodom" indicates appalling looseness of morals, a well-known feature of the country before and during the Revolutionary days. "Egypt," a reminder of Pharaoh's haughty and impious question to Moses, "Who is God?" well illustrates the irreligious and blasphemous character of the same period. Duruy, a French statesman and historian, records the following:

"Cynicism in conduct as well as in thought, spread far and near. Never since the fall of the Roman empire had morality fallen so low. The nobles and the wealthy were vying with the court. After the Reign of Terror, people rushed into pleasure and gain with fury. Depravity and dishonesty were equally rampant. It looked as though the state were on the point of dissolving."—*"Histoire de France," 21st ed., Vol. II, pp. 422, 541.*

"WHERE ALSO THEIR LORD WAS CRUCIFIED."—A fourth identifying feature—"Where also their Lord was crucified"—needs to be fully justified, if we are to understand the lesson taught here by history and Providence. A principle laid down by Christ, is that harm or good done to His people is done to Him (Matt. 25:40), and this expression is a clear allusion to the cruel treatment inflicted on the Albigenses, the Waldenses, and the Huguenots by the French nation. The past tense used here gives this feature a retrospective application. The case of the Huguenots is well presented in the following sketch from the book "The Huguenots," by Samuel Smiles:

"The supporters of the old church [as the rumors of the coming Reformation began to be heard in France], . . . stunned by the sudden spread of the new views, . . . knew that power was on their side—the power of kings and parliaments. . . . and these they loudly called to their help. . . . Bibles and New Testaments were seized wherever found, and burnt. . . . The printers who were convicted of printing Bibles were next seized and burnt. . . . In that city [Paris] during the six months ending June, 1534,

. . . twenty men and one woman were burnt alive . . . In 1545 the massacre of the Vaudois of Provence was perpetrated, accompanied by horrors which it is impossible to describe."—*Pages 27, 28.*

The massacre of Vassy, at the instigation of the Duke of Guise—directed against a congregation quietly worshiping in a large barn—made sixty victims besides two hundred wounded. Protestant churches were set on fire. This massacre was followed by those at Amiens, at Meaux, at Troyes, at Bar-sur-Seine, at Epernay, at Nevers, at Mans, at Angers, at Blois, and many other places.

"At Tours, the number of the slain was so great that the banks of the Loire were almost covered with the corpses of men, women, and children. The persecution especially raged in Provence, where the Protestants were put to death after being subjected to a great variety of tortures."—*Id., p. 57.*

—To be concluded in June

The Test of Man's Religion (Sermon Outline)

By GEORGE W. WELLS, General
Conference Field Secretary

TEXT: John 14:23. "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him."

SETTING OF TEXT: Christ about to leave disciples. A heart-to-heart talk with them. Promise of the Spirit to abide.

INTRODUCTION. Eph. 3:17. "That Christ may dwell in your hearts by faith; . . . being rooted and grounded in love." Christ dwelling in the heart. Makes His home there. Guest welcomed by our conduct.

ILLUSTRATION: God inhabits eternity, yet dwells in heart of humanity. Isa. 57:15. An elderly man once asked a follower of the Lord in a sarcastic manner if the God he served was a big god or a little god. In reply the young man said, "My God is so big that He inhabiteth eternity; yet He is so small that He abides in my heart."

I. Obedience true test of love. John 14:15;

Matt. 7:21; 1 John 2:4.

1. Empty words not proof.
2. Cannot expect Spirit's indwelling without obedience.
3. "Obedience to God is liberty from the thralldom of sin, deliverance from human passion and impulse."—"Testimonies to Ministers," p. 247.

II. Obedience basis of victory. James 4:6-10;

Rom. 6:13; Rom. 12:1, 2; "Testimonies," Vol. V, p. 293.

1. Subject to God.
2. Resisting Satan.
3. Drawing nigh to God.

4. Conscious disobedience cause of failure in the soul.
 5. Cause of spiritual weakness in life.
 6. "Make me a captive, Lord,
And then I shall be free.
Help me to render up my sword,
And I shall conqueror be."
 7. Satan is a conquered foe. Each saint more than a match through Christ.
- III. Obedience the secret of heavenly joy.
1. John 15:10, 11; Job 22; 21. God plans for His children to be happy.
 2. Rom. 14:17; Ps. 40:8. Disobedience closes door to joy and gladness.
 3. Ps. 40:8; "The Desire of Ages," p. 668. True obedience comes from the heart.
 4. "The Desire of Ages," p. 330; Isa. 48:18. Harmony with God brings perfect peace.
- IV. True love before true obedience.
1. John 14:21, 23. Religion that costs nothing is valueless.
 2. Matt. 19:16-22. Some love the gifts, but not the Giver.
 3. Young man lacked something vital—love. His claims of obedience a deception.
 4. Acts 5:32. Holy Spirit and power given to those who obey.
 5. Rom. 5:10. Saved not by our obedience, but by His life.

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Walla Walla College, Washington

OUR School of Theology is an organized unit, functioning as a department of the college. Although it is organized and conducted in such a way that its relation to the college is not subject to inspection by State or university representatives, equal scholarship standards with other departments of the college are maintained. On completion of the required courses, the degree of Bachelor of Theology is conferred, and the students completing the theological course share equally with all other college students the recognition and honors of the graduating exercises.

The junior and senior students are given a laboratory course in field work. The juniors visit and labor for churches within reasonable distance, and the seniors conduct Sunday night meetings in various places.

The faculty members who are teaching the various subjects in theology and related courses are G. Dalrymple, R. M. Cossentine, Holger Lindsjo, Winifred Holmden, and F. M. Burg. The trumpet of the third angel's message is given a "certain sound" in our school. And we look to see strong evangelistic workers spending their lives in the finishing of the Lord's work.

F. M. BURG.

Ministerial Work at E. M. C.

HEEDING the gospel commission of Jesus Christ, the theological department of Emmanuel Missionary College is doing its part to give the message of a soon-coming Saviour. The influence of the ministerial work is felt not only on the campus, but in the surrounding community as well. The work is under the direction of W. E. Straw.

One of the interesting features of the department is the Ministerial Seminar which meets weekly, following the Friday evening vesper services. The seminar serves as an outlet for "prospective preachers" to prepare and deliver discourses on some theme that challenges their interest. This plan was followed during the first semester. However, during the second semester each student speaker prepares a doctrinal sermon, for it was felt that this would be of special value to those who were conducting Sunday night meetings in the near-by towns or who later would conduct them. Following the sermon the speaker is given constructive criticism by those in the congregation. Then follows the criticism of the chief critic. The seminar is under the direction of officers selected each semester by the seminar group.

Ten churches within a radius of fifty miles of the college are pastored by ministerial students. The young men who serve thus are upperclassmen. They are assisted by lower-division students of the department. Each church is thus served by a student pastor and his assistant. In some instances the students have been asked by the churches they serve to act as local elder of the church, and have been ordained for this purpose. These student ministers are kept constantly on the alert, for they may expect an unannounced visit from either Elder Straw or Elder Thiele, who visit the churches for the purpose of offering helpful criticism to the students.

Another progressive activity of the ministerial department is the evangelistic meetings that are conducted by the seminar student groups. Not only do these meetings prove of benefit to the participants, but souls are brought to Christ as a result. At present, two efforts are in progress in near-by towns. The leadership of each effort consists of two student preachers and a student Bible worker. These are usually accompanied by several other students, who provide special music or other help. Already, at one place, a few are attending Sabbath school and church as a result of the effort.

There is evidence of increasing interest in the field of ministerial activity. We have fifty young men registered for theological training, and five young women for the Bible workers' course. These include nineteen freshmen, nine sophomores, sixteen juniors, and six seniors.

F. BROCK WELLS.

THE LARGER OUTLOOK

A Study of Principles; Perils, and Developments

The Battle of the Books

By SAMUEL W. ZWEMER, *Editor of the "Moslem World"*

THE whole history of civilization goes back to the day when man began to write records. Everything before that is prehistoric, and is shrouded in mist. It is the Book of books which stands preeminent, invincible, overwhelming, in the affairs of the human race. The Vedas gave us Indian social life and thought. The "Book of the Dead" tells the story of ancient Egypt. The Koran has put its trade-mark on the foreheads of two hundred and fifty million people. "*At the beginning,*" as someone has said, "Sinai—God and a tablet of stone; and *at the end* of all things earthly—God and an opened Book."

But between that earliest revelation and God's last word is the battle of the books—the word of God against the word of man. For there are many voices on religion, but only one Revelation. There have been many prophets, but only one Saviour. That is the eternal issue. In the last analysis, all the sacred books of non-Christian religions are a challenge to the supremacy, the finality, and the sufficiency of God's Word. But we can meet that challenge and vindicate the finality and sufficiency of the Bible on the threefold ground of its *historicity*, its *contents*, and its *dynamic*.

Historicity of the Bible

The Bible, as we have it, may not contain all the oldest records of humanity, but without the shadow of doubt its oldest and its most recent pages have full historic value. By history we understand the opposite of myth and fable and legend. The Bible does not deal with the land of Utopia or the beautiful valley of somewhere, but speaks of *this* mountain, *yonder* city, *this* village. As Peter says: "We have not followed cunningly devised fables." Or, as Luke puts it, the gospel record is based on the testimony of those who "from the beginning were eyewitnesses."

History is anchored in geography and chronology. History deals with definite facts and definite dates. Not "once upon a time," but on *this* day, and in *this* month, and in *this* year. The clock and the calendar are both intended to mark with accuracy the events of life. The geography and the chronology of the Old and New Testaments are woven into the entire narrative to a most astonishing degree. The Bible is the only sacred book that has

chronological date and geography. Take, for example, the tenth chapter of Genesis and its long list of nations, or the opening paragraph of the third chapter of Luke:

"In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness."

In sharp contrast, the whole Koran, and all the Analects of Confucius, contain far less geography and chronology than one chapter of the Acts or of the Synoptic Gospels.

The sacred books of the great false religions are often puerile, of local interest, without chronological order, "cunningly devised fables." The "Bhagavad Gita" of the Hindus is an example. The great Sanskrit scholar, Jarl Charpentier, noting this book in the *Oriental Review* of Uppsala University (January, 1936), gives his opinion of the Gandhi craze, and incidentally of the sacred book which Gandhi prefers to the Scriptures.

"Although the present writer has only read a rather microscopic part of the enormous bulk of books and pamphlets turned out by the admirers and devotees of the mahatma, he still feels an ever-increasing astonishment at the way in which this extremely tedious literature seems to appeal to an increasing multitude of people. It is, perhaps, not at all curious that any religious or quasi-religious preaching should appeal to a generation that has lost nearly all the previous ideals of mankind. Now they read, 'The Bhagavad Gita,' this queer jumble of misunderstood sublimities and admired quasi-philosophical tomfooleries which is his gospel."

Another example is the Kojiki of Shintoism. Aside from its strange cosmogony, in Doctor Hume's opinion, "the obscenity in the Kojiki exceeds anything to be found in the sacred scriptures of any other religion in the world." It cannot be wholly translated into English, but only into Latin footnotes. Its contents are puerile, fantastic, and nationalistic to the degree of being parochial.

The Koran, in Goethe's opinion, is "an impossible book." Carlyle termed it "a piece of prolix absurdity." But the Bible is a library of literature without parallel in the history of humanity. It is a revelation of—

- a. The will of God—His eternal purpose which He purposed in Christ.
- b. The love of God—"For God so loved the world."
- c. The commands of God—"Go ye."
- d. The promise of God—"Come unto Me."
- e. The program of God—Jerusalem, Judea, Samaria, and to the uttermost parts of the earth.
- f. The presence and love of God—"Lo, I am with you alway."

There is nothing of all this in any other sacred book that I know—only fragments of truth, pearls hidden in rubbish, jewels of common grace, but not the pearl of great price, the message of salvation from sin.

"Is not My word like as a fire? . . . and like a hammer that breaketh the rock in pieces?" This Book alone produces "broken and divine contrite hearts," and makes "hearts aflame for God." Think of its power on the individual. In Cairo a blind teacher keeps in touch with his pupils, and at the time he gave the last report he was in correspondence with 1,344 sheiks in the villages of Egypt. He runs a sort of circulating library of Scripture volumes in Arabic Braille for these men, and has worn out 1,900 volumes in the process. He has 2,506 volumes out on loan in the villages, and 1,225 volumes in the hands of Cairo sheiks. We are glad to have had a share in supplying these most-prized books. "Whereas I was blind, now I see." The light of the world is Jesus. We note also the transforming power of His Word on society. New ethics are obtaining in Turkey. Notice the following report:

"The 10,000 copies of the book of Proverbs in the revised Turkish is the first edition of this book in the new text, and with the advantage of a bright two-color cover, has been meeting with a satisfactory reception. A Moslem bookseller bought 500 copies of it, explaining that he did so, not in the expectation of making profit, but as evidence of his interest in the Bible Society. If he is successful in distributing these, he intends to place with us another similar order."

Again, there is the Bible's innate power to produce a pure and dynamic literature. Who can describe what literature owes to the Bible in Europe, Asia, Africa, and America? The book of Mohammed has, of course, been the source of inspiration for a vast Moslem literature in many languages for thirteen centuries. But this literature can best be judged by its results on the home, on childhood, and on womanhood. The Bible has produced a Christian literature in every tongue and for all nations wherever its influence has been felt.

The best parts of the Koran itself bear clear testimony to the Bible. Other sacred books have no references to the gospel or to Jesus Christ. Here in the Koran, however, we have evidence of Christian influence. In it Christ is referred to again and again in spite of the fact that the Koran and all Moslem literature present, not a portrait, but a caricature, of our Saviour. The very corona witnesses to the totality of the eclipse. Nevertheless, the Bible, directly and indirectly, has exerted its power and has changed Islam in many respects down the ages.

This is true, for example, in Moslem mysticism, which owes so much to early Christian teaching. Then there was the influence of apostates, Christian wives of Mohammedans, and Christian slaves who embraced Islam.

Today in every Moslem land the battle of the books is on. Every Christian colporteur is a captain in the fight; every bookshop is a battlefield; every tract is a missile of truth against error. Christian literature is the hammer of God, more powerful than that of Charles Martel at Tours.

The Bible Society is capturing new Moslem languages year after year for the old gospel message, printed in attractive dress for both young and old. Think of the ever-increasing circulation of the Scriptures in Persia, Arabia, Moslem India, and Egypt. Holy places, which less than twenty years ago could be visited only in stealth by Christian workers, now receive the Word openly—among them Kabul, Kerbela, Nejf, Qum, Raidh, Hail, and even Taif, the near neighbor of Mecca. The more literacy takes the place of illiteracy, as is the case in Turkey, Egypt, and India, the more important is the production and circulation of clean, Christian literature for all classes.

The British and Foreign Bible Society reports a circulation of nearly six million Scriptures in Asia for one year. In India and Ceylon there was a circulation of 1,213,000 Scriptures, or an increase of 10,000 over the previous year; Korea, 940,000 (increase, 68,000); Japan, 544,000 (increase, 43,000); Iran, 52,000 (increase, 2,000). Palestine, Syria, Iraq, and Burma show only slight losses.

If the government schools create a reading public, Christian missions must produce books for them to read. One drop of ink can make a million think. The apostles began the battle of books. It will not end until the word of God rides triumphantly in Armageddon, and the kingdoms of this world become the kingdom of the Lord and of His Christ. Then all the other sacred books will be "wood, hay, stubble," but "the word of God abideth forever," for "is not My word like as a fire? . . . and like a hammer that breaketh the rock in pieces?"

Wesley's Remarkable Mother

By IRWIN H. EVANS, *General Conference Field Secretary*

FEW fields of reading offer greater general information and wider knowledge of world-wide movements than biography, especially the biography of the leaders of religious thought. If one is to study Mohammedanism, he must of necessity know the life of Mohammed. The Reformation of the sixteenth century centers around a few men, chief of whom was Martin Luther. Methodism stands for a great religious revival with the Wesleys and Whitefield as its center. And in the Wesley family itself we see the mother of John Wesley, no less remarkable in her sphere than her son John was in his. Well

educated for her day, she had within her the germ of noble womanhood. Poor in this world's goods, ever overshadowed with debt, with a large family whom she must feed and clothe and educate, she needed her unusual organizing and executive ability to meet the constant demands of her daily life. We find this interesting account in the book, "Wesley and His Century."

"Susannah Wesley . . . would have been a remarkable woman in any age or country. She was the daughter of Doctor Annesley, himself an ejected divine, and a man of ripe learning and good family. The daughter of such a father had a natural bias for scholarship; she knew Greek, Latin, French; while yet in her teens was saturated with theology; reasoned herself into Socinianism—and out of it—and, generally, had a taste for abstruse knowledge, which in these soft-fibered modern days is almost unintelligible.

"She was reading the Early Fathers and wrestling with metaphysical subtleties when a girl of today would be playing tennis or practicing sonatas. While yet only thirteen years of age, as we have seen, she solemnly reviewed 'the whole issue in dispute betwixt Dissent and the Church,' and gravely decided that the views held by her father—and such a father!—were wrong. . . .

"When only nineteen years old she married Samuel Wesley; and bore him nineteen children in twenty-one years. She was herself the twenty-fifth child of her father. It was an age of small incomes and large families!"—Pages 23, 24.

