

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

Most of us live in the plains and valleys of life and labor. We toil away in restricted quarters—ofttimes within four walls—dealing

AWAY TO THE MOUNTAINTOPS

with pressing problems and perplexing people, and viewing almost everything at close range.

We perform the tasks of the day that confront us with our eyes fixed upon the immediate surroundings. So it is good to get away, periodically, from the constrictive details of the scenes of the valleys and plains, up to the vast sweep of the mountaintops where one can see life's relationships and objectives in truer perspective, detached from particular persons, perplexities, and problems. It is well to hie away to the mountaintops once in a while, to get a new vision, to take in the landscape of life and labor as a whole. It's good to get far enough away so that familiar, local details fade into hazy insignificance in the background, and the people we know seem like dots in the larger vista of the stretching landscape.

There on the mountaintops one can view life objectively. There one can see whether he is devoting himself to prime objectives, or is fussily filling life with petty details which crowd out the larger things that God intended should be foremost. There we can see whether we have failed to capitalize life's great possibilities; whether instead of mastering circumstances we have permitted them to master us.

It's good to climb to the mountaintops, where we can see new faces—or no faces—where the awesome grandeur and majesty of nature makes its full impress upon the soul, and God's rightful, sovereign place in His world is borne home to us afresh. Down in the bustling, man-made cities of the plain, man seems so clever, so indispensable, so self-sufficient—and yet, withal, so impotent, to master life's problems. But up on the mist-crowned peaks and ranges—with their verdant slopes, their life-bearing springs, tumbling cascades, pounding waterfalls, dashing streams, and shaded glens—the mind is renewed, the body is refreshed, and the reserves of courage, faith, hope, and sanctified ambition are restored. Yes, it's good to get away for a time to the mountaintops, with nature and nature's God, to lift up one's eyes to the hills whence cometh our help.

☛ WELL has it been said that ofttimes "it is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out."

☛ THE special statistical summary that appears on page 24, supplied every autumn by Statistical Secretary Rogers for MINISTRY release simultaneous with the full report to the Autumn Council, will be studied with interest and profit by all. Sobering facts are revealed along with encouraging aspects. We must not fail to recognize weaknesses while appreciating features of strength. Realities are what we must face—with the courage to make readjustments and to effect corrections where needed. This movement is destined to move forward in its divinely appointed objective despite all hampering obstacles, and to succeed in its mission despite all difficulties.

☛ HE who has substituted the exploitation of a hobby for the preaching of the message has fallen into grievous error. We have but one commission—to preach the everlasting gospel in the setting and emphasis of the threefold message. We should never be ensnared into pressing some minor point, with a personal interpretation, into the central place in our preaching. We must make centralities foremost. We must honor our commission, and emphasize what it emphasizes.

☛ THE Australasian Union Conference has appointed a new vice-president, Pastor Erwin E. Roenfelt, with special responsibility for fostering a greater evangelism throughout the field. Because of this primary responsibility, Pastor Roenfelt has been made secretary of the Ministerial Association for that division. All Ministerial Reading Course registrations for the Australian field, and other association communications, should henceforth be sent to the new secretary.

☛ WHEN spiritual ideals are crashing all about us, a standard needs to be lifted. When the banner of righteousness is being trailed in the dust throughout the world, it needs to be hoisted ever higher by us. When confusion reigns in nominal religious circles, and bewilderment has blinded the eyes of churchmen called to proclaim the message of God, it is imperative that we retain a clear vision, and faithfully fulfill our solemn commission.

☛ ARRANGEMENTS have been made for a report of the Bible Teachers' Council, recently held in Washington, D.C., to appear in the December MINISTRY. Several of the presentations were considered to be of general interest to our body of workers, and these have been promised for early release.

☛ JUDGE a man by his loyalty to the recognized fundamentals of the faith, not by his personal ideas on some minor detail. To reverse this is to flaunt the primary principle of evaluation and to do despite to the counsels of the Spirit of prophecy.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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MAINTAIN POISE IN TIMES OF CRISIS

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

THE last twelve months will long be remembered as months of crisis in world affairs. As the weeks and months have passed by, we have seen thrones totter and fall, countries overrun by the oppressor, and full play given to the forces of devastation. Thousands have lost their lives; still larger numbers have been bereaved and persecuted. Thousands more have been rendered homeless and are now in want and penury. What a sad commentary on our modern civilization, with all its achievements in science, and its hopes and prospects for the betterment of the human race! Yet, while the daily press has been full of these happenings, the great God of heaven has His hand upon His own work. The message of heaven marches forth to victory. Triumphs of grace are seen in mission lands, and large numbers of people have turned from darkness to light.

What do coming days hold in store for us? Are there brighter days ahead as far as this old world is concerned? None of us can penetrate the veil of the future. This is wisely withheld from our gaze. To the children of God, however, to those who are looking to the blessed advent of the Son of man, all these things are signs which proclaim in unmistakable language that the day of the Lord is nigh at hand. It is at such a time as this that the Saviour bids us, "Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. Amid the strife of nations, amid the turmoil and perplexity all around us, we are to "know that the Most High ruleth in the kingdom of men."

For such a time as this God has a message for His servants, a message which brings comfort and cheer to their hearts, a message which shows the way amid the doubts and scenes of perplexity on every hand. Centuries ago the God of heaven spoke through the sweet singer of Israel, "Be still, and know that I am God." This counsel comes to our hearts today. In days of crisis the psalm in

which these words are found has been a source of courage and confidence to God's servants. Think of what it meant to Luther when he faced the hosts of evil in his day. Think of what it will mean to the remnant of the church of God in the time of Jacob's trouble. It is said of the time when the Saviour brings assurance to their hearts:

"Their faces . . . are now aglow with wonder, faith, and love. Their voices rise in triumphant song: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.'"—*The Great Controversy*, p. 639.

In the hour of crisis, the peace of God takes possession of their souls. They rest on Him, and because of the victory He has wrought in them, they stand unmoved amid the threatenings of evil men, and face danger with a fortitude and courage born of God. What does this world situation mean to us as leaders in the cause of God? How are we to relate ourselves to the difficulties and perplexities that arise? Is it God's purpose that we be agitated and nervous over the future? That we be baffled and bewildered by the uncertainties and perplexities of this time? Think of God's threefold call at this time.