"Susannah Wesley was a mother of a very notable type, and her management of her children may well be the despair of all mothers and the envy of all fathers to the end of time. This brave, wise, high-bred woman, with the brain of a theologian behind her gentle eyes, and the tastes of a scholar in her blood, had great ideals for her children. They should be gentlefolks, scholars, Christians. Her motherhood had an inexorable plan running through it; and never were the innumerable offices of a mother discharged with such insistent method and intelligent purpose. The whole household life moved as if to a timetable. The very sleep of the children was measured to them in doses. As each child reached a certain fixed date in its life, it was required, within a certain specified time, to learn the alphabet.

"This wise mother understood that the will lies at the root of the character, and determines it. The Wesley household was richly endowed in the matter of will; so the first step in each child's education was to bring that force under government. It was a standing and imperative rule that no child was to have anything it cried for, and the moral effect on the child's mind of the discovery that the one infallible way of not getting a desirable thing was to cry for it must have been surprising.

"The children were taught to be courteous in speech; to cry softly when it was necessary to cry at all—and sometimes this best of all mothers supplied her children with excellent reasons for crying.

"Mrs. Wesley carried her principle of method and a timetable into the realm of religion. She began surprisingly early. 'The children were early made to distinguish the Sabbath from other days, and were soon taught to be still at family prayers, and to ask a blessing immediately afterwards, *which they used to do by signs, before they could kneel or speak!*' The cells of each infantile brain were diligently stored with passages of Scripture, hymns, collects, etc. Prayer was woven into the fabric of every day's life. The daily lesson of each child was set in a framework of hymns. Later, certain fixed hours were assigned to each member of the household, during which the mother talked with the particular child for whom that hour was set aside. It is probable that those rigors of introspection, that severity of self-analysis,

which formed the habit of Wesley's life in after-years had their origin in those Thursday interviews which Mrs. Wesley had with 'Jackie.'—*Id.*, pp. 28, 29.

But even though we may challenge some of Mrs. Wesley's methods, there developed under her calm eye and adamant will men who live in the hearts of millions. Charles Wesley wrote some of the most prized of all hymns, remarkable for their lyrical sweetness and deep piety. John and Charles Wesley became great religious leaders, breaking away from the established Church of England; while Samuel, the eldest of the boys, ever remained with the state church. It was to Samuel, in 1709, that the mother wrote the following letter, which may be read with profit by ministers. It is a classic for clearness, and its counsel and advice are as valuable today as when written.

Susannah's Letter to Her Son

"MY DEAR SAMMY: I hope that you retain the impressions of your education, nor have forgot that the vows of God are upon you. You know that the first fruits are Heaven's by an unalienable right, and that, as your parents devoted you to the service of the altar, so you yourself made it your choice when your father was offered another way of life for you. But have you duly considered what such a choice and such a dedication imports? Consider well what separation from the world, what purity, what devotion, what exemplary virtue, are required in those who are to guide others to glory!

"I say *exemplary*; for low, common degrees of piety are not sufficient for those of the sacred function. You must not think to live like the rest of the world; your light must so shine before men that they may see your good works, and thereby be led to glorify your Father which is in heaven. For my part, I cannot see with what face clergymen can reprove sinners, or exhort men to lead a good life, when they themselves indulge their own corrupt inclinations, and by their practice contradict their doctrine. If the Holy Jesus be indeed their Master, and they are really His ambassadors, surely it becomes them to live like His disciples; and if they do not, what a sad account they give of their stewardship.

"I would advise you, as much as possible in your present circumstances, to throw your business into a certain method, by which means you will learn to improve every precious moment, and find an unspeakable facility in the performance of your respective duties. Begin and end the day with Him who is the Alpha and Omega, and if you really experience what it is to love God, you will redeem all the time you can for His more immediate service.

"I will tell you what rule I used to observe when I was in my father's house, and had as little, if not less, liberty than you have now. I used to allow myself as much time for recreation as I spent in private devotion: not that I always spent so much, but I gave myself leave to go so far, but no farther. So in all things else, appoint so much time for sleep, eating, company, etc., but above all things, my dear Sammy, I command you, I beg, I beseech you, to be very strict in observing the Lord's day. In all things endeavor to act on principle, and do not live like the rest of mankind, who pass through the world like straws upon a river, which are carried which way the stream or wind drives them. Often put this question to yourself: Why do I do this or that? Why do I pray, read, study, or use devotion, etc.? By which means you will come to such a steadiness and consistency in your words and actions as becomes a reasonable creature and a good Christian,

"Your affectionate mother,

"SUS. WESLEY."

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

THE BIBLE AND ARCHEOLOGY—No. 2

Man's Original Fall Into Sin

By L. H. WOOD, *Professor of Archeology,
S.D.A. Theological Seminary*

IF we can think of those primitive philosophies of life in the Near East that have been preserved for us in the various clay tablet records found in recently excavated mounds, not as mythological in their nature—that is, akin to our modern fairy stories—but as expressions of the actual beliefs of benighted souls, we may gain some idea of the degradation of man under the influence of a culture seemingly determined to deface the character and glory of God. Without doubt, these philosophies which are substantiated by a multiplicity of objective detail, will convince the thoughtful mind today of the depths to which one may go, once he gives up the kingdom of God and its principles for those of the adversary of men.

It was from a perusal of just such evidence that many scholars have recently come to the conclusion, as shown in the first article of this series, that the Bible is correct in advancing the thought that a monotheistic religion was the original form of worship, and that successive degrees of divergence from this original plan resulted in the degrading influences of polytheism and demon worship. Where education has come, man has many times refused to continue under such a benighted influence and has turned to the light; but where a teacher has not come, polytheistic and demonistic superstitions still hold the heart in a terrible viselike grip.

Such a teacher, in the person of Daniel, came to lead the monarch of one of earth's mightiest polytheistic nations to the point of surrender to the God of heaven; but he never could have succeeded had he not learned, under the guidance of the Lord, how to take the material at hand and present it in such a way as to convince Nebuchadnezzar of the justice of the principles of God's kingdom. Concerning Daniel's need for close application and study, and the result of such study, we have this word from the Spirit of prophecy:

"The close application of those Hebrew students under the training of God was richly rewarded. While they made diligent effort to secure knowledge, the Lord gave them heavenly wisdom. The knowledge they gained was of great service to them when brought into strait places. The Lord God of heaven will not supply the deficiencies that result from mental and spiritual indolence. When the human

agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted together for joy. All nature will bear testimony, as designed, for the illustration of the word of God."—*Fundamentals of Christian Education*, pp. 374, 375.

Right in the depths of Babylonian belief, Daniel was able to find material that would aid him in leading thoughtful minds to God. The wise men believed that there was a God whose "dwelling was not with flesh," and the Hebrew youth successfully undertook the task of demonstrating the fact that He did dwell in the hearts of those who would be faithful to Him. What a challenge there is today for deep-thinking men to acquire such knowledge of the philosophies of primitive peoples who have lived under the degrading influence of sin, as will clearly present to the sincere in heart the wisdom and logic of God's plan for the eradication of sin, and win their devotion to His cause!

I

EVEN in the depths of heathen belief there are found certain philosophies of life that give evidence of an original knowledge of God's plan for the redemption of the world. One of these is an apparently universal belief in the fall of man from a life of innocence and happiness to one of sin and sorrow. Fragments of four Babylonian tablets which deal with the fall of man from an exalted plane, have been found and deciphered. Three come from the library of Ashur-bani-apal, king of Assyria about the middle of the seventh century B.C., and the fourth from Egypt about the middle of the fourteenth century B.C. From a careful study of these fragments, one finds that the same story persisted in Babylon for many centuries, reaching back to a very early date.

Interesting indeed is this story of Adapa,

a semidivine priest, son of the god Ea and sage of one of the Babylonian temples, who, because of increased knowledge which enabled him to have power over some of the elements, raised the fear of Ea for his own future welfare. Before being called to the assembly of the gods to account for his behavior, he had been warned not to partake of celestial food and drink by Ea, who declared that it would bring death. Adapa acted upon this counsel, rejected the proffered food, and thereby unwittingly condemned himself to mortality. (See "Proceedings of the Society of Biblical Archaeology," Vol. XVI, pp. 274f.)

One can see here, in a very garbled form, elements of the story given in Genesis 3. Increased knowledge opened the way for temptation to immortalize error. Refraining from eating of the tree of life—in one case enforced by flaming cherubim, in the other by man's own choice—resulted in the loss of eternal life. But the very fact that these ancient philosophies recognized sin as the cause of all resulting miseries and woes, makes very reasonable the thought that the Babylonian story is only a degraded conception of the original, true story as given in Genesis. When one sees the manner in which modern freethinkers twist the statements of Scripture to their own advantage, one is not at all surprised to see the same methods at work among the primitive cultures of Bible lands.

Motifs of the tree of life have been found in Egyptian inscriptions as early as the third millennium B.C. In one of the pyramid texts is found the wish that "the king may be fed from the tree of life, so as to live from that from which the gods live." In the Egyptian "Book of the Dead" reference is also made to the tree of knowledge.

A fragment of an ancient Sumerian tablet discovered by Edward Chiera, which deals with the expulsion of man from some unnamed place because of disobedience; is of great interest in this connection. The tablet is so broken that it is impossible to determine just what the disobedience is, but it seems to have something to do with a "clothing-establishing tree." Three times over, however, it repeats the phrase, "As an outcast, thou shalt not return!" A few lines farther on the cry is, "Go, perform the work, raise the food to eat! I! I will never receive thee!" ("Archaeology and the Bible," p. 315, Barton's translation, 1937 edition.)

II

ETHNOLOGY, that science which treats of the division of mankind into races, their origin, relationships, and peculiarities, agrees very definitely with archeology in its findings concerning the theory of man's fall. Among many of the Indian tribes of North America one finds the belief that sin enters through man's eating of some forbidden article of

diet—fruit, a totem animal, or a plant. Folklore of other nations describes man as trying to satisfy his curiosity concerning something, the investigation of which has been forbidden him. (Was it Eve's curiosity concerning the tree of good and evil that brought trouble to her?)

An early Eskimo story relates how two of the first human beings had a quarrel concerning immortality, and thus brought sin and death into the world. According to MacCulloch, the Andamanese in the Bay of Bengal have a story that the creator, Puluga, gave the first man, Tomo, various injunctions concerning certain trees which grew at only one place in the jungle. Tomo was forbidden to eat when Puluga visited the district. His descendants disobeyed and were punished. Wickedness increased, and the world was destroyed by a deluge from which two men and two women were saved. This story was traced back to a period antedating the advent of Christian missions, and it is felt that such a description could be little else than an adaptation of the original Genesis account, passed on from generation to generation in a manner entirely independent of the Bible. (Encyclopedia of Religious Ethics, Vol. V, p. 707.)

Among many primitive tribes an antagonist to the Creator appears under various titles. In one he is the "Coyote," and in another he is typified by a goat or a lizard. S. H. Kellogg quotes J. L. Wilson, who made an interesting study of the natives of New Guinea some fifty years ago, and found that the prevailing notion at that time seemed to be that God, after having made the world and filled it with inhabitants, retired to some remote corner of the universe, allowing this world to come under the control of evil spirits whose favor must be courted and whose displeasure must be warded off.

III

EVIDENCE has now been given, both from archeology and from ethnology, to show an early universal consciousness of sin and some abnormal condition in man needing to be set right. To one acquainted with the Scriptural account in Genesis 3, it is not at all difficult to see in the various beliefs of these primitive peoples certain unmistakable earmarks of the fact that at some point in the history of this earth, mankind was thoroughly acquainted with the story of the beginning of sin, as outlined by the Lord to Moses. Without faith, however, it is seemingly impossible to get the true picture. With his heart filled with doubt, the higher critic, Julius Wellhausen, cries out:

"The gloomiest view of life as it now is, lies at the root of this story [Genesis 3]. Man's days are mere hardship and labor and task work, a task work with no prospect of relief, for the only reward of it is that he returns to the earth from which he was taken. No thought appears of any life after death, and life without death might have been, but has been forfeited: now the cherub guards the approach

to the tree of life of which man might have eaten when in Paradise, but did not."—*"Prolegomena to the History of Israel,"* pp. 300, 301. Black, Edinburgh, 1885.

How different is this "gloomy" analysis of Genesis 3 from that given by R. C. Trench, dean of Westminster, when he says that this "assuredly is the most important chapter in the whole Bible." He states further:

"It is the only chapter which, if we could conceive it as being withdrawn, would leave all the rest of Scripture unintelligible. Take this away, this record of the fall, and of the provision which God so graciously made to repair these consequences, to build up the breach which Adam had made, take this away and you take away the key of knowledge to all the rest of the Bible. Nor is it the Bible alone which would thus become unintelligible, but the whole condition of the world around us, of man and of nature, of our own selves above all, would present itself to us as an inexplicable riddle. What a riddle indeed, does it ever more continue to be to all those who refuse to accept the solution of it here offered! There are indeed in this chapter almost as many mysteries as there are words."—*"Sermons Preached in Westminster Abbey,"* pp. 48, 49. Middleton, New York, 1860.

Trench seemed to catch the real import of the Genesis account of clothing Adam and Eve with skins after their fall into sin, for he thinks of it a little later on in his sermon as the first prophecy of the sacrifice of Calvary—an enacted prophecy, if you please. To him, the story pictures man's powerlessness to possess any righteousness of his own—when he could not himself provide a covering in which he might appear before God, the merciful heavenly Father undertook the task, and in so doing, proclaimed the fact that (1) no robe of man's own righteousness will satisfy, (2) the righteousness he has not of himself, he receives at the hand of God, and (3) this righteousness is purchased at the price of an unguilty life.

Belief in evolution has robbed men like Wellhausen of the vision of faith and caused them to grope in midnight darkness. Because evolution and belief in man's fall cannot exist side by side, man seems prone to yield to the impulses of pride, and to hope for some other way out of this entanglement than that offered by the Lord. But in His mercy, God is surrounding man with an atmosphere of disillusion.

—Please turn to page 46

THE QUERY CORNER

Bible Questions and Worker Problems

Intent of Hebrews 2:16

What is the real meaning of the expression, "the nature of," in Hebrews 2:16?

There is a rather unusual amount of supplied verbiage in this verse in the King James Version, where the phrase, "the nature of,"

is used in reference to angels and the seed of Abraham. This supplied phrase is evidently an interpretation rather than a translation. The Revised Version also gives somewhat of an interpretation—"doth He give help"—but is much closer to a justifiable translation. A little review of the use of the verb here employed will be very helpful in understanding the force of this passage.

The Greek word is *epilambanetai*, used in the present tense. Greek students will understand what I mean when I say that this verb is used in the middle voice only in the New Testament, where it occurs seventeen times. For the most part, it is used in the literal, concrete sense of *taking* or *laying hold of*. For example, when Peter was walking on the water and began to sink, Jesus "stretched forth His hand, and *caught* him." Matt. 14:31. When the disciples were disputing over which of them should be greatest, Jesus "*took* a child, and set him by Him." Luke 9:47. When the masters of a damsel possessed of a spirit of divination saw their gains going, "they *caught* Paul and Silas" and drew them to the rulers. Acts 16:19. As Jesus was being led to Calvary, "they *laid hold upon* one Simon" to bear the cross for Him. Luke 23:26. In a less material sense, we are exhorted to "*lay hold on* eternal life." 1 Tim. 6:12.

Coming now to the book of Hebrews itself, we hear the Lord saying of Israel, "I *took* them by the hand to lead them out of the land of Egypt." Heb. 8:9. Here the purpose is plainly to lay hold on for the purpose of deliverance and succor. In the same book Paul uses the same word with the same meaning: "He *taketh not hold of* angels, but of the seed of Abraham He *taketh hold*." Heb. 2:16, margin. The obvious purpose in taking hold of the seed of Abraham is stated clearly in verse 15, to "deliver them who through fear of death were all their lifetime subject to bondage." Hence the American Revised Version renders the passage, "He *giveth help* to the seed of Abraham."

Since it is connected closely in thought with verse 15, in which the word "deliver" occurs as a definition of God's purpose concerning the sinner, it would seem entirely justifiable to paraphrase Hebrews 8:9 a bit, where He says, "I *took* them by the hand to *lead them out of* the land of Egypt (the land of bondage)," and make Hebrews 2:16 read, by way of interpretation: "He *taketh not hold of* angels to deliver them, but He *taketh hold of* the seed of Abraham to deliver them." Verse 17 then goes on to tell how He does this. The argument comes back again to the idea of rescue in verse 18, "to *succor* them that are tempted." In fact, it would not be a poor rendering of verse 16 to make it read a bit more literally, "He *giveth succor* to the seed of Abraham."

W. E. HOWELL.

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CONSTRUCTIVE CRITICISM DEFINITELY HELPFUL

THERE has developed among us an unfortunate policy of speaking, in our denominational press, of institutions, projects, policies, reports, et cetera, almost exclusively in commendation. No word is breathed, usually, of other than the rosy side—even if another aspect is common knowledge, and irrespective of how one-sided or biased the presentation may appear. There is a constant patting on the back, as it were, and a rehearsal almost entirely of gains, achievements, excellences. General warnings and admonitions to the church appear, of course, but not discussions of the manifest weaknesses of specific projects and situations. Constructive editorial criticism is unusual, if not indeed virtually taboo by common consent.

But is this really a wise situation; is this a healthy procedure to follow? Ostensibly done to evince unity and support of the denominational program, it unconsciously betrays instead a collusion to exclude criticism, and reveals a deliberate shutting of the eyes and lips to obvious weaknesses that may need consideration. We need, as a body of denominational workers, to learn to appreciate the values of candid discussion, and to utilize the advantages of frank, sincere criticism. Yet this we customarily avoid. To many, the plan we actually follow seems to savor of blind endorsement that is subject to heavy discount, if not, indeed, to be tinged with an element of hypocrisy—for obviously all the relevant facts are not disclosed in such an approach.

There is, in the average man, an instinctive love of fair play that demands knowledge of both sides of a question—acquaintance with the strength and the weakness, the truth and the error, the wisdom and the folly, the pro and the con—that he may himself make a just evaluation. We fail to follow this, to our own detriment. Men wish to form their own conclusions, not to have them handed down for unconsidered consumption.

To illustrate this principle with an unoffending example: It is not a mark of strength, but of weakness, for the book review of a given volume to eulogize its excellences only, with never a word as to its weaknesses, its bias, or its misstatement of fact or teaching, as the case may be. Such a procedure neither gives a just evaluation of the work nor plays fair with those who purchase it upon the reviewer's recommendation. That kind of review really fosters an unwholesome attitude on the part

of both reviewer and reader—a sort of artificial protectionism by the reviewer, and by the reader a kind of mental reservation because one cannot but be suspicious of blanket endorsements. They sound too much like salesman talk—leaving one instinctively wondering just what the real facts are.

Such openness of view as is here advocated we have not been used to. Nevertheless, we need definitely to cultivate it. Were it adopted, it would greatly help us. None of us are infallible. Our writings, projects, and plans are not without their recognized limitations. This, others know perfectly well. By our silence we are fooling no one who thinks for himself. Therefore we will all be advantaged if greater candor prevails, and if friendly, wholesome criticism be part of our recognized procedure. We would not injure, but actually help, our publishing, health, educational, and ministerial work, or special projects and problems within these distinctive fields, if more of the forum spirit were operative—the open-minded approach that expects all the facts and weighs all the factors, suspending judgment until all the evidence is marshaled.

In all properly conducted conference committees, nominating committees, book committees, and the like, there is an expected openness of expression and a refreshing freedom of utterance prevalent. But why should this procedure be reserved for such groups only? Are not others capable of thinking, and are they not entitled to the same privilege? Where this is absent something is wrong. Indeed, the real value of committee work lies largely in this freedom of discussion before decisions are reached. Where this freedom does not prevail, there is an unwholesome fear or restraint in control. A candid consideration of the points of weakness, as well as those of strength, contributes to a far stronger and more united ultimate conclusion than is produced by the presentation of one side only.

Christian charity and toleration for variant viewpoints, with recognition of legitimate difference of view on detail or method, is, of course, absolutely imperative to all true and wholesome unity. There is an instinctive revolt in the mind of the normal man—though it is usually unuttered—against what seems to be a one-sided presentation. On the other hand, there is a satisfying sense of fairness and justice when both sides are presented and criticism without rancor is encouraged. Try it and see. If we take serious cognizance of this principle and employ it in our various

relationships, we will get farther in the end. The results will vindicate the means. The children of this world who employ it are wiser in their generation than we are prone to be.
L. E. F.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Overseas Reading Courses

LISTS of books selected for some of the Reading Courses in languages other than English have been received. H. O. Olson, secretary of the South American Division, gives us the names of books in the Portuguese and the Spanish Reading Courses for 1940. They are as follows:

PORTUGUESE

"O Conflito dos Séculos" ("The Great Controversy"), White.
"Arte de Falar em Publico" ("The Art of Speaking in Public"), Peioto.
"Mentiras do Evolucionismo" ("Errors of Evolution"), Porter.
Electives: "Confiteor" ("Confession"), Setubal; "Como Fazer Amigos" ("How to Make Friends"), Carnegie.

SPANISH

"El Discurso Maestro" ("Thoughts from the Mount of Blessing"), White.
"Pablo, Siervo de Jesucristo" ("Paul, a Servant of Jesus Christ"), Meyer.
"Un Apostol Contemporaneo"—Celada ("A Contemporary Apostle"), F. Penzotti.
"Juan Wesley, Su Vida y Su Obra" ("The Life and Work of John Wesley"), Lefievre.

Besides these they selected the following books in Spanish for the Indian workers:

"El Discurso Maestro" ("Thoughts From the Mount of Blessing"), White.
"La Vida Santificada" ("The Sanctified Life"), White.
"Esta Hora Tremenda" (compiled).

China Division

In the China Division, the following books have been chosen and translated for the Chinese 1940 Ministerial Reading Course:

"Education," by Ellen G. White.
"Prophecy Speaks," by E. A. Rowell.
"How to Win Friends and Influence People," by Dale Carnegie.

Northern European Division

The Northern European Division has Reading Courses in the Polish, Estonian, Swedish, and Finnish languages, besides the regular English course. Their courses in these languages for 1939 were as follows:

POLISH

"Historia Reformacji," Dr. J. H. Merle d'Aubigné.
"Droga do Chrystusa," Mrs. E. G. White.

ESTONIAN

"Aegade Tunnistus," W. A. Spicer.
"Kes oli Jeesus," O. Borchert.
"Kirikulugu," J. Gnadenteich.
"Eesti kirikulugu," Professor O. Sild.
"Esmaabi ja tervishoid," Dr. B. Voogas.

SWEDISH

"Den troende världen," Lewis Braune.
"Kristussegare," Geoffrey Allen.
"Hur man vinner vänner och inflytande," Dale Carnegie.
"Christ Our Righteousness," A. G. Daniels.

FINNISH

"Kirkkohistoria," Eusebius.
"Kristus Meidän pyhityksemme," Kargell.
"Suursodan jälkeen," Phillip Gibbs.
"Vittnesbörd för Församlingen," Mrs. E. G. White.

BOOK REVIEWS

Music in the History of the Western Church,* by Edward Dickinson, Scribners, New York City, 1902. 423 pages. Price, \$3.

Ever since its publication, this book has been recognized as an authority in its account of the place which music has had in the development of the Western church. The author says in the preface:

"It is the author's chief purpose and hope to arouse in the minds of ministers and nonprofessional lovers of music, as well as of church musicians, an interest in this branch of art such as they cannot feel so long as its history is unknown to them. A knowledge of history always tends to promote humility and reverence, and to check the spread of capricious perversions of judgment. Even a feeble sense of the grandeur and beauty of the forms which ecclesiastical music has taken, and the vital relation which it has always held in organized worship, will serve to convince a devoted servant of the church that its proper administration is as much a matter of concern today as it ever has been in the past."

For years Dr. Edward Dickinson was professor of the history of music at the Oberlin Conservatory of Music. His scholarship is beyond question. His attitude toward religion is one of respect and deep reverence. He has the happy faculty of discussing in a fair and unbiased manner the liturgy and the chant of the Roman Catholic Church, the Lutheran hymnody, the music of the Church of England, and the congregational song in the modern Protestant churches. There are chapters which discuss the beauties of the Gregorian chant, the perfection of the choral music of Palestrina, the secularizing influences on church music which came with the rise of the opera, the vitality and the strength of the Reformation chorale, the beauty of the Anglican chant, and the problems which face the church today in congregational song.

In the closing pages there is a slight touch of Modernism in viewpoint in the author's belief that the kingdom of God is to be set up on the earth. But on the whole, the book reflects a sound and wholesome attitude toward the music of the church. It has important lessons for the ministry of our own denomination.
H. B. HANNUM.

* Elective, 1940 Reading Course.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

EVANGELISTIC CHALK TALKS—No. 1

Appeal to the Heart Through the Eye

By A. N. SHAFER, *Former Bible Instructor,
West Indian Training College*

EVERYONE recognizes the fact that that which appeals to the eye as well as to the ear makes a more lasting impression than that which appeals to the ear alone. Unfortunately the enemy of all souls likewise recognizes this fact, and capitalizes heavily upon it. How many youth, our own youth, are led astray through satanic appeals to the eye—the almost irresistible cover displays on the magazine stands; the psychology of modern advertising of “forbidden fruits;” the great white ways of the theater districts and the movies themselves; the attractions of amusement parks, carnivals, and circuses. These are strong appeals to restless, action-loving youth.

Then would it not be well for the gospel worker to provide counteracting appeals to the eye, of a legitimate nature, in order to hold our youth? And in making this extra effort to win and hold our young people by “visual education” methods, he will find an increased interest and attendance on the part of older ones as well. After all, isn’t that one of the big goals of the worker for God—to increase the number of his listeners in order to increase the number of his sheaves?

From pioneer days we have recognized the value of visual appeal in making explanations simpler and impressions deeper. One could hardly imagine a Seventh-day Adventist series of meetings without the familiar representations of the beasts of Daniel and Revelation, and various other charts and diagrams. But these have always been used with unbelievers in mind. Why not hold our believers with similar methods?

The first pastor I remember, as a child only four years old, was a chalk artist, a painter, and a lover of children and young people. All of us knew when we went to services that we could count on something of interest to add zest to his message. I was too young to get much of the message, but I still have a vivid picture of some of those chalk drawings. Although the words, “Truth crushed to earth shall rise again,” were a mysterious saying to me then, I have never forgotten the truth illustrated in one of his drawings. I have not forgotten the time the minister preached on tithe, and illustrated it by taking out a roll of

money and counting out a tenth; or the time he broke a bottle over a stone on the pulpit to illustrate Jeremiah’s prophecy concerning the return of the Jews; or the time he had a youngster come forward, and wrapped thread about him, gradually increasing the number of strands to the place where he could no longer break them. How could one forget the text about being “holden with the cords of his sins” after such an illustration?

At the time I write this article, our Sabbath school lesson is on the destruction of Jerusalem and the captivity of Judah. How vividly did I hear this story told and illustrated years ago. The speaker had constructed the semblance of a city from cardboard boxes of various sizes, with windows and doors cut in. This was placed on a large sheet of tin, and the city was enclosed by a wall of fireproof wallboard. Inside the boxes, unknown to the beholders, he had placed kerosene-saturated rags. As he described the soldier casting the firebrand into the temple, he lit a match and thrust it through one of the windows. In a moment the whole city was in flames, and as we watched the blazing scene, he was able to drive home with vivid reality the lessons of the story.

FROM observation and experience I have found that one of the very best and simplest ways of holding interest, and keeping up attendance in a series of meetings, be they Sabbath school, young people’s, church services, or evangelistic efforts, is the chalk talk. “Truth made clear through eye and ear by ten-minute talks with colored chalks” not only makes vivid impressions, but holds the animated interest of every age from tiny tots to tottering centenarians. There is something about a speaker picking up a piece of chalk to draw that causes the eyes of every person to fasten upon him, and the ears of all to be attentive to his every word.

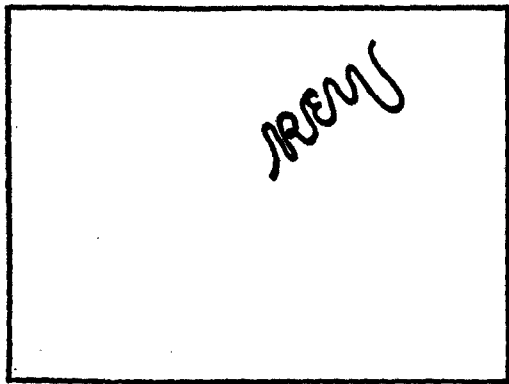
Many of my readers are no doubt thinking, “That is all very fine for those who can draw, but I have no talent or ability for anything like that.” To all who feel that spiritual chalk talks are an asset to a gospel worker; to all who feel that it is valuable to be able to illustrate their talks and sermons as they go

along from point to point, I wish to say, If you are interested, you can do it. In subsequent issues of THE MINISTRY there will be given complete instructions on just how to go about it—materials, equipment, methods, and a few “tricks of the trade” which will make it easy for you whether you are now able to draw a thing or not. The biggest thing you will need is the will to devote a little practice to it. Information will be given regarding where to get helpful books on the subject, and there will be definite examples of chalk talks which you can work up and give the next Sabbath or Sunday night. Definite ideas for synchronized illustrating of such sermons as Daniel 2 will also be given.

Chalk illustrating is one effective way to attract without resorting to the spectacular, but of course it can never take the place of those prime essentials—sincerity, earnestness, and genuine love for souls. Following is an example of a simple chalk talk which can be used in a special program, or preceding an evangelistic meeting. It is adapted from one of the illustrations found in the book “Crayon and Character,” by Griswold.

Chalk Talk No. 1—“The Key to Failure”

(This talk can be used most effectively in a temperance program, or as an independent preliminary attraction to almost any kind of meeting. One might begin by exhibiting a bunch of keys, and talking about keys in general terms. Ask one of the boys in the front row to spell “key,” and as he spells it, make the first step in your drawing, thus:)



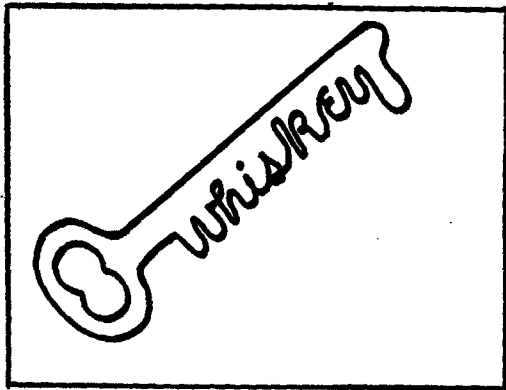
(Draw out from your audience in a series of questions the fact that keys are for the purpose of opening and shutting doors; of locking and unlocking.)

“Most keys are made of metal, such as these you see here in my hand, and are subject to the will of the possessor. But there is a key of which we shall speak which is very different, and, sad to say, it is not always subject to the owner’s desires. Too often it works against the possessor’s wishes and to his great

detriment; for mostly it locks the very doors he would enter, and opens the doors he would avoid. Yes, it even goes so far as to force him through them.

“All have heard of the familiar ‘Key to Success,’ but have you heard of the ‘Key to Failure’? It would be well for all of us to know about this particular key, in order that we might save ourselves the heartaching experience of being caught with one on our hands. For once we have it, it is almost impossible to lose it, and very, very hard to get rid of it. Let us see what this key is.”

(Beginning with the tail of the “y,” continue the line to complete the key, thus:)



“Note what this key does: It locks the door to HEALTH and opens the door to DISEASE. (A few interesting facts could be presented here, bearing out this statement.) It bars the way to good positions and opens the way to poverty; it locks and bars the way to a life of purity and honor,” etc.

(From here the speaker may build up his own talk in his own way. He may find use for such expressions as “Drink dims, darkens, deadens, and damns;” “Alcohol ruins internally, externally, and eternally;” “Gin degenerates,” “Whiskey weakens,” “Rum ruins.” One can get much helpful information, songs, poems, stories, and quotations on this subject from the booklet “Temperance Flashlights.”*)

* The booklet, “Temperance Flashlights,” is now out of print, but some may have the book in their library.



SINFUL TO SING.—Before the Revolutionary War many religious groups considered it sinful to sing anything but psalms. The playing of an orchestra was especially taboo in a church. Recently Professor Theodore M. Finney, of the University of Pittsburgh, asked permission to browse through a Moravian church in the village of Litz. He found, hidden away, manuscripts that dated back before the Revolutionary War and the War of 1812. Most of it was too difficult for any but the most accomplished musicians to interpret and was written in the style of Mozart and Haydn; but the Moravians liked music and no doubt hid these efforts to “save their necks.”—*Herald of Holiness.*

THE CONDUCT OF FUNERALS (A Symposium)

This is a somber theme, but one upon which suggestion and counsel have been requested by many. The last solemn service for the dead falls to the lot of every minister. These responsibilities include the conducting of funerals for both believer and unbeliever, for both public and private burials, and duties which devolve upon the clergyman both before and after the service. From experienced ministers in different sections, who carry various types of responsibility, these suggestions have been gathered for the study and help of all. They are not dogmatic, as denominationally we have no set form or ritual. Rather, they are convictions growing out of personal experience and observation.—EDITOR.

The Minister's Duty

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

WHEN a death has occurred in a minister's congregation, it becomes his immediate duty to call on the bereaved family and offer sympathy and consolation. If he is asked to take charge of the funeral (never should he offer his services), he needs to obtain information concerning the deceased, regarding his character, church relationship (if any), Christian experience, cause of death, etc., so that the prayer and the remarks may be in harmony with the occasion. He should also ascertain if the family desires singing, and if so, what songs they prefer. My experience has led me, as far as possible, to avoid using singers with whom I am unacquainted. The operatic type of singing, inappropriate at all religious services, is unpardonable at a funeral. Two songs of not more than three stanzas each, one at the beginning and the other at the end of the service, are usually sufficient. Appropriate hymns are listed in "Christ in Song," under "Funeral Hymns." However, my favorite, No. 872, is not listed there.

If the service is to be conducted at the home, the minister should be sure to reach the house a little before the appointed hour, and have time to confer with the undertaker as to the order of the service, so that there will be no misunderstanding. The minister is responsible for the entire religious service. Therefore, every detail should be carefully arranged—the Scripture reading, the prayer, appropriate music, and the obituary, as well as the sermon. The undertaker has charge of all other matters.

The service should be brief and simple. Ordinarily a fifteen or twenty minute talk is ample. To me it has never seemed appropriate for the minister to eulogize the life of the one taken by death. Caution should be exercised in referring to the life of the deceased, especially in the case of strangers. The minister must not compromise his religious convictions. Therefore, silence upon

some matters is golden. If the deceased was not a Christian, great care should be taken not to speak a word that could wound or give offense. Often those who listen have known him longer and more intimately. Reading an obituary is customary in some sections, but not in all.