The Call to Full Surrender

"Be still." What a significant expression! It means to give in, to be still, to let go, to cease, to stop opposition, to yield. Leeser's translation has the expression "leave off," and in a footnote we find "leave off war and contest." Moffatt translates the term "give in." In a note in the "Companion Bible" we find "desist" or "cease your efforts." How full of meaning are these words. Where we have sought our own way, we are to yield and seek His way. Where we have tried in our own strength to do the will of God, we are to cease our own efforts. We are to "give in." We

are to surrender and let God work in us, "both to will and to do of His good pleasure."

The Call to Meditate on Christ's Peace

What a wonderful example Jesus set before us. What calm, restful confidence He had in His Father's care. Even when He was on the sea amid the storms and tempests, with the waves lashed into fury, He was undisturbed, for there was a deep peace in His soul.

"He stands in the midst of His disciples, while the tempest rages, the waves break over them, and the lightning illuminates His countenance. He lifts His hand, so often employed in deeds of mercy, and says to the angry sea, 'Peace, be still.'"

"The storm ceases. The billows sink to rest. The clouds roll away, and the stars shine forth. The boat rests upon a quiet sea. . . . When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. . . ."

"How often the disciples' experience is ours! When the tempests of temptation gather, and the fierce lightnings flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Though He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear."—*The Desire of Ages*, pp. 335, 336.

The Call to Restfulness and Confidence

Amid trials and difficulties, in days when dangers threaten on the right hand and on the left, at times when the skies are overhung with clouds, it is the purpose of God that we be restful in Him. What beautiful promises the Lord has given to us in His Word. From Isaiah, the evangelist prophet of the Old Testament, comes the assurance, "In quietness and in confidence shall be your strength." Isa. 30:15. Again, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17. And yet again, "Thou wilt keep

him in perfect peace, whose mind is stayed on Thee." Isa. 26:3.

What comforting words come to us also from the lips of the Saviour: "Peace I leave with you, My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." John 14:27. What joy will come to our hearts as we enter fully into the heritage that is ours in Christ Jesus. If we can only learn the lesson of casting all our cares upon Him, knowing that He careth for us, if we but let Him bear our burdens and recognize that, after all, the government is upon "His shoulder," what might we not see in growth in our Christian experience, and what wonderful triumphs in the work of God! In these days of turmoil, of noise, bustle, and rush:

"We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.' Here alone can true rest be found. And this is the effectual preparation for all labor for God. Amid the hurrying throng, and the strain of life's intense activities, the soul that is thus refreshed will be surrounded with an atmosphere of light and peace. The life will breathe out fragrance, and will reveal a divine power that will reach men's hearts."—*Id.*, p. 363.

How comforting to know that "His understanding will be placed at their service, that they may not err in the carrying out of His purposes."—*Testimonies*, Vol. VIII, p. 11. How blessed to know that "if we come to Him in faith, He will speak His mysteries to us personally. . . . Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue."—*The Desire of Ages*, p. 668. "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

A WEEK OF SACRIFICE IN A YEAR OF WAR

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

THE Week of Sacrifice plan, which was adopted in 1922, has been an untold help to our foreign missions. For the first time in our history, we now have such a week after a year of war. One year ago many did not think of the war as a grim reality, but now it has come in all its frightful horror.

It is well to think of the sacrifices which this present conflict compels—the loss of property, home, family, citizenship, and life itself. The world, being built on selfishness, knows but little of willing self-denial, which makes these privations all the harder. Yet there is a lesson in it for us. If the world

must sacrifice, how much more should God's children be prepared to do so. The spirit of sacrifice is the very essence of gospel life and work. Sacrifice is born of love, and as our love for the Lord grows deeper, our willingness to deny ourselves increases.

Still, even among God's children, selfishness oftentimes controls. For that reason we as workers and church officers need to teach our members everywhere the duty and joy of sacrifice. We can do this above all by our own example. Adventist workers in the homeland should give more to foreign missions today than we did ten or twenty years

ago. How can we expect others to sacrifice if we give less? In the Week of Sacrifice we should set this good example.

There are other ways in which we can encourage our members to sacrifice for missions. We can plan with them in matters of economy. We can suggest certain definite goals for which they may save their money. We can encourage all to sacrifice by making direct and earnest appeals in our Sabbath meetings. Special sermons on foreign missions should be preached in every church every quarter. Mission experiences can be brought in as sermon stories. It is the reports of our missions and the needs of the heathen overseas that stir our hearts to give. We can cheer our members on to take a personal interest and part in the Week of Sacrifice this momentous autumn.

If the world driven by fear and terror can sacrifice, shall not we find joy in cheerfully giving even more for Christ? God's work is not to be done by forced labor. Only volunteers are wanted by the Lord. The mission task is not drudgery. It is a freewill service born of love. This is true of those who labor as well as of those who give. To bring this advent message to the whole world is not an easy task. It is, in fact, the greatest undertaking in all the universe. Those who lead out in the work overseas and those who support the work at the home base, often find the burdens heavy. But it makes a vital difference in what spirit the work is done. If we are willing, if we labor in godly zeal, the task is much easier, and the joy in doing it is sweeter! That is why the Week of Sacrifice is of love, not by legislation.

To us God has entrusted a world-wide task, and, whatever the cost, we must not fail. True spiritual success in mission work does not come by chance. It means painstaking effort. It means earnest study and hard thinking, often with prayer and fasting. It means wearing, taxing toil. No careless, no slipshod, methods will do. The most tactful plans must be chosen, and love and heavenly wisdom used.

Life is a serious thing. Every person has his own heartaches and trials. Indeed, to the children of God come anxieties which others do not have. Many sisters are burdened for their unbelieving husbands. Parents are concerned about the spiritual experience of their children. In this advent movement the loads which must be carried are not light. Our evangelists and colporteurs try to do their best. Our people bring their tithes and offerings, and distribute literature. Many work in every way they know how to advance the cause. In spite of rebuffs, they bravely struggle on. We believe that the Week of Sacrifice this year will be made worthy of this mighty hour—not a worker should fail to dedicate a full week's salary, and inspire all members to help.