We should make the message one of comfort for the loved ones and friends of the departed, dwelling upon God's love and the wonderful provision of His grace. Never should we take advantage of a funeral service to preach what we call a doctrinal sermon, nor should we ever speak in an argumentative manner.

If the companion of the deceased is a member of another church, and the pastor of that church is present, it is but Christian courtesy to invite him to offer the prayer. At the close of the service, we should announce that the service will be concluded at the cemetery. While the casket is being lowered, the minister may slowly read a short scripture or committal. The floral mat or cover should then be placed, and the service ended with the benediction prayer. Let us not forget the bereaved family after the funeral. They will need our help and comfort in a special way in this hour of loneliness.

The Funeral Director's Duties

By J. ARTHUR WALTERS, Director of the
Takoma Funeral Home, D.C.

THE relationships of minister and funeral director are many and varied. Above all else there should be complete cooperation between them. The really perfect funeral service is one of quiet dignity, calm, and deliberation. We prefer this quiet dignity whether in the private home, the funeral home, or in the church. Prevailing quietness is suggestive of impressive dignity. The commotion sometimes seen and heard suggests a lack of proper reverence and decorum. This quietness should prevail in all that is done by the funeral director, from his first call in the home to the end of the committal service. A quiet, calm, reassuring voice over the phone helps to soothe the wrought-up nerves of those who are under great mental strain, and to instill confidence in members of the bereaved family.

In our experience and associations with the ministry we find many differences of opinion and methods of conducting their services. Some ministers have the idea that they are to direct the funeral, or at least they try to do so, making various suggestions to the director which are very impractical, and almost impossible to carry out without causing confusion and embarrassment. I am very sorry

to say that I find this condition occurring in Seventh-day Adventist churches more than in those of other denominations.

THE HOME FUNERAL.—In the home funeral service we frequently experience difficulty in arranging the details of the service. We usually find that the home is too small to accommodate the friends who would like to attend. The chairs must be placed very close together. There is very poor ventilation in most homes for any sizable group, especially in summer weather; and the family or families must stay upstairs in order for the friends to have sufficient room. Thus they lose something from the service. The best way at all times to conduct the funeral service, especially in the home, is to call the car list after the minister has finished his service, the family going out first. They will then have their final memory of the open casket in its setting of beautifully arranged flowers, as they do not see the flowers taken down from the racks, the casket closed and carried out, or any other details which tend to mar that last picture. Many times, however, the families do not think the service is carried out correctly unless they see the casket closed and the flowers taken out, and follow out after the casket has been removed.

THE CHURCH FUNERAL.—The funeral service from the church, or from the funeral home, can be directed in various ways, and seems to be the best method for all concerned. First of all the body can lie in state in the church for several hours before the service, so that the remains may be viewed. Then, just after the family has been seated, the casket is closed, and not opened again. This custom is usually observed in the case of a prominent person, although some churches now use this custom entirely.

After the service at the church is completed, the director follows the minister out, leading the pallbearers with the casket; then follow the family and friends, unless the family is seated in a separate room. If this be the case, one of the assistants accompanies them to their cars, while the director supervises the placing of the casket in the hearse and the seating of friends in cars. In the Catholic and Episcopal churches, the casket is never opened in church. It is placed at the altar with the foot end toward the altar, which, of course differs from the practice of practically all Protestant churches, in which the casket is placed crosswise in front of the pulpit.

In our Adventist churches, directing is usually carried out in accordance with the custom of the community. Sometimes the church has a small hall where the casket is placed after the service, for the friends to pass by as they leave the church, giving the family the last opportunity to see their dear one in private. In other of our churches the casket is opened at the altar and the friends

are dismissed one row at a time from the rear, likewise giving the family the last opportunity. In many churches, the casket is opened at the front of the church, and the friends come down one aisle and return through another to their seats. Then the casket is closed, and the family and friends follow it out.

GRAVESIDE SERVICE.—Many times at the graveside service the minister begins his service as soon as the family is seated, before he receives the nod from the director. This is embarrassing, as some of the friends may still be arriving at the grave when the minister is finishing his service. The minister should always wait until he receives the signal from the director to proceed.

In my opinion, in order to make an ideal and suitable climax to the service, there should be music, preferably organ, at the end of every funeral, whether in the home, the funeral parlors, or the church. This music should be played until the family and friends are out of hearing distance. Also it is well that the family do not see their loved one shut beneath the heavy lid of the casket, and closed forever from their view. Their last memory picture should be of their loved one surrounded by flowers, reposing peacefully in the casket. As they go out to their cars, it softens their grief to hear the fading strains of beautiful organ music, which will always linger in their memory.

Opportunity to Reach Hearts

*By W. C. MOFFETT, President,
Chesapeake Conference*

THE invitation to conduct a funeral service places a heavy responsibility on the minister. There is no time when hearts are more susceptible to the good news of the gospel. It is the first time that some hear the words of life from a Seventh-day Adventist minister, and the impressions made on such an occasion are far-reaching in their influence. Since many of these people are present out of respect for the deceased, it is hardly the place for an argumentative presentation of our doctrines. Taking advantage of their presence to force our doctrines upon them is likely to produce an unfavorable reaction.

Sorrowing relatives, oftentimes near the breaking point, should not be kept under the strain of a long-drawn-out sermon. And we are inclined to question the value of a formal sermon, with the professional touch. Martha and Mary longed for the presence of Jesus when their brother was taken from them, because of a certain sympathetic touch that grew out of previous contacts. This emphasizes the importance of promptness in visiting the sick, and in ministering to the needs of a soul facing eternity. These personal contacts may reach hearts.

As the blessed hope is set forth in all its surpassing beauty, with a note of triumphant certainty, it not only ministers comfort and hope to the sorrowing, but it carries an appeal to souls that are without God and without hope in the world. The effect of the sermon depends in a large degree upon the depth of the sincerity and the genuine sympathy of the speaker. If his own heart is touched with the feeling of others' sorrows, and he knows the true source of comfort and peace, he may be able to point others to that source in the hour of trial and bereavement.

It pays to call on the family after a funeral. Hearts that have been softened are open to appeals, and decisions are made for eternity. In some instances, through the influence of a funeral service the way has opened for the holding of successful efforts. I think of one such case in which a godly couple moved into an unentered section, and lived the truth before the community, but no results appeared. When the husband passed away, there was a large attendance of people who had never heard an Adventist sermon. The setting forth of the blessed hope gripped the hearts of the hearers. A call was made for an effort, which resulted in the raising up of a company of believers. Eternity alone will reveal the results of such services, as the Spirit of God makes impressions upon honest hearts.

Avoid Doctrinal Sermons

By H. E. WILLOUGHBY, *Pastor,
Seattle, Washington*

NOT long ago I was asked to conduct a funeral, and was told that there would probably be a large number of non-Adventists in attendance. I was urged to present the subject of the state of the dead, as it might be the only opportunity these people would have to hear an Adventist sermon. I replied that although I was anxious to conform to the desires of the bereaved, I could not comply with that request. A funeral is not the proper place to present our distinctive doctrinal truths. I have seen congregations almost infuriated by such sermons. To use a funeral service in this way is to take an unfair, and I believe an unkind, advantage of an occasion when the family and friends have gathered for the purpose of paying a last tribute of respect to a loved one.

A funeral is no occasion to try to make people listen to something which they do not wish to hear; but it is the best time in the world to appeal to hearts and to make friends for God's truth. Therefore for a number of years I have made it a practice in funeral sermons to attempt to appeal to those present to draw close to the Saviour. I do not entirely avoid mention of all doctrinal truths, but I do carefully study to avoid preaching

a doctrinal sermon. As a result of this plan, I have been asked many times to conduct funerals for people of other religious beliefs.

Last fall I preached a funeral sermon for a nonbeliever, and as a result we have an earnest family in our church today. These people were neighbors to the deceased, and were so impressed by the appeal made for those who still lived to be ready to meet God, that they began attending our church the next Sabbath. Now the father and mother and two older sons are active members, and the younger children are happily looking forward to the time when they, too, will be old enough to be baptized. After a similar appeal made at the funeral of a sister whose husband had bitterly opposed every step of her Christian experience, he gave his heart to God, and has faithfully stood by the truth.

This plan has also proved a blessing to many in the church, and has resulted in many reconsecrations. I have in mind one family who had nearly drifted out of the message. At the death of their little girl, I had a deep burden that God might use my message to bring them back into the warmth of the truth. He answered my prayers, and today they are pillars in the church. Formal, doctrinal sermons on the state of the dead would not have accomplished these results.

I am not so much concerned about the formal part of a funeral service. However, I do feel that it should be carried on with the utmost dignity and tenderness for the feelings of those who mourn. At the grave I never use music unless the relatives request it, but repeat a few appropriate texts and a committal, and close with prayer.

The Funeral Record

By H. L. SHOUP, *Pastor,
Lansing, Michigan*

AN intelligent person naturally resents having his thinking done for him. But when, through the death of a dear one, the mind is distracted with grief, solicitous counsel is welcome. Tact and taste must be exercised, however, that the right thing shall be done in the right way. Ascertaining the wishes of the family concerning the funeral arrangements, and carrying them out, as far as possible, will impart comfort, inspire confidence, and open the way for future contacts. Whatever the service rendered, it should never lack living sympathy.

On funeral occasions a minister should never say that the irreligious are among the saved. Neither should he mount the judgment seat and declare that one who has apparently died unconverted is lost. A good rule to follow is to be sparing of personal eulogy. I have found the accompanying data blank helpful in collecting information for the funeral service.

Full name
Maiden name (if a wife)
Address
Parents
Place of birth
Date of birth
Place of death
Date of death
Date of burial
Place of burial
Cause of death
Illness: Months Days
Member of denomination
Member of church
Date of conversion
Date of joining church
Name of churches to which belonged
.....
Offices held in religious, civic, or other organizations
.....
Special service to community or country
.....
Married to
Date
Children of this union
.....
.....
Second or third marriages
.....
Children of other unions
.....
.....
Other survivors

“There is no appeal from the great law that dooms us all to dust. We flourish and fade as the leaves of the forest, and the flowers that bloom and wither in a day have no firmer hold on life than the mightiest monarch. We shudder at the thought of the dark valley of death, but with Jesus as our guide, the Life-giver who holds the keys of death and the grave, we can confidently trust, knowing that He will lead us to Paradise restored.”

“Forasmuch as it has pleased our heavenly Father in His wise providence to permit man’s last enemy to lay this loved one low, we therefore commit his body to the ground, earth to earth, dust to dust, ashes to ashes, while we look forward to that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ, who shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

By J. F. PIPER, *President of the
Central Union Conference*

"I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." John 11:25, 26.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

Rev. 14:13.
 To follow Him. As it has pleased God, in whose power are life and death, to remove from us this dear one, we commit his (or her) body to the ground, earth to earth, ashes to ashes, dust to dust. But we look for the general resurrection at the last day, and for a blessed immortality in the world to come, through Jesus Christ our Lord, who will appear in majesty and in power to judge the quick and the dead, when the earth and the sea shall give up their dead, and the corruptible bodies of those who are asleep in Him shall be awakened and fashioned like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit, be with you all. Amen.

1. Ps. 39:4-13. The sojourner's prayer.

1. Ps. 39:4-13. The sojourner's prayer.
2. Ps. 90:1-15. Numbering our days.
3. Isa. 40:6-10. All flesh is grass.
4. Eccl. 7:1-4. The house of mourning.
5. 2 Sam. 12:15-23. Sorrowing for a child.
6. Mark 10:13-16. Jesus blessing little children.
7. Jer. 31:15-17. Weeping for children.
8. Matt. 18:1-6. Childlikeness.
9. Mark 5:22-24, 35-43. Jairus' daughter restored.
10. Luke 7:11-16. The widow's son raised.
11. Ps. 103:1-22. The Fatherhood of God.
12. Lam. 3:22-33. The Lord's mercies.
13. Isa. 40:25-31. Strength in God.
14. John 14:1-6. The Father's house of many mansions.
15. 1 Cor. 7:29-31. The shortness of time, and relation to the world.
16. 1 Thess. 5:1-11. Consolation with regard to those who have died in the Lord.
17. 1 Cor. 15:20-28. Certainty of the resurrection.
18. 1 Cor. 15:35-49. The resurrection body.
19. 2 Cor. 5:1-10. At home with the Lord.
20. Mark 13:32-37. Admonition to watchfulness.
21. Luke 12:35-48. Admonition to faithfulness.
22. Eccl. 12:1-8. Youth or age.
23. Job 1:20-22. Resignation in bereavement.

Scripture and Sermon Outline

By H. E. SNIDE, Bible Instructor,
Southern Junior College

IT is advisable, under ordinary circumstances, to hold the speaking time of a funeral sermon within twenty minutes. And inasmuch as an argumentative discourse is out of taste on such an occasion, too many stated citations of texts should be avoided. Many times, however, the Scripture language may be woven smoothly into the discourse without citation of chapter and verse. It is well to remember that the Holy Scriptures give more comfort than can be secured from any other source. Following is a suggestive sermon outline for a funeral service.

Suggestive Sermon Outline

"Thanks be unto God for His unspeakable gift."
2 Cor. 9:15.

1. In the hour of death we appreciate Life.
 - a. God's gift is Life (Christ). Rom. 6:23; John 3:16; 11:25; Col. 3:4.
 - b. Death is an enemy. 1 Cor. 15:26. Yet as this world is now constituted, death brings some benefits.
 - c. Death is sure—"As sure as death."
 - d. Life is more sure—"We shall not all sleep." 1 Cor. 15:51.
2. What the life is like.
 - a. "First dominion." Micah 4:8. (Also thoughts from Isaiah and Revelation on the new earth—its reality and blessedness.)
 - b. Shall we know each other there?
1 Cor. 13:12. It is now that we fail to understand. We shall be like Him (1 John 3:2) in body as well as in character. Phil. 3:20, 21. He was known after His death and resurrection by His voice (John 20:16), and by His appearance (John 20:20). So we shall know, for "we shall be like Him."

3. This wonderful gift of life is ours only through Christ. 1 John 5:11-13.

"Thanks be unto God for His unspeakable gift."
2 Cor. 9:15.

Close with an appropriate poem, if desired, such as "God Knows the Best," by May Riley Smith; "Why Weep at Death?" by Mrs. R. G. Tyler; or "He Leadeth Me," author unknown.

(The following composite Scripture reading for funeral services was arranged by the late Elder O. F. Gaylord, who, as Bible teacher in various colleges, passed this on to his pastoral-training classes. It is, of course, unnecessary to give the references during the service.)

"Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth. . . . So teach us to number our days, that we may apply our hearts unto wisdom." "For in death there is no remem-

brance of Thee: in the grave who shall give Thee thanks?"

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

"Why should it be thought a thing incredible with you, that God should raise the dead?" "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ, the first fruits; afterward they that are Christ's at His coming." "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God which giveth us the victory through our Lord Jesus Christ."

(Ps. 90:1-6, 12: 6:5; John 5:28, 29; 1 Thess. 4:16-18; Acts 26:8; 1 Cor. 15:22, 23; Job 19:23-27; 1 Cor. 15:51-57.)



"He Leadeth Me"

"In pastures green?"—not always. Sometimes He Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be;
Out of the sunshine warm and soft and bright;
Out of the sunshine into darkest night.
I oft would faint with terror and affright
Only for this: I know He holds my hand;
So whether led in green or desert land,
I trust, although I cannot understand.

"And by still waters?"—No, not always so. Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul, 'Lo, it is I.'
Above the tempest wild I hear Him say,
'Beyond the darkness lies the perfect day;
In every path of thine I lead the way.'

"So whether in the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there;
And more than this: Where'er the pathway lead,
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So where He leads me, I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He has led me so."

—Author Unknown.



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

"THE LORD IS ABLE TO GIVE THEE MORE"

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

MY knowledge of humanity seems very small when I compare what I know about it with the wisdom with which our doctors must be equipped in order to deal with its health problems. After four years of association with men and women of this profession in the medical school and in the field, and quietly observing many of the methods which they use in determining a diagnosis, I am going to venture a case history of what I call "moneyitis." Being a minister, almost of necessity I must start with a text. It is found in the book of Second Chronicles:

"Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this." 2 Chron. 25:9.

Judah's king was a man quite like many today. "He did that which was right in the sight of the Lord, but not with a perfect heart." His intentions were good, but inside heart conditions caused him to err. According to the record found here, Amaziah organized Judah's army of 300,000 choice men for an attack on Judah's enemy—the children of Seir, dwellers in the valley of salt. As additional help, he hired 100,000 mighty men of valor from Israel, for whom he paid one hundred talents of silver. For this act, the record says,

"There came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim. But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down." 2 Chron. 25:7, 8.

This reproof touched the selfish interests of the king as he saw the one hundred talents of silver which he had spent disappear, apparently without returns. Immediately he confronted the man of God with the question: "What shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this." It was only another way of saying what our Lord taught: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33.

To some extent we all suffer from attacks

of moneyitis, some more severely than others, especially when we get into straitened circumstances financially. It may be that young graduate physicians are more subject to attacks than others. Possibly I think of this because I so frequently see it in connection with my work. Its first attacks are of a somewhat mild nature, often growing more severe as the student nears the end of his senior and intern years. This seems quite natural since his past history shows that the tide of his meager savings, and small income if any at all, has continually been going out. The reserve funds are at low pressure, and this usually is a dependable symptom of an attack.

By this time moneyitis is likely to reach an acute stage, and the temptation to accept almost any fair offer of income seems for the present to be very beneficial. After a time, when the income has increased enough above living expenses to pay off the honest debts accumulated during training and starting practice, the attacks of moneyitis should be quite under control. However, on careful examination it appears that the discovery that one is able to deliver oneself from a poor condition sometimes causes the trouble to become more deeply seated. Often it is found to have affected the very vitals of the soul's ambitions, and threatened to overcome and destroy completely all the noble desires once visioned, to accomplish for God and His work.

Often the results are more business with more income, more overhead, longer hours. Sabbath observance, once so sacred, becomes involved—office hours are scheduled as on other days, more cases seem to become emergencies, attendance at Sabbath school must be canceled, and finally attendance at the church service is also an impossibility. There is less time to spend with wife and children at the altar of family worship, and more contacts with the outside world seem necessary. The condition becomes such as to almost completely blot out the vision of using the profession to glorify God in some kind of medical missionary work.

The spirit so alive and ready for action when the course was first begun now lies dor-

mant and almost dead. The sacred obligation of tithes and offerings is neglected, and finally forgotten. The case of moneyitis has reached the stage at which a complete separation from what once was joy in God's truth seems apparent. The enemy of salvation tempts with the idea that connection with God without the church is possible. But alas, the case history of such conditions too often reveals a complete apostasy.

Thank God, no case is hopeless. His love and grace are unbounded and eternal. To such tempted ones comes the cheering message of the ancient man of God: "For God hath power to help, and to cast down." When we are tempted with Amaziah to question, "What shall we do for the hundred talents?" the answer still will be, "The Lord is able to give thee much more than this."

This promise, appropriated by faith, is the only remedy. Apply it, and there begins within the soul once more the blessedness of quiet peace and satisfaction that material things of the world cannot give. There is born again into the heart a desire to take time to commune with God. Once more a portion of His Holy Word is read each day, and meditated upon. The precious heritage of the home is again bound around the family altar. Time is found for some part in medical missionary service. At last the busy doctor learns the answer to the question of the hundred talents and what to do without them.

Let us all—doctors, ministers, teachers, everyone, whatever his profession—take a retrospect of life. Whatever the profession, we are all subject to the love of material gain. Only our kind and merciful God, ready to help in every time of need, can save us through His marvelous grace. Physicians often tell their patients, "I can only counsel and prescribe; it remains with you to believe and cooperate for health." Just as surely can we apply to ourselves the kindly counsel of the Great Physician, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

"A Spectacle Unto the World"

By H. H. VOTAW, *General Conference Religious Liberty Department*

IT is difficult, apparently, for most professed Christians to remember that the followers of Christ "are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. If we did not forget, doubtless every one of us would be more careful of every act of our lives. The word that is rendered "spectacle" in the quotation we have used means literally "theater." On earth's stage a tragedy is being enacted. Satan is the villain; Christ, the hero. The devil sought to justify his rebellion against God the Father and His Son by charging that

God dealt unfairly with His creatures, and that Christ was the recipient of unjustified special favors.

In His dealings with mankind, through the freedom of their own choice, God seeks to aid His children in reaching the high standard of living that will prove conclusively to heavenly intelligences and all the races of mankind that the devil's allegations of discrimination, favoritism, and unfairness have no basis in fact. Incidents which show the effect of Christianity upon the life of the believer and its influence upon observers could be multiplied. Everybody knows of such cases. But it is doubtful whether any of us appreciate as we should the need for more manifestations.

Some time ago one of our brethren who is employed in the Government Printing Office found himself in difficulty over exemption from Sabbath duty, and asked me to assist him. Having a casual acquaintance with the Government Printer, I consented to try. I found the way to his office barred by a very efficient secretary who insisted that I tell her the purpose of my interview. Eventually an appointment was given. When I mentioned the case that had brought me to him, the atmosphere became frigid. I sought to be as tactful as possible, and prayed that God would impress the man's heart in favor of our brother. After that it was gratifying to feel a little more cordiality. At last he said that he would give the matter careful consideration, and I assured him that I would be satisfied with the conclusion he reached. He suddenly completely changed his tone and said, "How is the sanitarium getting along?"

I was so astonished that I almost stuttered my reply, finally managing to say, "Fine. Have you been a patient there?"

To this he answered, "No, I have never been a house patient, but I have gone there for the baths that are given in the treatment rooms. I like them very much." He closed the interview by saying, "If your religion makes those boys in your bathrooms what they are, I rather believe in your religion."

To most folk it would not appear that the bathroom of a sanitarium offered any particular opportunity for the workers to be of great help to others besides their immediate patients. However, those nameless men who did their work conscientiously, as unto the Lord, made it possible for a brother whom they did not know not only to be given exemption from Sabbath work, but actually to receive easier employment with an increase of ten cents an hour in pay. Such was the final outcome in this case. Our brother, with tears in his eyes, reported how surprised he was to see the change that had come over his immediate superiors. He said he had only hoped to retain his old post, and was astounded at God's working in his behalf.

I recall a similar incident. Some time since,

we had as neighbors in Takoma Park a young man, his wife, and their three-year-old son. The grandmother came to visit, and in the course of some conversations it was learned that she had once owned a copy of "Bible Readings," which had been destroyed in a fire that burned her home. She was interested in all points of the message, and soon began to observe the Sabbath. After she left, Bible readings were continued with her daughter for a time, but it finally seemed clear that she was uninterested, and reluctantly we stopped the studies.

Later, we were again asked to call. The woman, half by way of self-justification, chided us for stopping the readings, and asked why we had done it. We told her we thought she had not desired us to come any more. At once she said, "But I do now." When we inquired what had made the change, she told us that she had recently been a patient at the sanitarium, suffering from an attack of influenza. Owing to the crowded condition there, she was unable to get a private room, and was placed in a ward with three or four student nurses who were also sick. Referring to them, she said, "Those faithful nurses got out of their beds and knelt to pray every night. When I was their age I would not have prayed before a stranger for a thousand dollars."

The studies were resumed, and the woman and her son, then about ten years of age, were baptized. Both are loyal to the message to this day. The boy is now pursuing premedical

studies in the hope that he may enter the College of Medical Evangelists in the fall of 1940. His aim and desire is to be a medical missionary. Of course it was a pleasure to baptize these people, but in my heart I have always felt that the loyalty to God manifested by the simple act of devotional prayer on the part of those student nurses did more than anything I ever said to bring them into the kingdom of Christ. I am sure that the searchlight from the throne of God shone down into that sanitarium ward and bathed with glory the faces of those Christian nurses.

In 1926, when the Lankford Sunday bill was being urged upon Congress, Brother Longacre and I had occasion to go to the Capitol one day. One of the guides met us as we were passing through the rotunda, and said, "I have been talking to many Congressmen against the Lankford bill, and sixty have promised me that they will vote in opposition to it."

Amazed, I rather bluntly asked, "Terry, what argument have you used against it? Why have you told them that it should not be passed?"

Imagine my surprise and my sense of satisfaction when he answered thus: "I have told them that that bill must not pass, because if it does, many good people will be persecuted. My mother is out at the Adventist sanitarium in Takoma Park. She is old, and those nurses treat her just like she was their mother."

Those who wanted to be critical would not find it difficult to overthrow his argument. It

OUR MEDICAL WORK FROM 1866-1896—No. 6

Health Education Through the Printed Page

IN the second article of this series, we presented a brief statement regarding the general health teaching prior to 1866 by such men as Sylvester Graham, Dr. James Jackson, Horace Mann, and Dr. R. T. Trall. Education in health principles carried on following Ellen G. White's first vision was not confined to the article on "Health" in "Spiritual Gifts," Volume IV, or the first health book, "How to Live," or the publishing of health journals represented by the *Health Reformer* and the *Pacific Coast Journal*. We find at this early date other literature in the form of books, pamphlets, and tracts on the subject, emanating from the old steam press in our pioneer printing house established in Battle Creek, Michigan.

It would be impossible in this brief article to mention all the health leaflets, books, and articles published at this time. We shall here introduce to you only a few of the outstanding works of the early pioneers of the message. Although it is very evident that these early writers in our work were influenced more or

less by contemporary writers of their day, it is just as clear that their zeal in the promulgation of the principles of healthful living was a result of the instruction received through the messenger of the Lord, who gave special emphasis to the importance of the spread of these principles. In other words, God's natural laws were to be made known to the people who wished to serve Him to the best of their powers in their daily lives. "To make natural law plain, and to urge obedience to it," became an integral part of the activity connected with the giving of the threefold message.

One of the unique pieces of literature from the viewpoint of the modern reader was the *Hygienic Family Almanac*, which was issued annually and had a most extensive sale during its lifetime. The first edition was published in 1875. In 1881 the name was changed to the *Family Health and Temperance Annual*. In the first issue of the *Hygienic Family Almanac*, we are told why the almanac method was used by the early pioneers. The statement reads as follows:

—Please turn to page 46.

"For many years the *Family Almanac* has been a favorite and very efficient means through which quacks and charlatans have sought to place before the public deceptive advertisements of their wares and nostrums. Such is in no sense the object of the present publication. Indeed, it is not an advertisement of any creed, party, or institution; its primary object is to call the attention of the people to a subject the importance of which is insusceptible of overestimation; viz., that of health reform. For more than thirty years this question has been agitated; and it has been constantly receiving more and more of the attention which its momentous bearings demand, until we now find it assuming its proper rank among the great problems of the day."

Thus we note that these early pioneers were quick to see how to counteract unscientific health teaching. They did not believe that a method was wrong simply because it was used in a wrong way, but were alert to use every method and every agency wherein principle was not at stake in getting over to the people the teachings which they felt would benefit the human race. Accompanying each page on which the time of sunrise and sunset and much other valuable factual information appeared in the calendars, we find the subheading, "Sanitarium for January," "Sanitarium for February," and so on, for the year. Under these headings, counsel was given to the reader relative to certain features that they should especially note if they wished to prevent disease during that month. Instead of the old quack almanac, featuring the signs of the sun and the moon and the stars, these practical pioneers brought forcefully to the attention of the early readers of the *Hygienic Family Almanac*, sound, sensible instruction, based on hygienic principles and natural law. One illustration will show the pertinency of the material which appeared in the monthly instruction to those who purchased the *Almanac*:

"Sanitarium for April: With the approach of milder weather, and the loss of the cool, invigorating, vivifying air of winter, there comes a general complaint of lassitude, 'biliousness,' headache, and general weakness. While this may be in part due to the frequent showers of this month and the sudden increases of temperature which occur, the main cause is the excessive indulgence in clogging, carbonaceous foods which is customary with most people during the winter months. Fat pork, lard in pies and cakes, fried dishes of various sorts, together with large quantities of sugar, sirup, molasses, honey, and rich preserves, are vastly more responsible for spring 'biliousness' than any atmospheric or climatic change. In the days of bloodletting it was fashionable to submit to an annual opening of the veins to remove a portion of their turgid contents. Now, a few doses of purgative pills or powders, a half-dozen bottles of some 'tonic,' 'bitters,' 'blood purifier,' or other quack compound is more customary. All these so-called remedies are enemies to life, and inevitably damage the system, no matter if the apparent effect may be temporarily beneficial. Frequent ablutions, at least three or four a week, total abstinence from animal fats, great moderation in the use of sugar, salt, and milk, abundant exercise in the open air, the free use of fruits and nutritious grains, with plenty of sleep, are the essentials of the proper treatment of 'biliousness' and the many ills connected therewith."

Besides these counsels, which to some extent supplemented the needs of the month before,

there was additional valuable instruction. It is interesting to note that there existed then, as today, individuals who restricted healthful living to a narrow concept of one item, such as not eating meat, or water treatments, or to diet alone. These early health reformers had to contend with the same problems of misunderstanding and narrow concepts which today often bring more harm to the program of health education than all the best efforts that balanced instructors can rectify. We quote from the *Almanac* of 1875, so that the readers of the present day can be benefited by the instruction given by those who were instrumental and zealous in making health teaching a fundamental part of the activities of the early church.

"For more than thirty years the subject of health reform has been agitated in this country; hence there are now few localities in which it has not been heard of, and nearly every town contains one or more who claim to be believers in the doctrines which it inculcates. But, unfortunately, the opinions held with reference to the character of this movement are more generally erroneous than otherwise; and, consequently, the judgment of its merits is often a mistaken one, being founded in error and prompted by prejudice. Like every other great reform, this also has its quacks, tyros, extremists, fanatics, and pretenders, as well as its true, consistent advocates and adherents. On this account, it is always liable to misrepresentation before the public, and so receives stigma and opprobrium which may be justly due to individuals, but in no proper sense attach to the system.

"By far the largest share of this reproach arises from the eccentric and fanatical freaks of narrow-minded individuals who seize upon a single idea, make it a hobby, and allow it to carry them to such ridiculous extremes that they are made the legitimate laughingstock of all sensible individuals, and are subjected to the mortification of ignominious failure. We earnestly protest against the consideration of such individuals as proper representatives of health reformers in general. Nor can they be considered as the natural result of the principles of the system, any more than gluttons are the natural result of eating, or religious enthusiasts of the principles of Christianity.

"'Cold-water cure,' 'hunger cure,' and like epithets, are misnomers when applied to the system advocated by true health reformers. The terms originated in the ignorant and unsuccessful practices of certain specialists in their attempts to find a panacea for all diseases. 'Water cure,' 'hydropathy,' and 'vegetarianism' are also epithets which cannot be justly applied to the system comprehended by the term *health reform*. They are appropriate names for certain branches of the subject; but neither one of the terms includes the whole.

"It must not be supposed that everything which lays claim to connection with health reform can support such a claim. Many who claim to advocate the system are as ignorant of its principles as are the great majority of those who the most bitterly oppose it. Subject to the test of careful scrutiny and comparison with true principles every proposition before accepting it."

Then under the title "What Health Reform Is," there follows "a code of laws to the advocacy of which health reform is devoted, and the careful observance of which is requisite for the maintenance of health." (See inset, next page.) It is interesting to compare this statement with the platform of health prin-

ciples adopted by the General Conference in session at San Francisco in 1936. (See inset, page 33.)

Another book published in 1874 was entitled the "Hygienic Family Physician, a Complete Guide for the Preservation of Health and the Treatment of the Sick Without Medicine." This book by Dr. M. G. Kellogg contained articles on the prevention of disease, and the value of hot and cold applications and other therapeutic measures in the treatment of the sick. The readers will recall the emphasis we placed on the fact that the first health book published among us, "How to Live," with its seven chapters by Ellen G. White, contained also the writings of outstanding contemporary health workers. We find this true throughout all that early period, and in the book, "The Hygienic Family Physician," a large section was devoted to lectures by Sylvester Graham on the science of human life.

In the preface, due credit is given to the value of Graham's life and influence as a pioneer in the health reform movement. Perhaps there is no treatise written prior to this period which is deserving of more mention than the works of this man, who died in September, 1851, at the age of 57. During his short life he revealed in his writings a highly trained mind and a research attitude comparable to that displayed in the controlled studies in some of the scholarly discussions of our own modern day. Graham's extensive knowledge was based very largely on his own study and research in the field of healthful living from a physiological basis. We see

something of his attitude and objective point of view in arriving at the conclusion that a vegetable diet was the most suitable for man.

"From the natural turn of my mind, I had from childhood been given very much to observations and reflections and inquiries concerning the anatomy and physiology of the human body; but without any other object in view than the gratification of my thirst for knowledge, and particularly knowledge of first principles, and the relation of cause and effect."

"My theory in relation to the diet of man, therefore, has neither been founded on, nor suggested by, the opinions of others who have taught that vegetable food is the proper aliment of the human species; but my eye has been continually fixed on the living body, observing its vital phenomena, studying its vital properties and powers, and ascertaining its physiological laws: and wholly without the consciousness that any human being had ever advanced the idea that man should confine himself to vegetable food; and wholly without the purpose in my mind, of establishing such a position!"

When we read Graham's lectures, which were so popularly received, not only by the general lay people, but by the general educators of his day, we do not find it surprising that the early pioneers of our message were able to select out of the material of the day such sound and balanced writings to become a part and parcel of the published material that went out from the Seventh-day Adventist press. The contributions of Sylvester Graham, Doctor Jackson, and Doctor Trall cannot be overlooked as a factor in influencing the program of health teaching during the pioneer days in the establishment of our work in this country. Horace Mann, the great educator, was also regarded highly by those early pioneers who often quoted from his lectures and writings.

Another book published in Battle Creek in 1876, which soon became popular, was "The Uses of Water in Health and Disease," by Dr. J. H. Kellogg. In the preface of this old volume, Doctor Kellogg advises the readers to note definitely that the use of water in the treatment of disease is not presented as a panacea for all ills. A "Household Manual" printed in 1875 covered the subjects of domestic hygiene, foods and drinks, common diseases, and accidents and emergencies, and gave useful hints and recipes. There were also some discourses by those not of the ministry on the relationship of healthful living to spiritual life. Perhaps the most striking illustration of this effort was the book printed in 1879, written by Dr. J. H. Kellogg, entitled "Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of Resurrection." There is much of value in this book, although in some of the presentations the conclusions arrived at would be open to question today by theologians and the medical profession.