The Ministry, November, 1940

VITAL "TESTIMONY" COUNSELS

Gem Statements From Spirit of Prophecy

Study of the Prophecies*—No. 1

1. Overlooked Truths to Appear

THE Lord designs that in the revelation of truth in all ages, the doctrine of grace shall be gradually unfolded to the comprehension of man. If we follow on to know the Lord, we shall know His going forth is prepared as the morning. His truth unfolds as the obscurity of dawn brightens into the radiance of noonday. We have been fully convinced of this fact in these meetings.

I have received a blessing in hearing from human lips the presentation of rich truth indited by the Holy Spirit of God, presenting the requirements of God,—a holy and perfect obedience; showing that complete satisfaction has been given the Father in His only-begotten Son as a Lamb without blemish and without spot; and that through the merits and virtue of Christ's character, all who will believe in Him may become complete in Him.

The kingdom of heaven, in the sense of celestial truth, is like treasure hid in a field, the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. He digs over every part of it, that he may come into possession of its treasures.

So in searching the field and digging for the precious jewels of truth, hidden treasures are discerned. Unexpectedly we find precious ore that is to be gathered and treasured. And the search is to be continued. Hitherto very much of the treasure found has lain near the surface, and was easily obtained. When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth. Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search.—(July 29, 1897) *Ellen G. White MS. 75, 1897.*

2. Sink Shaft Deep Into Mines of Truth

The members of the church of God need to be instructed and educated, line upon line, as a Bible class. Nine tenths of our people, including many of our teachers and ministers, are content with surface truths.

In the Bible the truth is compared to treasure hid in a field, the which, when a man hath

* Released by Board of Trustees of E. G. White Publications, upon request of the editor, for use in Theological Seminary class in History of Prophetic Interpretation, and for subsequent publication in THE MINISTRY.

found, he hideth; and for joy thereof goeth and selleth all that he hath, and buyeth that field. He desires the privilege of searching every part of the field, that he may make himself the possessor of all its treasures. I call upon my brethren in the name of the Lord to sink the shaft deep into the mines of truth.—(April 25, 1901) *Ellen G. White MS. 35, 1901.*

3. Dig Deeply for Solid Foundations

Many who are serving as gospel ministers need to study the Word. Revelation means something revealed, which all are to understand. Dig deep for the truth. Plead with the Lord for an understanding of His Word. Those who feel their need of the special help of God will ask Him who is the source of all wisdom to supply their necessities. Ask Him to enlighten your understanding, that you may know how to give light to others. Put your mind to the task. Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions.—(1899) *Ellen G. White MS. 174, 1899.*

4. Mighty Truths Buried Beneath Rubbish of Error

Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures.—(July 10, 1898) *Ellen G. White MS. 88, 1898.*

5. Grapple With Great Themes

My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth and those who have recently received the truth must now dig for the buried heavenly treasure. Let every man work to the point. Study the word of God. Revive the evidences given in the past. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life, and they are they which testify of Me."

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the Word, and preach the Word. Let the Word be in their hands as a sharp, two-edged sword. Let it testify to past truths and show what is to be in the future.

Christ came from heaven to give to John the great, wonderful truths that are to shape our lives and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit.—(April 2, 1906) *Ellen G. White MS. 31, 1906.*

6. Increased Light to Shine on All Grand Truths of Prophecy

Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole. . . .

The Lord wants to impart to us increased light. He desires that we shall have distinct revealings of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, "Be strong, yea, be strong." We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound.—(1888) *Ellen G. White MS. 18, 1888.*

7. Be Not Diverted by Minutiae

We are to proclaim the third angel's message to a perishing world, and we are not to permit our minds to become diverted by minutiae that practically amount to nothing. If our brethren would consider the important matters pertaining to eternal life and eternal death, many of the smaller matters that they desire so much to adjust, would adjust themselves.

The Lord calls upon His ministering servants to proclaim the message of truth, dwelling upon those things that are of great importance. When Jesus shall lead us by the side of the living waters flowing from God's throne, He will explain to us many of the mysteries of the Bible that we cannot now comprehend. He is the Great Teacher of His Word, which cannot be fully understood in this life, but which in the future life will be clothed with the brightness of the light of clear understanding.—(Jan. 1, 1903) *Ellen G. White Letter 16, 1903.*

—To be concluded in December



ON BREVITY.—The late Lord Bryce said: "The Constitution of the United States, including the amendments, may be read aloud in twenty-three minutes." It took George Eliot 700 pages to describe Adam Bede. Thackeray used 600 pages to describe Henry Esmond, and it took Victor Hugo 1,500 pages to give us Jean Valjean. But in 527 words Christ gave us the prodigal son. In 197 words He told us the story of the good Samaritan, and in 124 words He gave us that matchless picture of the publican and the Pharisee who went up to pray. All the words in the Gospels spoken by Jesus can be read in two or three hours.—*Christian Advocate (South), reprinted in Religious Digest, May.*

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

CONCERNING THE ANNUAL CHURCH ELECTION

By HOWARD J. CAPMAN, *Pastor,
Birmingham, Alabama*

THE Bible recognizes three classes of workers placed in the church: (1) Prophets, chosen by God alone. (2) Apostles, evangelists, pastors, and teachers. All such should be called of God, in cooperation with the church, and sent forth as messengers of the churches. (3) Elders, deacons, and such others as may be necessary to carry the responsibility of leadership in the local church. These are chosen by the church to serve for a period of one year.

How may these church officers be chosen and elected by the church? First, a nominating committee must be chosen. The methods recommended in the "Church Manual," page 66, work fairly well. I have tried them with varying degrees of success. But there is a more representative plan, which removes the possibility of the criticism that the church board brings upon itself by choosing and controlling the members of the nominating committee. Many of our larger churches now use this plan, and prefer it because it is more democratic than any other yet devised.

Appointment of Nominating Committee

This more representative plan calls for an enlargement of the church board by adding five or seven persons who are chosen by the church through the ballot method. These additional individuals sit with the church board to choose the nominating committee. Not later than the first Sabbath in November, the deacons should distribute ballots, upon which each church member may write the name of one person to sit with the church board in selecting the nominating committee. Obviously the present board members should not be named on the ballot, for they serve anyway. The deacons collect and count the ballots, and give to the pastor a list of the five or seven persons who have the highest count. The pastor reads the names to the congregation, declaring them chosen by ballot to meet with the church board to name the nominating committee.

This augmented board should remember that the goal of a nominating committee is, above all, to preserve unity and stability within the church. That is why the rules which govern the selection of such a committee should be stated at the beginning and kept in mind all

through the procedure. Some of the rules which help in determining who shall serve on the nominating committee should be stated by the pastor, who is chairman of the board. These may include the following suggestive rules:

First, nominations should be limited to one to a person. In this way one can quickly get twelve to fifteen names on the blackboard for consideration. Second, it is agreed that all persons eligible for such an important committee must be of good judgment, and loyal to every point of doctrine taught by the church. Third, the General Conference recommends that a member representing the Missionary Volunteer Society should serve on this committee. Fourth, ethics demand that the membership of the nominating committee be distributed among the various families of the church, rather than among relatives or members within the same family. Also, the majority of the committee should not be church-board members. For example, a committee of seven could properly and ethically consist of four persons not serving on the church board and three church-board members. This removes any chance of the board's perpetuating itself.

If the pastor as chairman of this enlarged board would state these simple rules of fair play that are so self-evident, the result could yield dividends of harmony and cooperation that presage success in getting a well-chosen committee. The old rule was that the first person chosen automatically served as chairman. But it is a wiser plan for the larger board to give study to the one who should serve as chairman of the nominating committee. After the five or seven committee members have been agreed upon, the chairman should be named by this larger board.

Choosing church officers is a serious and important work. A square peg does not fit in a round hole. Neither does a man fit into a church office for which he is not suited. Men do not select their automobiles on snap judgment. They weigh the advantages of one over the other, and then decide upon the one that will best serve their needs. They examine, compare, and test. Careful thought and prayerful study should enter into the work of the nominating committee as men and

women are chosen for church leadership. This would avoid many ills that develop in our churches. No one should be elected to church office who is not a church member, of course. Our churches would do well to take their church elections more seriously, praying that wisdom should prevail in the choice of names to be presented for election.

It is a mistake to play, as it were, the game of "fruit basket upset" with church officers, merely changing for the sake of change. Too great a change in one year does not build up a church. If the solidity of a church is to be preserved, not more than a third of the officers should be changed in a given year. This would always leave a two-thirds remainder, tying the former year's work with that of the incoming year. Furthermore, with this suggested program there could be a complete turnover of officers in three years, if desired. This gives a variety of leadership without risking the stability of the church. In our larger churches there are fifty-five or sixty officers and assistants to be nominated and elected in all the departments and divisions of the church and Sabbath school. Nothing must be done to weaken any branch of work in the church.

All discussions of the committee, and before the committee, are for the good of the church as a whole, and should never be repeated out of the committee. Information that "leaks out" of the committee causes many of the troubles that follow church elections. Here is where a committee member shows his true character. He will not divulge what any fellow committee member says in confidence and trust to the committee.

To ensure a successful election, without embarrassment or delay, when the report is ready for the vote of the church, it is positively essential that the consent of all persons nominated has been obtained. This should be done as the work of the nominating committee progresses. Unfortunately, there is a growing tendency, particularly in our city churches, to decline office. Therefore, not a little of the committee's work is to convince qualified nominees of their duty to accept the position suggested, and give their time and talent to the work of God's church. It is important that the chairman appoint only those with tact and diplomacy to approach these nominees.

It is a good policy after nominating a person to head a department in the church, to invite him to meet with the committee in naming assistant officers who would naturally and agreeably work together. The pastor is extended the courtesy of an invitation to be present with the committee in the discussion of his church officers, and we have found it wise to extend this same courtesy to a nominee while his department officers are considered. This method avoids making certain combina-

tions that might not work out as well as other combinations. Paul and Barnabas were unable to work together because of a difference of opinion over John Mark. There are good workers who do not function well together. Therefore, it is wise to plan carefully, so that those chosen may agreeably work together in the various positions of leadership within the church.

Pastor's Relation to Nominating Committee

Wise is the pastor who refuses to serve as the chairman or as an appointed member of the nominating committee. His influence is wider when he sits with the committee in an advisory capacity rather than as a member of the committee. For example, the question of unfaithfulness in tithe payment may arise in the consideration of a name for office. It is in just such cases that the pastor is there as an adviser. Another reason why the minister should sit with the nominating committee is that he is directly responsible to the conference committee for the churches under his charge. If he is willing to accept that responsibility for failure or success, it is only right that he should be present at the discussions of the nominating committee, whose duty it is to select the best leadership to cooperate with him for success.

The recommended time for church elections is *not later than December first*. This is necessary to allow ample time for the ordination of new elders or deacons, and that other new officers may be ready for their new responsibilities by the first of the new year. The pastor will wish to call together the new board of deacons and assign to each his particular duties, which begin the first Sabbath in January. He will likewise call the deaconesses together, in order that each may know her part in baptisms, the Lord's supper, and visitation among the sick and shut-in members.

The "Church Manual" provides for church elections to be held either on the Sabbath or at any time when the majority of the church members may be present. There should be as near a full attendance of the membership as possible when the nominating committee presents its list of officers for election. The nominating committee has no power to elect any officer. It requires the majority vote of the church to elect church officers. Since these officers perform their duties on every Sabbath day of the year, what more appropriate time could there be for their election than at the Sabbath service when a large attendance of members is present? It is necessary that the whole church approve or disapprove the report of the nominating committee. To my mind it is inappropriate to hold a church election on a prayer-meeting night, when just a few members practically elect themselves to office.

If any member feels that objection should be made to any name presented for office, it is within his right to ask that the whole report be referred back to the committee. He may then present his objections to the committee, rather than to the entire church, thus showing consideration for the feelings of others, and for guests who may be present. If such objections are raised, the committee, after hearing them, will either consider them of sufficient importance to alter their report, or as inconsequential, in which case they will present the same report at the next meeting of the church. However, if the nominating committee has sought to preserve unity and harmony in its work, gained the consent of all nominees, and considered every aspect of the full report, this will not happen. A wise chairman never allows a report that would provoke such a situation to go before the body of believers. This emphasizes the need for a nominating committee which will do thorough and careful work.

All elective offices in the church are effective for one year. When these have been filled and the final vote is taken, the officers are set apart for the service of God in the offices named. The work of the nominating committee is finished, and with a corps of efficient and consecrated officers, the church of God may go forward, conquering and to conquer.