Not only were large books printed, such as those we have just mentioned, which often were volumes of from 200 to 300 pages of very small type, but there was also put out a series of tracts covering such topics as the

WHAT HEALTH REFORM IS

(Reproduced From the Hygienic Family Almanac of 1875)

"1. The lungs must be supplied with an abundance of pure air.

"2. The system should be supplied with food which is proper in quantity and quality, at regular and appropriate intervals.

"3. Pure soft water is the *only drink*, and should be the only beverage.

"4. The clothing must be so adapted to the conditions and circumstances of the wearer that a proper temperature of all parts of the body shall be maintained, while the action of every organ is unrestrained.

"5. Adequate physical exercise must be taken systematically and persistently.

"6. A sufficient amount of rest and sleep must be daily secured to allow the system to recuperate its wasted energies and repair its broken-down tissues.

"7. Recreation adapted to the wants and circumstances of each individual must be obtained at proper intervals.

"8. Personal cleanliness must be maintained by frequent bathing.

"9. Mental and social influences and surroundings must be such as to promote cheerfulness and contentment.

"10. Proper bodily positions and correct attitudes should be cultivated and preserved."—*November, 1875, p. 28.*

following: "What Health Reform Is, and What It Is Not," "Dyspepsia," "Startling Facts About Tobacco," "Twenty-five Arguments for Tobacco Use Briefly Answered," "Tea and Coffee, Why Their Use Is Unhealthy," "True Temperance," "The Effect of Alcohol," "The Drunkard's Arguments Answered." Many of these pamphlets can be found today in the Ellen G. White Publications library, bound together in three volumes entitled, "Health and Temperance."

Besides the publication of books and tracts, we find during this entire early period in the pages of our church paper, the *Advent Review and Sabbath Herald*, many articles exhorting members of the church to recognize God's claim in maintaining their bodies for service. When we contemplate the small numbers of that early group and the mammoth task which they were undertaking in addition to the publication of health literature, we recognize the

zeal with which they must have been urged forth in the carrying on of this work, which was supplementary to the giving of the third angel's message.

Perhaps one of the unique evidences of this sense of responsibility by the nonprofessional group is seen in a little book entitled "Handbook of Health and a Brief Treatise on Physiology and Hygiene," written by J. N. Loughborough in 1868. This was earlier than the issuing of the *Almanac* and the books by the professional groups in our ranks. This book is made up entirely of questions and answers. Elder Loughborough, in giving the reason for this method of presentation, said he thought that it would be more forceful and better understood by the average reader in contrast to the larger and more technical treatises available in that day. In the preface he frankly acknowledges the use of the experience, research, and writings of such men as Graham,

STATEMENT OF PRINCIPLES

As Adopted by the General Conference in 1936

"We recognize that it is in God that we live and move and have our being; that man is not his own, but belongs to God by right of creation and redemption; that the body is claimed by God for the indwelling of His Holy Spirit, and that man's mental faculties and physical powers should be used to show forth Christian character and service.

"We believe that 'whatsoever a man soweth, that shall he also reap,' and that a disregard for natural law and the violation of it are attended by physical penalty; that much of the disease from which man suffers could be prevented by obedience to the laws of health, and that as Christians we owe it to God and our fellow men to observe these laws as fully as possible.

"We believe that the difficult and serious times upon which we have entered make extraordinary demands upon our reserve of physical and mental energy; that good health is especially important to enable us to meet the emergencies of these strenuous times; and that if we would preserve our health, we must have an understanding of the laws which govern our physical well-being and follow them in all our habits of living.

"We believe that God has given His people a special message for this time that will enable them to stand in the crisis just before them and to triumph in His kingdom. As an essential part of that message God has given instruction regarding the care of the body, which, if rightly practiced, will bring health and strength, with increased vigor and energy for His service.

"We believe that the light revealed in true science, in the Bible and Spirit of prophecy, is of benefit only as it is followed, and that all our people should with confidence accept the truth concerning healthful living, and practice its principles in their homes and in their individual lives.

"We believe that the principles of health reform demand total abstinence from all intoxicating beverages, such as beer, wine, and spirituous liquors, tobacco in all its forms,

tea and coffee, and irritating spices and condiments.

"We believe in sufficient and appropriate exercise and in proper and sufficient hours of sleep and relaxation.

"We believe in the proper clothing of the body as relates to warmth, protection, simplicity, and modesty.

"We believe in strict cleanliness of person and premises; and protection against disease-bearing insects and against all disease-producing conditions.

"We believe that we should always do our best to supply the body with wholesome and nourishing foods, used with simplicity in variety and amount, and properly prepared.

"We believe that man's best diet is that originally provided for him: grains, fruits, nuts, and vegetables, to which may be added eggs and dairy products when obtained under assured health conditions.

"We believe that flesh food at its best is only an emergency food; that while it has food value, it at the same time contains poisonous products of animal tissue wastes; and that its use as food under ordinary conditions is attended by risk to the health.

"We believe that with the present great increase in diseases in animals, the use of flesh as food is attended by an ever-increasing danger; that we should give serious heed to the urgent instruction given us to endeavor earnestly to provide for our tables that food which is most wholesome and best suited to health.

"We believe that the principles of healthful living should be adopted by our people, and practiced as fully as possible. We are not unmindful of the fact that there are in some countries conditions of poverty or scarcity that make it difficult or even impossible for believers to obtain a sufficient quantity or variety of those foods best suited to promote health, and therefore we would not urge diet standards impossible to attain. We also believe that no one should sit in judgment on others in matters of diet."—*General Conference in session, San Francisco, 1936.*

Trall, Lambert, Hitchcock, Mendenhall, and Taylor. He gives special mention to Graham's lectures on the science of human life and to Doctor Trall's "Hydropathic Encyclopedia," and commends these two books to those who wish to go into a deeper investigation.

The book is a classic today. To the modern reader the forcefulness of Elder Loughborough's answers to the questions indicates the practical consideration which he gave to every type of question. We wish it might be possible to make available to the readers of THE MINISTRY verbatim more of this valuable material, for we find in our search through the old volumes that some of the outstanding principles of healthful living which we have been teaching for many years are not a newly conceived idea of the last century, but that throughout all the ages great principles of God's natural laws in the preservation of man have been made known to peoples of the earth by pen and by voice, as early as records are available in tracing the history and the habits of mankind. Truly this should serve to increase our confidence in, and our zeal for, the promulgation of sound, balanced principles of healthful living that affect the development of the mental and moral faculties, as well as the physical!

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

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Medical Cadet Corps Training

By M. O. DART, M.D., Porter Sanitarium, Denver, Colorado

Interest in providing training for S.D.A. young men, so that they may be fitted to engage in non-combatant lines of service in the event of being drafted, has recently been renewed. Medical training has appeared to be one of the most desirable approaches to meet the need; therefore our sanitariums and colleges have been particularly active in making provision for adequate training. Opportunities for training are to be made available in a

number of our sanitariums for the young men who are unable to attend our colleges. We plan to give brief reports of this work in various centers from time to time. Doctor Dart and associates have organized a group in Denver, Colorado. Our readers will doubtless be interested in this brief report of their medical-cadet-corps training. H. M. W.

IN harmony with the request that our denominational institutions cooperate in offering training to our young men to qualify them for noncombatant military service, a class of thirty-two was organized at the Porter Sanitarium for medical-cadet-corps training. The first class was held December 24, 1939. The group meets each Sunday for four and one-half hours of study and drill.

Elder L. S. Melendy, who is the chaplain, conducts a religious service. Classes consist of four forty-five-minute lecture periods each week. Some of the subjects covered are military courtesies, organization of medical corps, defense against chemical warfare, personal hygiene, sanitation, principles of anatomy and physiology, first aid, close-order drill, physical exercises, et cetera. The first-aid course is covered so as to entitle the student to the American Red Cross Standard First Aid Certificate.

Instructors are Drs. M. O. Dart and R. N. Brown of the Porter Sanitarium and Drs. D. F. Page and C. L. Turner of the Boulder-Colorado Sanitarium. Each of these doctors holds a commission as first lieutenant in the Medical Reserve Corps of the Army. Clark Smith, of Campion Academy, is instructor in close-order drill and physical exercises.

Officers of the Army and members of the Reserve Corps of the district have been very cooperative. Guest speakers who have participated in the teaching include the assistant district surgeon and assistant district adjutant for the Colorado and Wyoming CCC district, and the commanding officer of the 328th medical regiment. Sound movies are being utilized in teaching some of the medical and other technical subjects.

The Medical Missionary Doctor—3

Evangelistic Effort at Tacoma

The following encouraging report comes at our request from Dr. L. E. C. Joers, of Tacoma, Washington, relative to a medico-evangelistic effort which he has been conducting as a medical missionary worker. Doctor Joers was constrained to put forth greater efforts for the salvation of souls, particularly in the light of circumstances indicative of the nearness of the coming of Christ. There is abundant opportunity for all! We trust that others will be inspired by the success and effectiveness of this effort.—EDITOR.

The Lord opened the way for us to hold a series of meetings four night a week for eight weeks, followed by a few Sunday night meetings. This was in the small city of Puyallup, about ten miles from Tacoma. We had no financial assistance; so we felt that it was not

best to hire a hall. Instead, we used the Adventist church in the town. We announced the meetings in the local weekly paper; then we had handbills printed and circulated in the surrounding vicinity. We also had a large banner in front of the church, announcing "prophetic lectures;" and our meetings were held under that title.

My name was not used in any way in connection with the advertisements. The main lectures were on prophecy or an inspirational subject, and opportunity was given to drop both health and Bible questions in the question box. These were answered before the lecture. An occasional short health lecture was given preceding the main lecture of the evening. The goodly attendance was a real surprise to us, and although it dropped off somewhat because of an epidemic of measles and influenza, the church was quite well filled a large part of the time.

We took up collections sufficient to cover the advertising and other expense, and received enough so that it was not always necessary to ask for an offering. The Lord blessed abundantly. We are entirely convinced that we are living in the time of the latter rain, and that the Holy Spirit was present to work on the hearts of the honest men and women who attended the meetings.

We had three baptisms; and in all, thirty-four have experienced the new birth. A number of whole families have come in together. There are still a few who have signified their intention of being baptized a little later. A number more are attending a large meeting now being held by Elder Bradley.

We find that our patients become very much interested in the literature which we have in the reception room, and from the contacts which we have with them, we are able to invite them to attend the evangelistic meetings. We are hoping to see a large number saved as a result. We are surely living in a time when the Lord is using small things to get large results, and I am thankful that He finds it in His mercy to give me the privilege of working for Him in these closing days of His preparation.



Association Notes

A LETTER from Dr. H. G. Leland, who for ten years has been stationed among the Klamath Indians in California, reflects his enthusiasm for the work and the great need of the Indians in that region. He says: "In general, I find the Indians of the Klamath River a very keen and appreciative class of people. I hold in high esteem their generous support of my work and their loyalty." Then he tells of "old Billy Brooks," who so loved to hear the old, old story, and

who would sigh and say, "I wish Jesus would come right away;" of the octogenarian who no longer lives up to the name, "Whisky Joe," but who manifests instead a real interest in the evangelistic services being held; and of the woman whose wrong ways, including forgeries, no longer hold appeal for her since she learned to sing of the sweetest name. In closing, Doctor Leland writes: "God has answered our prayers on behalf of the Klamath Indians by sending us Elder F. A. Stahl, who has been so successful in South America. But the field is large, and he cannot cover it all, working alone. I expect to leave the field, and I pray that God will send more workers in my place."

Doctors Herbert Liu and C. C. Wang

CLERK E. L. LONGWAY of the China Division writes: "I am sure you will be happy for this little report of what Doctor Liu and Doctor Wang have been and are doing in China's wartime capital. While I was in Chungking during last November, Dr. Herbert Liu handed me a little statement of their work, covering a period from November 15, 1938, to October 15, 1939. This is for the outpatient department. It reads as follows: First visits, 2,468; revisits, 2,023; total, 4,491. They opened up their inpatient department at Li Tze Ba on March 28, 1939, and from then until October 15, their inpatients numbered 663, with total hospital days of 5,945, and with an average of 9.9 days per patient. Under this, he gives a little summary covering victims of the air raids. Heavily wounded admitted to the hospital, 106; field work by nurses and doctors: visited scenes of air raids 22 times; 654 patients given first aid.

"On my way from Haiphong to Chungking last September, the brethren asked me to get in touch with Dr. C. C. Wang, who . . . is in government service in Kwangsi Province. I found him extremely busy at one of the large base hospitals in Yang So up in northern Kwangsi. With him were some twelve graduate nurses and nurses who had been in training up to the time of the evacuation from Wuhan. Doctor Wang has done a wonderful work for the sick and wounded in that area. His hospital is one of those designated as especially for the seriously wounded. He took me through the place and showed me some samples of what surgery had been able to do in repairing the damages of war. Surely we can be proud of such a man as Doctor Wang.

"It was my privilege during the course of the Ingathering campaign to meet with many who are acquainted with our doctors, and who greatly appreciate the work they are doing there. It seems to me that small institutions of this kind can be of great advantage to us in winning the respect, confidence, and support of the public, and in acting as an entering wedge for other lines of our work."

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

Evangelistic-Music Situation

EDITOR, THE MINISTRY:

Serious study by our leaders should be directed to our evangelistic-music situation. An earnest endeavor should be made to materially strengthen this important phase of soul-winning service. Plans should be laid and speedily carried out. These plans may at first be imperfect, but they should not be shelved because of that. Time, experience, and study will reveal how to proceed after a start is once made. The important thing is to make the start.

Surely we are aware of the inefficient service manifested in hymn playing and accompanying in so many cases, and are not blind to the weaknesses that exist in the conducting of the music in evangelistic efforts. Some who shudder, scowl, and almost squirm during these amateurish performances are relieved when the ordeal is over, and straightway leave, forgetting what manner of musical service they witnessed—with not a thought as to how the general situation might be improved. Let us look at our problem from several angles.

We have a number of music teachers in the institutions which dot our land. Their chief duty is to aid their students in securing a musical education, and for the most part they have high ideals concerning what is to be obtained. But our music instructors are more or less influenced by their students' desire and that of the audience. A variety of "good music" is demanded by the listeners, such as they are accustomed to hearing in other places. Now there is nothing wrong in high artistic standards, but while we are taking time and energy to prepare our students for recitals and other appearances, we are neglecting to give them an adequate preparation to fit into the gospel-music program. Regardless of the perfection of the work done, if this demand is not met, the denomination has a right to say, "You have failed."

After all these years of teaching music in our schools, what has our present plan produced, as far as the promulgation of the message is concerned? Perhaps we have a few talented performers, but our message needs more than musical acrobats! It needs voices

and fingers steeped in gospel music, consecrated to the Master's service. I believe that it is time we called for some purifying "meal" to throw into the seething pot of wild gourds, for there is "death in the pot" in the present procedure. Read 2 Kings 4:38-41, keeping our present musical trends in mind.

We need gospel heights, not artistic heights—making the finest art serve its purpose. Art has no end in itself; it cannot exist of itself. It is designed to mirror divine attributes, not the frailties and imperfections of humanity.

Our conference presidents and committees are continually looking here and there (mostly there) for Bible workers who can play the organ and the piano. The worried looks on their faces reveal the discouraging, hopeless outlook. There are those who say they will do their best, but that is not sufficient unless it fully meets the need. Another frequently heard question is: "Where can I find a tentmaster who can direct the music?" More worried looks! The search for really adequate combinations is usually abandoned, and the evangelists in our efforts are frequently left with two broken reeds to lean upon for support.

There are exceptions, of course, in which a Bible worker who is an accomplished pianist and a tentmaster who is an efficient director of music can be found, but in general the lack is appalling. This state of affairs should have stirred us long ago, and we should have taken some remedial measures. It is time not only for some serious thinking, but for some experimentation as well. We cannot expect any change for the better unless we attempt something definite by way of reform.

Music in our schools is used too much as a social necessity—to paint a halo around all other interests. No meeting can function without it—social or religious. It is needed at receptions, vespers, chapel periods, marches, programs, Sabbath services, commencement exercises, and all other functions, and yet it is the only volunteer department in the curriculum. It is the last study to be added to the student's program (and then only from his personal interest), and the first one to be removed when financial reverse, sickness, or any other emergency demands that something be dropped. In some of our schools, credit is not even offered for work in music.

There is a way in which this drab, discouraging picture may gradually be changed and musical advantages allowed to walk arm in arm with careful training for the ministry. I say *gradually*, because qualified musicians are not turned out in a short time. In the curriculum of the recently founded Theological Seminary could be placed a course which devotes its time to specialized efforts in training men and women for this important work. How wonderful it would be if the conferences could send those most likely to profit from such instruction, to take the course. It would mean expense, but our work will continue to suffer until this is done. If more and more of our musically inclined members had a chance to take such a course, church choirs would improve in their Sabbath service renditions, and our churches, as well as our evangelistic efforts, would benefit. A deeper understanding of what music may mean to our message would be felt.

Our people are not artistically inferior to the world. Our possibilities and talents are just as great as are those of others; but how far they should be developed for art's sake alone is another question. We should bring our musical resources to bear upon a definite objective, and not permit the years to slip through our fingers with so little accomplished in denominational evangelistic aims. Read Exodus 31:2-6 and see how God provided workmen in whom He put "wisdom" to accomplish that which He desired. Read further in 1 Chronicles 15:14-28 and 25:5-7. Here were those who were "cunning" being "appointed" and "instructed" to properly serve in the house of God. All this was at the time when "Israel reached the height of her greatness." "Sanctified intellect brought forth from the treasure house of God things new and old, and the spirit of God was manifested in prophecy and sacred song."—*"Education,"* p. 47.