Establishing New Converts

By GEORGE S. RAPP, *Pastor, Capital Memorial Church, Washington, D.C.*

ESTABLISHING new converts in the cardinal doctrines of the third angel's message is of supreme importance, a great objective of our work. Peter emphasizes it in his second epistle: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

1. INSTRUCTION.—The evangelist must work diligently in order for new converts to make progress and to persevere in grace. Although they have to a degree learned the truth, it must from time to time be reiterated, lest they forget. If the evangelist has done a thorough job, his converts will be started in the right direction. Then it is the pastor's duty to keep them steadfast.

Just as the truth of the resurrection was unpopular among many in Paul's day, so the Sabbath and kindred truths of the Bible will be unpopular in this, our day. Just as the people were admonished "to be steadfast and unmovable" then, so we should admonish new church members today. Steadfastness is not acquired in a day, but gradually. Mature growth comes only with time. It is one thing

to be baptized, and another thing to be steadfast to the end. In Ephesians 3:17 Paul uses the expression "rooted and grounded in love." This kind of steadfastness is like that of a tree the roots of which have so grown as to take hold and be able to resist the storm and the tempest. He who is able to bear up in the tempest and storm is rooted and grounded in the Lord Jesus Christ.

The more new converts are acquainted with Christ, the firmer they will be. Christ and the great truths of the third angel's message are bound up together. Well did Paul say, Be no more children "tossed to and fro." In other words, No longer comply with the other fellow's whims and humor. This idea of being tossed to and fro is a metaphor that signifies the mischievousness and subtlety of seducers. Our teaching in the pulpit and in the homes must be of such a nature as to strengthen new converts in the message. They must be made to understand that the message was not born overnight. We must instruct them to know assuredly that the message was wrested from the deep caverns of Biblical research, and that our devoted fathers placed the truth upon the same high pedestal on which Paul, Peter, John, and others placed it.

2. VISITATION.—Along with teaching and instructing from the pulpit comes the important work of visiting in the homes of the people. Mrs. White said that the minister's work simply *begins* in the pulpit, and a Methodist bishop once stated that 85 per cent of the minister's work is in the home. Here the needs of the people are learned, and personal contact strengthens.

To cite an illustration, I was much concerned over a certain family who were intensely interested, but who were hesitant about taking their stand. Upon this particular occasion when I called I prayed that God would give me a lead. I noticed a rather distinguished-looking guest leaving the house, and my hostess informed me that he was her minister. She said he had left a book by H. G. Wells that would enlighten her against the teachings of Seventh-day Adventists. This was my lead, and at once I capitalized upon it. After glancing through the book, I asked, "Have you read this book?"

She replied, "No." I hurriedly told her of its contents, and said that it would poison her mind against the Bible, and have a damaging effect upon her husband and son. After a word of prayer, she requested admission into the church at once by the rite of baptism. Her son followed her, and we think her husband will soon unite with the church.

Yes, it pays to visit—it pays big dividends. The home is the preacher's laboratory. Visiting is indeed a vital part of his work. The home is a recruiting station for the church.

—Please turn to page 46

Enriching the Baptismal Service

By WESLEY AMUNDSEN, *Departmental Secretary, Inter-American Division*

IT was my pleasure to be present at the North Street church in Kingston, Jamaica, on a Sunday night when ten persons were baptized. In all my travels to and fro in various places I have never witnessed a more pleasing and impressive scene. This large church, which has a membership of around eight hundred, is well arranged. The platform is in three parts—the lower platform for the Sabbath school officers, the pulpit platform for the pastor and elders, the third platform, behind that, for the choir.

Underneath the pulpit platform is the baptistry, with steps leading down into it from each end. Dressing rooms with ample space are provided on each side. On this occasion, as I entered the church through the front door, I was impressed by the beauty of the scene that met my eyes. The lower platform was covered with green leaves sprinkled with scarlet poinciana flowers, which grow in such profusion here in the island. I had never before seen a church thus decorated, and for a moment I paused, and just stood drinking in the picture. "There," said I to myself, "is the way I like to see this rite carried out."

After the sermon, the minister, dressed in a white suit, addressed the congregation and the ten candidates, who were seated on the front bench, and a brief prayer was offered in their behalf. Then, instead of having the candidates come out of a back room, they were led to the platform by a deacon or a deaconess, and walked over to the baptistry through a short path among the leaves and flowers. All the candidates were dressed in white instead of somber black. The dignified and solemn manner in which the whole service was conducted appealed to my heart.

How much more impressive it would be if we dignified all our baptisms in somewhat the same manner in which this church solemnizes its service. Surely God is pleased to have all things done "decently and in order." What an impression it makes upon unbelievers when they see the care, and yet the simplicity, which we show in these services!

It has been my lot to baptize as well as to witness baptisms in the most hideous places—

watery graves which were nothing less than mudholes, or churches with platforms rearing up behind the baptistry, ugly and repelling to the better taste. People go to great expense oftentimes in arranging for weddings, and the excuse is that such an event happens "once in a lifetime," or is "the great event." Should not baptism, at which time we are married to the Lord Jesus Christ, receive just as much attention in preparing for the event? In these days we find funeral directors laying more and more stress on the point of making death appear less gruesome. Cemetery graves are covered with artificial green-grass carpets, and the walls of the excavation are often covered with white cloth. Let us enrich the baptismal service and use it as an appeal to others who look on, but who have not yet entered into the experience.

It was also my privilege to witness a baptism out in the country in Jamaica. Here, too, the candidates were all dressed in white, and the service was conducted in a spring. At the close of the baptism, while the minister stood in the water, he made an appeal to those not yet baptized, and five persons signified their intention of being baptized at a later time. Thus the baptismal font became a pulpit also. We too often fail to follow up impressions made upon minds and hearts at these public services.

The picture that accompanies this article shows the platform and baptismal scene in the North Street church in Kingston, Jamaica.



Impressive Baptismal Scene in Kingston, Jamaica

ILLUSTRATIVE DEVICES FOR TEACHING TRUTH*

By J. L. SHULER, *Instructor in Evangelism,
S. D. A. Theological Seminary*

THE use of illustrative devices constitutes an essential element in preaching and teaching God's message in an effective manner. Any minister who would arrest the attention of the multitudes, hold their interest, and forcefully impress the truth upon their minds, must make a proper use of illustrations. In "Gospel Workers" ministers who go forth to preach God's message to the cities of today are advised that if they would be successful in reaching the people, "they must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly."—Page 346. Thus the use of illustrative devices is not merely a matter of choice with the evangelist who desires success. Since he must make use of every proper means that can be devised to impress the truth, he will, therefore, bring all the powers of his mind to bear on the matter of thinking out and utilizing the most effective illustrative devices possible.

The greatest Evangelist of all time has shown the value and effectiveness of the object lesson in evangelism. See Him at Jacob's well in contact with an unsaved woman who came to draw water, and note how He used water as an object lesson, to lead her to drink of the water of life. See how He taught the necessity of the indwelling of the Holy Spirit, by the object lesson of the branch abiding in the vine. After talking to His disciples about how He would dwell in their hearts by the Holy Spirit, He pointed to a grape vine with its luscious fruit glistening in the moonlight, and said: I am the vine, ye are the branches. As the branch has no life and cannot bear fruit except it is joined to the vine, even so you cannot have any spiritual life or live right except as you abide in Me and My life flows into you by the Holy Spirit.

Throughout the entire Bible God has used object lessons to teach the truth. Two more examples will suffice. In Jeremiah 19:1-11 the prophet broke a potter's vessel into pieces to show how the Jewish nation would be broken and could not be restored. In Revelation 18:21 an angel cast a great millstone into the sea to show mankind how great Babylon will be thrown down never to rise again.

A brief object lesson, which may require only five minutes to present, may cause the hearers to see the truth on the matter under consideration. It may cause that truth to "go home" to their understanding and register in their souls with much more force than sixty

minutes of abstract reasoning, or the reading of a multiplicity of Scripture texts—though such is no substitute for clear Bible preaching. Rather, it is Scripture's indispensable adjunct. In "Gospel Workers" we again read:

"By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the word of God."—Page 355.

Picturization of Daniel 2

Let us consider how an object lesson can be used on the composite metal man of Daniel 2—that most familiar of all prophecies to Adventist evangelists. A collapsible figure of a man can be made out of plywood or beaver-board and appropriately painted according to the description of the image in this prophecy. I have a wooden figure of a man eight feet tall; yet it folds into a bundle 19 x 30 x 4 inches. When erected, it stands on a small platform of its own, and the feet are visible above the railing on the front of the speaker's platform.

The audience does not see this tall wooden man until I come to the place in my lecture where I am about to tell what the king's dream was. The wooden man is standing on his platform close to the stage wall, with his face against the wall. After I have used Daniel 2:28 to show how by means of a wonderful dream God revealed to Nebuchadnezzar what would happen in the latter days, I raise the question, "And what was the king's dream? What kind of dream would God give a man to show what would happen in the latter days? Daniel 2:31-35 will tell us."

At this point the music director brings this wooden man out to the front of the platform, to one side of the desk. I take my pointer in hand, and begin to read the description of the dream. "Thou, O king, sawest, and behold a great image." Then I point to the wooden man, which has appeared in view just at this time. I continue reading, "This image's head was of fine gold," and point to the head, which has the appearance of gold. And thus on to the end of the description of the dream.

In connection with the interpretation, I find it very effective to have a large cloth diagram, 3 x 9 feet, which drops down from a wire, alongside the man, on which the parts of the man are identified as the four kingdoms, with their respective dates.* On one line the names

*This chart may be identical with the diagram found on page 9 of the 23 lessons used in the "Bible School of Evangelism," prepared by the author of this article and obtainable at Book and Bible Houses.—EDITOR.

*Partial report of lecture given in Seminary Chapel, August 19, 1940.

of the kingdoms appear underneath the name of the particular metal used to represent that power; on a line above appear the dates which mark the period during which this power ruled the civilized world. After we have traced out the meaning of each division of the man, and have shown that the smiting of the man upon his feet represents the second advent of Jesus Christ, and that we are now living in the final division—the toes of iron and clay—we say:

“What are we coming to in this world? The only way we can know is to see where we are on God’s timetable. This man, from his head to his toes, is God’s picture of the course of this world’s history from the days of ancient Babylon to the end of time. Where are we today?”

“Not in the head of gold, for Babylon passed away in 538 B.C.” [As this is said, the head of the man is removed by the assistant.] “Not in the breast and arms of silver, for Persia passed away in 331 B.C.” [At this juncture the breast and arms are taken away. And so on, until we come to the fall of the Roman Empire in the west in 476 A.D., when the legs of iron are removed.] “Where, then, are we today? In the final division of the figure or image!”

“Down in the feet of iron and of clay,
Weak and divided, soon to pass away;
What will the next great, glorious drama be?
Christ and His coming, and eternity.”

“When you follow down the figure of a man from his head to his toes, you can go no farther. You have reached the end of the kingdom of man. That is where we are today. We have come to the final stage of this world’s history.”

Such an object lesson makes an unforgettable impression—an impression such as no chart or slide could make.

Illustrating Conditional Immortality

A small electric table lamp can be used in connection with Genesis 2:7 as a striking object lesson on the nature of man. The evangelist presses the switch on the lamp, and as the light shines forth, he says:

“What produces this light? It is produced by the flow of the electric current into the filament of the globe. The light is the resultant union of the current and the globe.” [He then switches the light off.] “Now where has the light gone? Back to the dynamo? No. It has not gone anywhere. It is simply nonexistent until we restore the union of globe and current. The electricity is here at the switch ready to make the union if I turn the switch.” [Press the switch to bring on the light.]

“As soon as we restore the union of current and globe, the light reappears. Or, we can state it in the following equation: Globe plus electric current equals light. Globe minus current equals no light, or, light gone until the union of current and globe is restored.” [As this statement is made, the light is switched on.]

“In Genesis 2:7 we learn that it was the union of the breath of life with man’s body that made man a living soul. As the light is the result of the union of the electric current with the globe, so the living soul is the result of the union of the breath of life with the body. We can likewise state it as an equation: Body plus breath of life equals living soul. As the globe minus current equals no light [switch the light off], so the body minus the breath of life at death equals dead soul; or, the soul has no conscious existence until the union of the breath of life with the body is restored at the resurrection.