Following are a few statements from an article entitled, "Tests and Measurements," found in the "Music Teachers National Association Proceedings for 1935:"

"The Jewish group [of children] shows a marked superiority to all other groups except the German, which ranked a close second." "About half of the maestros of our larger orchestras are Jewish. It was noted earlier that many of the guest conductors are permanent residents of Europe. At least one half of the concert violinists, and one third of the piano virtuosos, are of Jewish derivation. Over half of the string section is manned by Jewish players, and 73 per cent of the violin assignments. It is interesting to note the nearly total absence of Jewish personnel on banjo and guitar. In relation to the total number of Jews in Europe and the United States, the ratio of Jewish musicians is tremendous, for example, with violin virtuosos, from 12 to 25 times expectancy."

Strange findings? Not particularly. It didn't just happen. Talent displayed among the Jews of today is only the unraveled end of the golden strand of artistic gifts of early

Jewish history when God lifted a nation head and shoulders above all other nations physically, mentally, and spiritually. Has spiritual Israel lost sight of the attainments of ancient Israel?

The one thing in this world which is important is the giving of this message. Every effort should be made to make our work rounded, complete, perfect, balanced, and beautiful.

H. A. MILLER.

[Instructor, Southern Junior College.]

Is Evolution a Dead Issue?

EDITOR, THE MINISTRY:

An editor of a scientific journal in Philadelphia, who dislikes the evolution theory, asks the question, "Is evolution dead?" In the light of what he says, there is a widespread impression among Fundamentalists that evolution is a dead issue. He believes the contrary, and says:

"The basic principles of evolution remain fixed as adamant in the minds of scientists. The writer does not know of *any* outstanding scientist, in America, at least, who has abandoned evolutionism. Numbers of scientists have espoused vitalism; but vitalism is as much evolutionary and anti-Christian as mechanism. The statement that leading scientists have abandoned evolution is contrary to fact; and publication of so misleading a statement can only do harm."—*Landenberg Review of Natural History*, 2d quarter, 1939.

This editor goes on to explain that scientists do not abandon evolution by outgrowing Darwinism. There does seem to be, however, a recrudescence of Darwinism in certain quarters, on the ground that *all other* theories of the how of evolution have failed, and hence Darwinism must be right, as it is the only possible explanation of the obvious fact(?) of evolution which is left.

Among some who loudly boast of their Fundamentalism, there is also at present some revival of the old theory of Agassiz that mankind is not a unit, but that the black and yellow races were created long before the white race, these colored races belonging to that pre-Adamic world which (they teach) was destroyed to make way for the present creation, which is the one described in the first chapter of the Bible. As might be expected, it is certain extreme dispensationists who are teaching this view. They do not seem to be bothered by such texts as Acts 17:26 and Romans 5:12.

The closing sentence of the editorial reads: "Evolution is more firmly entrenched than ever; and interest in combating evolution dwindles amongst Christians." I believe that this is an accurate statement of the present situation. But it is sad and alarming, if true, that "*interest in combating evolution dwindles amongst*" Adventists. This would mean that there is a dwindling interest among Adventists in one of the most vital and important aspects

of the message which we claim to be giving to the world.

Certain it is that Adventists are about the only people now left who even pretend to believe in a literal creation, and in the Sabbath as a memorial of a *completed* creation and as a protest against the heresy of a *continuous* creation, as now widely taught by most religious leaders. If interest in teaching the truth on these subjects, and in protesting against the prevailing errors, is dwindling amongst Adventists, it is a sorry day for us.

GEORGE MCCREADY PRICE. [Veteran
Science Teacher, Pomona, California.]

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Choice of Words in Writing

HAVE you ever experienced the satisfaction that comes from tracing down the proper word in order to get a delicate gradation of meaning, a subtle variation—a nuance, if you please—instead of using the first stock expression that comes to mind? If so, then you have experienced one of the joys of word wizardry, and have engaged in a pastime that will enrich your storehouse of words and word meanings.

If a speaker or a writer has an adequate dictionary (not too old and not too small) and a thesaurus, and will faithfully use them, he need not fall into the habit of using stereotyped, stale expressions, or musty words and phrases. By a little dictionary delving, the exact meaning may be determined; and by consulting a synonym book, several substitutes for overused words may be found. Many hackneyed expressions in daily use have come to have no meaning, and grate upon the sensitive ear which is tuned to precision. Maxine Smith deplors triteness in speech, particularly slang, in an article in *Your Guide*:

"Come out from your ambush behind the thought-obscuring foliage of slang. It's so easy to call everything 'swell,' or 'cute,' or 'lousy,' but it takes intelligence to drop these expressions and find the right word for the right occasion. Try it. At first you will be shocked to discover how few descriptive terms come easily to your tongue, at first you will be self-conscious—when you break away from triteness, and awkwardly essay a first flight into originality, freshness, and vividness of speech. But don't be the sunny, 'babbling brook' whose continuous voice rapidly becomes a part of the background and sinks below the conscious notice of its hearers."

Among expressions worn with overuse are: "Seven dear souls were buried with their Lord in baptism;" and "Elder Jones needs no introduction to this audience." (Why introduce him then?) Or, take the much-abused word *nice*, which properly means "with delicate precision," but which has been over-

worked to the point of collapse in other meanings. A glance in my thesaurus reveals that there are *seven* different headings listed for this small word, under which may be found scores of similar and related words from which to choose the precise word needed. Thus there is no excuse for so grossly overworking the word *nice*, using it every time there is the faintest suspicion it is needed. And remember, too, that the word *lovely* should not be used every time we wish to express admiration for something. After all, we should give some of the other adjectives a chance.

The word *splendid* has also been much abused and misused. It means "bright and shining," or "having splendor," but often speakers and writers try to make it mean something else. The adjective *real* is properly used as a synonym for genuine, as "real lace," or a "real antique," but how often it is used otherwise. Again, take the adverb *very*. Some seem to think this word should be used to modify every adjective in the English language. However, its very overuse weakens its power, for a word used to excess comes to mean nothing. Alexander Woollcott makes this observation on the use of *very*:

"The excessive use of 'very' imparts to any text an accent of girlish gush. Some fanatics insist that there never was a sentence which would not have been better for its omission, and anyone would agree that a neophyte writer might do worse than swear off using 'very' for a year."—*Lessons in English, Reader's Digest, November, 1939.*

Too many are inclined to be extravagant with such adjectives as *grand* and *excellent*. Use superlatives sparingly; then you will have some in reserve when you really need them. Avoid frequent use of the word "thing," for it is seldom the accurate word needed. A word that is more particularizing and discriminating can usually be found with a little effort. Some writers with impoverished vocabularies are too indolent to hunt for accurate, colorful expressions and the exact shade of meaning. But an alert writer will shun prosaic terms and meaningless platitudes. He will avoid monotony in word usage and seek for vividness of expression, variety, freshness, appropriateness, and conciseness.

Closely related to the caution to use care in choice of words is the caution to use variety in introducing quoted matter. Try to get away from always using the same prosaic introduction, "Professor Blank says," or the plain "Mr. Jones writes," or the stilted, "We quote the following." Make your introduction of quoted matter as individualistic as you can, and fit it to the particular passage quoted. You yourself, as the writer, know more about what you have in mind and what impression you wish to convey to the reader than anyone else possibly could; so project your feeling and knowledge into your introduction by using such qualifying words as *sweeping*, *condemning*,

pointed, sobering, timely, fitting, pungent, pertinent, searching, enlightening, illuminating, caustic, etc. "Mr. Jones made this sweeping assertion." Or, "Captain Doe replied with this condemning accusation." Or, "The judge asked this pointed question." Or, "He came to this sobering conclusion," etc.

Variety can also be used in referring to quoted matter by using such words as *excerpt*, *clipping*, *paragraph*, *passage*, *selection*, *work*, *source*, *book*, etc., instead of using the word *quotation* every time, or always introducing "the following." For the last few months I have been jotting down all the ways of introducing matter that I can think of or have run across in my reading. I have arranged these in alphabetical order, and present them herewith. You can no doubt add to the list, or make a list of your own. A number of them would have to be modified according to the tense, person, and number, to suit the quotation introduced.

according to	holds out
acquaints	indicates
adds	informs
advances	intimates
(this theory)	in the words of
affirms	lays stress upon
agrees	leads into
appears	maintains
analyzes	makes known
assails	narrates
asserts	notes
attests	observes
broaches	pens
(the subject)	portrays
calls	points out
(attention to)	presents
claims	propounds
commends	reads
comments	reaffirms
communicates	recalls
condemns	recapitulates
confirms	recounts
contends	rehearses
corroborates	reiterates
couches	relates
(his thoughts)	remarks
cries out	reminds us
declares	reports
describes	reveals
directs	sets forth
(attention to)	states
discloses	sums up
draws upon	tells
elaborates upon	thus
elucidates	unfolds
emphasizes	vouches
expresses	we learn
glean	we read

The next article will deal with originality of thought and the use of figures of speech.

M. A. H.



BUT words are things, and a small drop of ink, Falling like dew, upon a thought, produces That which makes thousands, perhaps millions, think.—Lord Byron.



BEAR in mind this important truth: You cannot possibly *impress* others, until you have learned to *express* yourself.—Sherwin Cody.

The Ministry, May, 1940

Procedure in the Desk

By M. L. RICE, President,
Atlantic Union Conference

ONE who travels about a great deal and visits in many different churches, large or small, has an opportunity to observe many things that a local pastor or elder never sees. While there is a certain form, or routine, that is somewhat alike in all churches, regardless of size, yet in some respects the opening and closing exercises are vastly different. I do not know that all church services must open and close alike. There should be opportunity for individual expression as the occasion demands, but there are a few things which, in my judgment, should be changed. They are only minor items, and may not seem of much importance, but it is the accumulation of several minor things that composes the opening exercises of any church service.

Once when I was visiting a city church for the first time, the pastor explained the order of service to me, and then said, "The speaker always steps forward and offers the invocation." I was the speaker for the day, and it fell to my lot to give the invocation. But this was my first visit to that church, and I was a complete stranger to the congregation. It seems to me that it would have been much better for either the pastor of the church or one of the elders to give the invocation. Should not the visiting speaker's first public utterances be made after he has been presented to the congregation?

In another city church one of the local elders had charge of that part of the opening service which dealt with church letters. The first request for a letter of transfer was somewhat lengthy. The elder read it in full. The next letter to be considered was in regular form, but the elder read it in full also. After reading the requests, he then spent some time in telling the congregation what fine Christian people these were who had requested letters of transfer. Several minutes were consumed in granting these two church letters.

Would it not serve every purpose to have the clerk write the names of those who desire letters, on a slip of paper, with the names of the churches they wish to join, and the names of those who wish to unite with the church, together with the names of the churches recommending them? With this information, the elder could simply state that requests for letters of transfer had been received for the persons concerned, or for those who wished to unite with the church, and that this was the second reading; then the vote could be called.

I sat one Sabbath morning on the platform in a city church with the pastor, two local elders, and another visiting worker. We had been informed by the pastor that when we

knelt for prayer we should kneel facing the congregation. When the time for prayer came, the one who was to pray stepped to the front of the platform and asked the congregation to kneel for prayer. I noticed that the one who offered the morning prayer knelt on one knee, the one at my right knelt on one knee, the others on both knees. While those in the audience are not necessarily looking about during prayer, would it not be better if all on the platform would kneel uniformly? No doubt God hears prayer regardless of the posture, but I am sure it would add dignity to the service if all on the platform would kneel on both knees in public worship.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

PASSING THE TEST.—In the British army a test was devised which a regiment must satisfactorily pass before it was considered ready for active service. This test was known as "Kitchener's test," named after Lord Kitchener, commander in chief of all British military forces at the outbreak of the World War in 1914.

To pass the test the whole regiment must march, within a given time, with every man fully equipped, a distance of twenty-five miles, along the most difficult road that could be found in the neighborhood. At the end of the march, if every man was in his place, the regiment was considered as having passed the test, and ready for active service. If one man failed to stand the strain, the whole regiment failed to pass the test, and must go through the experience again.

A regiment of English infantry had been in training in India and were ready to face the test. It was a hot summer day in North India when they commenced the march. Soon the good road was left behind, and the men found themselves being led along a sandy, dusty track. Among the four men in one of the lines was an old, experienced soldier, named Bill. He had fought in many campaigns, and had passed the test before. By his side was a young man, Jim, a mere boy, who was new to the rigors

of army training. The sun rose higher in the sky, and seemed merciless. A blistering hot wind blew the sand and dust into the faces of the men as they marched along, every man determined that the regiment must pass the test. All went well for the first ten miles. And then Bill, the old soldier, noticed that young Jim was lagging. He was not keeping step, not keeping up exactly in line.

"What's the matter, Jim?" Bill said.

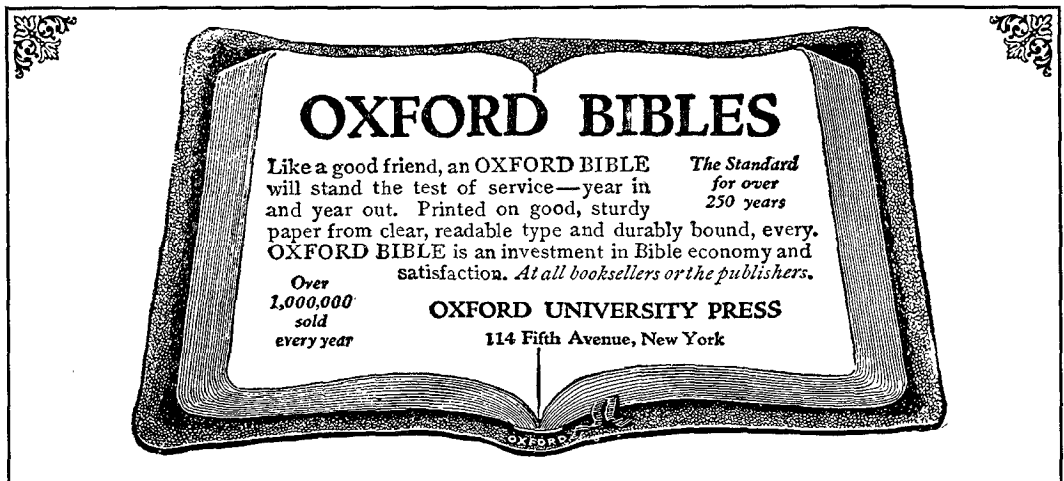
Jim responded, "I'm getting tired. I'm afraid I can't keep up." Bill spoke words of encouragement to him, reminding him that the honor of the regiment was at stake. Jim *must* keep going to the end. The encouraging words helped Jim to quicken his step and keep up for a while. And then old Bill noticed that Jim was lagging behind again. With tears in his eyes, Jim looked up at his veteran comrade and said, "I cannot keep going. I must drop out. The load is more than I can carry."

Bill, with tenderness and sympathy, answered, "Let me carry your gun." Relieved of that portion of his burden, young Jim straightened up and kept going a mile or two more. But again the heat, the dust, the load, and the pace at which they must march to complete the distance within the required time overcame the youthful soldier.

Again the sympathetic voice of the old veteran was heard, "Give me your pack, Jim." This pack is carried on the back and contains a heavy overcoat, a rubber sheet, and other articles. Bill added Jim's pack to his load, and the regiment continued intact. This procedure was repeated every few miles, and when the destination was reached, old Bill was carrying all of young Jim's equipment, besides his own load. Every man was in his place; the regiment had maintained its honor, and had passed Kitchener's test.

We are marching to Zion. The way is hot, dusty, and difficult. We are burdened with sins, sorrows, and problems. Many, seeking to bear their own burdens, fall out by the way. The reward at the end of the journey is not for them. But, thank God, heavy though the burdens are, we need not fall out and lose the crown. By our side, every step of the way, marches our invincible Soldier. He has been this way before. He has been tried and tempted in all points like as we are. He has proved Himself able, not only to complete the journey Himself, but to help others to pass the test. He is able to "save to the uttermost." Jesus, our wonderful Saviour, in that tender, sympathetic, understanding voice, invites us, "Come unto Me, . . . and I will give you rest." He suggests that we "lay aside every weight, and the sin which doth so easily beset us, . . . looking unto Jesus, . . . the finisher" of all our tests.