“Anyone can see that since Genesis 2:7 shows that the union of the breath of life with the body

made man a living, conscious personality, separation of the breath of life from his body at death is bound to leave him an unconscious personality until the resurrection.

“God can and will bring man’s life back to him at the resurrection, as certainly as I can touch this switch and bring back the light. [The light is turned on again.] I restore the union of the globe and the electric current, and the light comes back. So at the resurrection God will restore the union of the breath of life with the body, and the dead will live again. We have an illustration of this in Luke 8: 52-55. [Tell the story recorded there.]”

All this makes a striking object lesson on the state of the dead, of the spirit’s returning unto God who gave it, and on the resurrection of the dead.

Illustrating “Smoke of Their Torment”

A candle can be used as an object lesson to illustrate how the smoke of their torment (the worshippers of the beast), ascending up forever and ever, does not preclude utter consumption in the final fires of God. The procedure is as follows. The evangelist says:

“Let us compare this scripture in Revelation 14:11 with Psalms 37:20 to learn how the wicked are to be consumed by the fires of God. The psalmist says, ‘The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.’ You will note that God says that the wicked shall be consumed into smoke, as when the fat of lambs is ignited.

“We can illustrate this figure by igniting a candle, which we will say is made from the fat of a lamb.” [Here light a small birthday candle, which will likely completely burn up in seven to ten minutes. After the candle is lighted, continue.] “The wicked shall be as the fat of lambs, into smoke shall they consume away. If you were close to this candle, you would observe that there is faint smoke going up from it. Where does this smoke go? It goes up forever and ever. We will never see it again. But will this candle burn forever? If we wait a little while, we shall find out.

“While we are waiting, let us look at some other texts.” [As the candle is being consumed, give other proof texts and thoughts on the destruction of the wicked. When the candle is completely consumed and burned up, continue.] “Where is that candle? It has gone up in smoke that is ascending forever and ever. So it will be with the wicked. God says that they will be as the fat of lambs, and into smoke shall they consume away. As the candle is wiped out of existence forever, so the wicked will be wiped out of existence forever.”

—To be concluded in December

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CENTRAL FIGURE.—It is the gem, and not its setting, that is important. But we are apt to forget to apply this simple truth to Bible study. How much toil is spent in acquiring what we call scholarship, with respect to the New Testament records, when it is personal contact with the Central Figure in these documents that counts. Dr. Louis Matthews Sweet has said of Christ’s place in history:

“Jesus belongs to history; His character, His story, His influence, are in the records, and cannot be expunged. The problem of Christ is far more searching than any nice questions in the criticism of ancient documents. It involves the meaning of all history. Any interpretation of the total reality which fails to include in its survey the Man, is certain to go astray.”—*Presbyterian*, May 2.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

☞ Brief Bible studies in the light of the original

IV. THE MEANING OF THE VEIL

By W. E. HOWELL, *Secretary to the President, General Conference*

ONE of the most touching and significant terms in the vocabulary of the sanctuary service is the word "veil," when it is rightly understood. To appreciate its meaning, one must bear in mind that sin separates the sinner from God. Like the prodigal son, he has wandered so far into the wilderness of sin that he is lost and helpless and ready to die. Should he find his way back to the Father, he would be unfit to appear in His presence, for sin and sinners cannot endure the holy glory of the infinite God. Some way of approach must be found if the transgressor is to return to the Father.

In the case of Moses, he had so far found grace in the sight of God that the Lord conversed with him "face to face, as a man speaketh unto his friend." Yet the record is that the Lord was clothed with a cloud, so that Moses might be in His presence and live. After Moses had thus conversed with the Lord in the mount, his own face so reflected the glory of God when he came down to speak with the people, that even Aaron and the rulers "were afraid to come nigh him," so fearful to the sinner did that glory appear. Moses, therefore, put a veil over his face, and called them to him, that he might talk with them face to face.

It is very clear in this instance that the purpose of the veil was to enable the people to come near to their leader, not to keep them away. Herein is the very essence of the meaning of the veil in the sanctuary service. God desired to dwell with His people; but in order to make it possible for even the high priest to approach His presence, a veil was suspended between them in the daily service, and on the Day of Atonement, when the priest went beyond the veil into the most holy place, a cloud of incense served as a veil to enable him to approach so near to the holy Shekinah in his ministry for sinners.

How unspeakable is the love of God! Not willing that any should perish because of sin, He provides a way by which the sinner may return to the bosom of the Father. Lest he be destroyed in his very return, he is veiled with the incense of grace as he draws nigh to his Deliverer.

In the symbolism of the sanctuary service, no item is more interesting and impressive than the veil, unless it be the blood. It was within the inner veil that the presence of God was manifest in such glory that it sometimes filled the sanctuary. It was before the veil that the blood of the sacrifice was sprinkled. Upon the veil, angelic figures were wrought in gorgeous colors, symbolizing the part which these heavenly messengers take in the glorious work of saving the sinner. It was before the veil that the golden altar stood on which the sweet increase of prayer was burnt.

Amazing Mystery of Godliness

But none of this could fully represent the reality in the true service of the heavenly plan for the salvation of men. When the fullness of time was come for the Lamb of God to be revealed to men, He was "made of a woman," made "manifest in the flesh," "made flesh, and dwelt [tabernacled] among us." How amazing is the "mystery of godliness"! Man lost in the wilderness of sin, and the Son of God coming down from the vaulted heights of heaven to become one of us, to lift us up to sit in heavenly places with Him! Yet even thus it was.

And how was this great condescension of being born of flesh symbolized in the earthly sanctuary?—*By the veil!* How could that be? Though it is an infinite mystery, the Scriptures attest the truth of it—this "new and living way" that He made for us was "through the veil, that is to say, His flesh." Heb. 10:20. Wondrous thought! We could not come to Him, and so He came to us! He came to us by becoming one of us, of our very flesh and bone.

Why did He take our flesh? One of the glorious reasons is that He could come closer to us in that way than in any other. In order to come so close to us, He must veil His divinity in our humanity. Our flesh that He took was His veil! The veil of the sanctuary represented His flesh—the flesh in which He came to die for us, that we might live and be "fashioned like unto His glorious body." What wonder, then, that that veil of gorgeous scarlet and purple and fine-twined linen was

curiously wrought in golden figures of cherubim and seraphim. What wonder that it occupied so central and conspicuous a place in the sanctuary. What wonder that the veil came to be used by metonymy* for the entire sanctuary, as we will show hereafter.