T. J. MICHAEL.



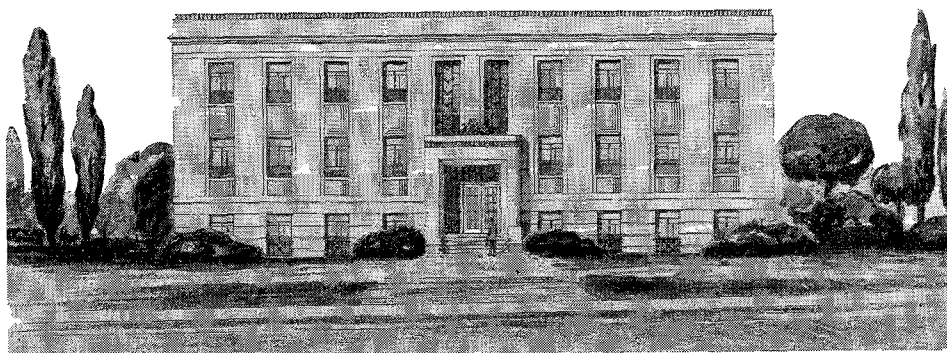
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THE RELIGIOUS PRESS

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CHURCH'S FAILURE.—The January issue of *[Fortune]* carried a serious and sad indictment of the church for its evident impotence in this critical hour. Here are a few striking sentences from the *Fortune* editorial:

"But while his (the American's) original debt to the church is thus profound and utterly without price, it cannot be said that for the past hundred years or so, it has been much increased. It cannot be said that this period, characterized by the greatest material progress that man has ever made, is characterized by an equivalent spiritual progress. . . . We have, therefore, the peculiar spectacle of a nation which, to some imperfect but nevertheless considerable extent, practices Christianity without actively

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believing in Christianity. It practices Christianity because the teachings of the church have been absorbed into its culture or ethos; but it fails to believe because it is no longer being effectively taught. The Christian leadership has passed from the hands of the church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is another way of saying that there is no true Christian leadership at all. Hence the future of Christianity, and of its derivative political and social doctrines, has become imperiled."—*Moody Monthly*, March.

ROME'S FIRST CHURCH.—Under the title, "Rome's First Church," *Newsweek* publishes the following: "In 1942, to celebrate the twentieth anniversary of Italian Fascism's coming to power, Premier Mussolini plans to stage a great World's Fair in Rome. And for two years, archeologists at the mouth of the river Tiber have been sprucing up its prize exhibit, exhuming the extinct harbor town of Ostia from the silt that has covered it for fifteen centuries. Last week the head digger disclosed that the Ostia display would not be all pagan, for one of the buildings uncovered is believed to be the first known Christian church. The archeologist was Professor Guido Calza, lecturing before Rome's American Academy. He said he had found a small basilica, built some time in the second century. Its columns were ill matched (apparently salvaged from ruined pagan temples). What stamped it as Christian, the professor reported, were two inscriptions on the architrave: one naming the four rivers in the Garden of Eden (Euphrates, Pison, Gihon, and Hiddekel); the other the early Christians' "Sakra monogram" of the Greek letters chi and rho, first two letters in the word "Christos." Inside the basilica was a wall between the church proper and the baptistry. And it was in the baptistry that Calza made his most interesting find—a marble tank with the water pipes still intact. Evidently the Ostia parishioners were immersionists."—*Religious Digest*, March.

FOURTEENTH DALAI LAMA.—Ascending the golden throne of Tibet at Lhasa on Washington's Birthday, six-year-old Ling-Ergh La-Mu-Tan-chu began his reign as the fourteenth dalai lama. News of the enthronement reached New Delhi, India, by short-wave transmission from a British mission in the Tibetan capital and was immediately sent out over the wires of the Associated Press to the outside world. The six-year-old ruler is now lord spiritual and temporal of all Tibet, the world's only theocracy—vicegerent of Gautama Buddha on earth, and god king of a country nearly three times the size of California, a land in which one out of every five men belongs to the ruling class of priests. Supposedly this divine child—from a peasant family in Koko Nor Province of China—was born the exact moment the old dalai lama died, on December 17, 1933. The thirteenth dalai lama, according to Tibetan belief, was "reborn" in two Tibetan boy babies, also, and the three should have drawn lots for the throne. This, however, was eliminated by machinations of China's government, and the Tibetan boys became "living Buddhas" in consolation. By enthronement of little Ling-Ergh, China hopes to strengthen its vague suzerainty over Tibet.—*Zions Herald*, February 28.

CATHOLIC BROADCASTS.—As an indication of the widespread interest in religion, Msgr. Sheen points to his own correspondence resulting from his popular Catholic Hour radio broadcasts. The program will observe its tenth anniversary next Sunday, and Msgr. Sheen, who was the first regular speaker, is now delivering his tenth series of broadcasts. His mail has risen from an average of 1,000 letters a week to 6,000 a day. Most of them are from non-Catholics who ask for further information about the Catholic Church.—*Our Sunday Visitor (R.C.)*, February 25.

SCRIPTURE PRINTING.—Since 1816 the American Bible Society alone has distributed 290,663,685 copies of the Scriptures. It is doubtful if in 1440 there were a million books of any kind in Europe; for such books as existed were all made by hand and were consequently expensive.—*Margaret Hills, in Religious Digest, March.*

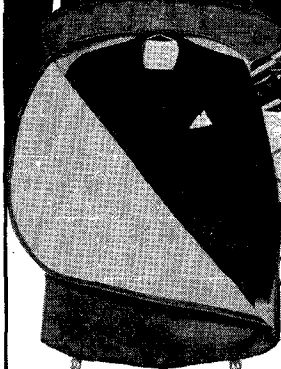
YOUTH'S CONGRESS.—The last week end witnessed widespread interest in the proceedings of the American Youth Congress, which was holding an institute in Washington. Several thousand young people from all parts of the Union rallied to the nation's capital to form a sort of gigantic lobby in the interest of jobs, education, and civil liberties. It was a tumultuous session. . . . The American Youth Congress was established in 1934. It is constituted of delegates from national, regional, State, and local youth organizations, including religious, labor, student, peace, nationality, racial, and political groups. It claims to represent nearly five million adherents. Its organization is patterned after the Congress of the United States. It maintains a small paid staff. Its practical purpose is to teach our young people political methods of obtaining their objectives, the objectives themselves being made the subjects of study. The immediate legislative program emphasizes the passage of the American Youth Bill to expand and make permanent the National Youth Administration, asking five hundred million dollars for scholarships, public-works jobs, and vocational training.—*A. B. McCormick, in the Presbyterian, February 22.*

TOLERANCE CAMPAIGN.—The Federal Council of Churches is about to launch a national radio campaign to promote tolerance, understanding, and democratic unity. The campaign will also deal with anti-Semitism. Neville Miller, president of the National Association of Broadcasters, has pledged the cooperation of the entire radio industry.—*Christian Century, February 21.*

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JAPANESE CATHOLICS.—Despite war conditions, the Roman Catholic Church reported an almost unprecedented gain in baptisms in Japan last year. The increase in Korea was more than twice as large as that in Japan proper. The total Catholic population of Japan is now placed at 283,491, an increase of 12,588 for the year. Former Protestants made up 220 of the increase.—*Christian Century*, March 6.

RUSSIAN DENIAL.—The daily press has given wide publicity to a statement by Emelyan Yaroslavsky, president of the Russian Militant Atheist Society and editor of its official paper, which denies

that Russia contemplates violent persecution of religion in that portion of Poland conquered by the Reds. "Our action will be confined to lecture work and scientific instruction and a gradual process of education, such as brought the masses of the U.S.S.R. to realize the fallacy of belief in outworn superstition and of submission to the reactionary clergy," Yaroslavsky said.—*Our Sunday Visitor*, February 25.

RELIGIOUS IGNORANCE.—In this day of determined and increasing attacks on Christianity, what is going to save freedom of worship, and its accompanying freedom of speech, if the church does not teach the essentials of our faith? Dr. Donald Davidson, minister of St. Andrew's Presbyterian Church, Bournemouth, England, has added this to the growing evidence of popular religious ignorance: "The ignorance today regarding spiritual things is appalling. It is found in the street and in the universities alike. A university student confessed to me that he had utterly no idea of what clergymen meant when they spoke of a trinity. In the slums, I have been asked time and again to baptize dead children."—*Presbyterian*, February 15.

BUSINESSMEN'S POLL.—In a poll of 110,000 members of the United States Junior Chamber of Commerce, several questions were asked. Two are of interest to the readers of this page. First, do you belong to a church? Yes, 82 per cent; No, 18 per cent. Second, Do you attend church regularly? Yes, 37 per cent; No, 63 per cent. The third one, which is significant: Are you requiring your children to perform the same religious duties that your parents required of you when you were the same age? Yes, 65 per cent; No, 35 per cent. The great majority of these businessmen belonged to the church, but a great majority did not patronize the church to which they belonged, and still a great majority insisted that their children do what they were unwilling to do. What will the rising generation think of such duplicity?—*Presbyterian*, February 22.

EDEN LOCATED.—Old Testament scholars, endorsed by a large number of ecclesiastical scientists, long ago located the site of the Garden of Eden on the sunken land between the Tigris and Euphrates Rivers, with particular attention paid to that watered by the Shatt-el Gharraf, between Kut and Ur. To make the desert bloom again on this historic site is an irrigation project well under way by the Iraq government supported by British capital, engineering skill, and machinery.—*Religious Digest*, March.

CHINESE CATHOLICS.—The Congregation of Propaganda of the Roman Catholic Church has issued an ordinance which permits Chinese Catholics to take part in ceremonies honoring Confucius. The portrait of Confucius may also be placed in Chinese Catholic schools and saluted by bowing the head. Catholics are also authorized to associate themselves under certain conditions with Chinese funeral ceremonies and ancestor worship. *Osservatore Romano* comments that this brings Catholic practice in China into line with that in Japan and Manchuria.—*Christian Century* (Mod.), February 7.

WALDENSIANS TODAY.—The wonderful Waldensian Church, for ages the outstanding martyr church, not only is flourishing still in Italy, but we hear of its success in South America. *The Christian Century* has published these facts: "The Waldensian Church in the River Plata republics is self-supporting and autonomous, maintaining only friendly connection with the Waldensian Church in Italy. However, most of its pastors have been trained in Italy. In recent years the tendency has been to send ministerial students to the Union Theological Seminary in Buenos Aires. The total communicant membership of this church is just under 5,000; its religious community numbers 10,000, so that it is one of the largest Protestant groups in this area. The members are deeply religious, Calvinist as to doctrine and Presbyterian as to polity. The church



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had its origin in 1857, when the Waldensian Church in Italy began work among Italian immigrants in Uruguay."—*The Presbyterian*, January 4.

CONSCIENTIOUS OBJECTORS.—The conscientious objectors in the United States, who in the late war refused to join the army under any consideration, numbered 1,060. Only about one half of this number were Mennonites. The Quakers and Dunkers numbered 117. The majority of the rest were members of churches which did not officially teach the principle of nonresistance. In case of another war, present indications point to the fact that the number of conscientious objectors will be much larger. In 1931 a survey of half of the Protestant ministers in the United States showed that 12,076 out of 19,372 declared their conviction that the church should go on record as refusing to support or sanction any future war.—*Religious Digest*, January.

SLAVERY TODAY.—There are still large numbers of slaves in the world, individuals owned and controlled by others. This does not include the millions who belong to races or nations that are virtually enslaved by despotic rulers. An exchange gives this summary of the actual slaves in the world today:

According to one authority, quoted in *Living Age*, there are today at least 5,000,000 slaves in the world, while some authorities put the figure nearer 8,000,000. The biggest slave-owning countries today are Ethiopia, China, and Arabia. In China, according to a conservative estimate, there are 2,000,000 slave girls. There are 700,000 slaves in Arabia, where slavery continues as a legal institution. Slave running is also prevalent in the caravans of pilgrims to Mecca, the pilgrims frequently falling so heavily in debt that they sell their children in order to obtain the

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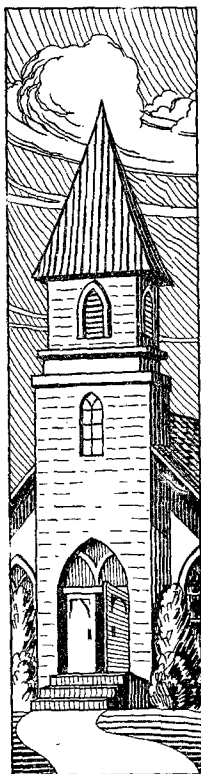
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A MOTHER

This woman and her three children are now Seventh-day Adventists, and her husband has stopped eating pork, all because of an interest created through reading LIFE AND HEALTH.

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This young man in State prison was helped by reading the article in LIFE AND HEALTH, "What to Do With Worry." He wrote the editor, asking him to visit his mother who lives near Washington, D.C., where the journal is published. This proved to be a wonderful opening for giving spiritual help.

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money to return to their homes. Meanwhile the League of Nations, individual governments, and the Anti-Slavery Society continue to combat this evil.—*Presbyterian*, February 15.

The Bible and Archeology

(Continued from page 18)

sionment. Puny man begins to realize that he cannot solve the problems of our modern civilization, and even more than this, that there is something radically wrong with himself. J. Donald Adams, editor of the *New York Times Book Review*, affirms this in an article on "The Collapse of Conscience."

"That a keen spiritual hunger stirs the world, no man who reads thoughtfully in the literature of our time can for a moment question."—*Atlantic Monthly*, January, 1938.

Man seems desirous of yielding allegiance to any power, personal or national, other than his heavenly Father, and thus he rebels against the law of his own true being. But there is nothing that will afford a greater panacea for the condition into which the world has been plunged through sin and fear than the full understanding of the doctrine of the fall of man, and of his rescue from the pit of sin through the death of that Sinless One before whom every knee soon shall bow. The stage is now being set for the enactment of the final scene in this great drama. What an opportunity is ours as Christians to become thoroughly acquainted with the various lines of evidence which point to the accuracy and historicity of the Biblical account of man's fall into sin, that in these days of bewilderment and despair, hope may replace fear in the hearts of earth's multitudes. There is a way out. Let's find it, live it, talk it! Someday it will be everlastingly too late.

✱ ✱ ✱

"A Spectacle Unto the World"

(Continued from page 30)

would be easy to say that sentiment, and not logic, swayed him. But it should never be forgotten that most people give much more attention to what we do, than to what we say.

The nurses who treated an elderly woman "like she was their mother" could have had no idea that their loving ministrations would be reported to members of the nation's highest legislative body, and that their good deeds would be helpful in preventing the passage of a measure which would have been harmful to all their fellow believers in this country. They were moved by the spirit of the Master, and we are justified in believing that when the time comes for God to call them to the stage of the earth's theater to act their humble part. He can with pride turn the spotlight of heaven upon them, and ask the "world" and "angels" and "men" to see the life and power of His Son clothed in frail humanity.



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QUESTIONS!—Do we as a ministry live and labor as though we were actually on the verge of the close of our work for the world, and the finale of all human history? With intensity from beneath taking hold of the world about, has an equivalent intensity from above laid hold of us? When we observe the sacrifice and abandon exercised by ecclesiastical organizations like the Jesuits, or by secular youth and military organizations for fatherland or some political philosophy, do we see a paralleling spirit of sacrifice and abandon in our own ranks for a cause which transcends any earthly program or objective? When we see the subserviency of an individual for the general welfare, the sacrifice even unto death for an earthly kingdom, are we alarmed as we see apathy, jealousy, indifference, love of ease, maneuvering for position, and fascination with this present evil world appearing all too often in our own worker ranks? Are we training our national workers to lead on competently when European laborers must withdraw because of difficult conditions? Are we instilling principles that will hold our people and meet the exigency when, denied freedom of worship and assembly, our people and workers will be cut off from communication with one another? Are we preparing for self-support when whole sections will be isolated from the usual home-base supplies? When do we anticipate finishing our task at the rate at which we are now progressing? These are golden days, preparatory days, testing days, when Heaven expects every man to do his duty—and more than his duty.

DISHONESTY!—Beware of the man who presses a Spirit of prophecy counsel upon you when it supports his contention, but who side-steps another counsel from the same source which counters or modifies his contention. His honesty is to be regarded with suspicion when he is so blinded with his own rightness that he refuses to have his position modified by its neutralizing declarations.

MARKED!—If you wish to become the target of suspicion and challenge by some that will persist throughout your days, just set forth a position that varies a little from theirs on some inconsequential detail of prophecy that has no essential bearing on salvation or the basic outline of prophecy held by this movement. Your aspirations will then be realized. Such will thereafter always question both your loyalty and your orthodoxy. Irre-

spective of your allegiance to *every fundamental of the faith*, and your implicit belief in and submission to every declaration of the Spirit of prophecy, you will thenceforth be the object of suspicious scrutiny by such. Your words will be watched, and oftentimes the worst possible construction will be placed upon them. Such are the strange anomalies of a movement that has stood through the years without a formal creed. It is a spirit that should react definitely against those who foster it.

UNITY!—Outward unity concerning doctrine or interpretation that comes through mere authoritarian decision is perforce of spurious and transitory character. It is only submission to a decision made by a council, committee, or group, and not true acceptance of a position, springing from the personal conviction of a persuaded mind. That unity is alone genuine and abiding which comes through weight of evidence and personal perception of light—from conclusions based upon free and full discussion and the manifest leading of the Holy Spirit. This is the only kind of doctrinal unity that harmonizes with the spirit and genius of this movement, or that has rightful place in its operations. We should eschew all other.

DISCUSSION!—Discussion is not only proper and wholesome, but is essential to safety in a representative form of church government. It is designed to reveal the weaknesses and involvements of a proposition, as well as its strength and values. It is the basis upon which all sound committee work proceeds. Contributing speeches do not all represent mature and final conclusions, or even necessarily convictions, on the part of those who make them. Rather, they are frequently the thoughts of men spoken aloud as they weigh matters under consideration, seeking to bring out all sides of the question, so as to arrive at a clear personal conclusion before a united group conclusion is reached. Oftentimes questions are asked just to see how a certain objection can be answered, or to clear up a doubt. This calls for mutual respect and tolerance, and for crediting others with equal honesty and good sense with our own—and also with recognition of the fact that we ourselves may be wrong and those holding an opposite view may be right. In a multitude of counselors—with their candid discussions—there is safety and unity.

L. E. F.