In harmony with the plan of these articles, the reader will want to see this wonder word "veil" in the Hebrew in which it was first written. It is *paroketh*. Its root is defined to mean *separation*; that is, standing between the sinner and God. Marvelous provision for bridging the breach—the veil, "that is to say, His flesh"—Christ manifest in the flesh, that He might unite the family of earth again to the family of heaven. It was in the flesh that He did His wonderful works and His more wonderful teaching. It was in the flesh that He learned obedience through the things that He suffered. It was in the flesh that He "offered up prayers and supplications with strong crying and tears." It was in the flesh that He "was in all points tempted like as we are," that He might become a high priest "touched with the feelings of our infirmities." Again I say, Marvelous *paroketh* (veil)—standing in the breach, healing the breach that inexorable sin hath made!

Christ's Life Symbolized by the Veil

Behold also the veil in Greek—*katapetasma*, with the root idea of a spreading, a covering. Most fittingly it touches the root meaning of the Hebrew *kaphar*, to cover—the central idea in atonement, as brought out in article one of this series. In fact, it is definitely called "the veil of the covering" in Exodus 35:12; 39:34; and 40:21, and "the covering veil" in Numbers 4:5. In the dismantling of the tabernacle for the journey, the veil was taken down and most fittingly used to cover the ark and the mercy seat. How blessed is the man whose sin is covered. How blessed is the covering of our sin by Him who was manifest in the flesh, whose life and death were symbolized in the gorgeous covering veil of the sanctuary.

With this understanding of what the veil stands for, I turn to the use of this word in the Scriptures. Its Hebrew equivalent, *paroketh*, is found twenty-three times in the Levitical books and once in Chronicles. In twenty-two of these instances it denotes specifically the inner veil, the one between the holy place and the most holy place. In two instances it is put by metonymy for the entire sanctuary. The prominence and importance of the inner veil are obvious from the numerous references

made to it in locating objects or service in the sanctuary, such as "before the veil," "without the veil," "within the veil." The last of these three is most often used, but before determining what it refers to, we must bear in mind that there were two veils in the sanctuary, one between the holy and the most holy places, and one at the door, or entrance, of the tabernacle, in the holy place. The writer of Hebrews calls the former "the second veil," and we may call the latter the first, or outer, veil. The first veil served as the door into the tabernacle, and screened the inside of the sanctuary from the gaze of the people in the court.

Before examining the two exceptional instances in what *paroketh* denotes, as mentioned above, we must note first the means of designating the entire sanctuary when that is desired. Not all the furniture and service were within the tabernacle, for a very important part was the altar of burnt offering, which was entirely outside the main structure of the tabernacle. Hence, when an all-inclusive term was needed, the Scripture uses such expressions as "the tabernacle and the altar," "the sanctuary and the altar," "the temple of God, and the altar." Sometimes these are mentioned in reverse order. This kind of expression occurs at least twenty-three times, and may be thought of as the standard way of designating the entire structure or service.

Now we come to the two instances in which *paroketh* does not denote specifically the second veil, but is used in a general sense to designate the tabernacle along with the altar in the usual way. In the first of these instances, the designation is in reverse order, but has the same meaning. It is found in Numbers 18:7. The reader will observe that the first seven verses of this chapter are describing the service of the priests in a general way. In verse 3 occurs the comprehensive expression, "the sanctuary and the altar." In verse 5, again, "the charge of the sanctuary, and the charge of the altar." In verse 7 the phrase is in reverse order, but with the same obvious meaning: "everything of the altar, and within the veil." Here "within the veil" is unquestionably used to designate the entire tabernacle along with the altar, both because of the series in which it occurs, and because the service which "thou and thy sons" were charged to keep included the entire service of the tabernacle as well as the altar.

Another text in which the veil is used to designate the entire tabernacle along with the altar is Leviticus 21:23. From verse 16 to the end of this chapter, the Lord is warning Aaron through Moses that none of his sons who have a blemish shall minister in the priest's office. Such a son would have rights in eating what was allotted to the priests, "only he shall not go in unto the veil, nor come nigh unto the altar." This was obviously in-

* A figure of speech naming a part for a whole, or naming the whole by a principal or prominent part. For example, we say "fifty head" for "fifty cattle." Metonymy and synecdoche alike involve the substitution of one idea for another closely allied to it. The technical distinction between the two is now little noted, and the tendency is to allow metonymy to do duty for both.

tended to include the entire service, with "the veil" designating the tabernacle as a whole, along with the altar.*

With these two instances in mind, we pass to the one instance in the New Testament in which the same phrase used in Numbers 18:7, "within the veil," is employed—Hebrews 6:19. "The hope set before us," is declared to be "as an anchor to the soul, . . . which entereth into that within the veil, whither the forerunner is for us entered, even Jesus." Some take the phrase "within the veil" to mean here the most holy place. But we have shown clearly that in two instances in the Old Testament—one reading "within the veil" and the other "in unto the veil"—the word "veil" is used to denote the entire tabernacle. Why not the same in this one passage in the New Testament? The setting strongly favors it. The writer is unfolding the work of the antitypical priesthood in the book of Hebrews. In this passage he is dealing with "the hope set before us." This hope is surely anchored in the entire service of the sanctuary, not in some specific phase of it.

Again, Jesus is particularly set forth in this passage as a priest after the order of Melchizedek who has entered upon the work of His priesthood after shedding His own blood on the cross. Surely His work as priest includes all the service of the sanctuary in the tabernacle not made with hands, of which He gave a true pattern in the earthly service. He has done His work at the altar of sacrifice on the cross, and now He passes "within the veil," the tabernacle in heaven, to minister the merits of that sacrifice; and there our hope is centered. "Within the veil" here, as it does in Numbers, must therefore include the entire tabernacle service.

In thus interpreting this notable passage, no violence at all is done to the fact that in entering upon His heavenly ministry Jesus began His actual work where Aaron, His type, began his—in the holy place, at the entrance to the entire tabernacle—and there the work of Jesus as our high priest began. The word "enter" is used twice in this passage, and one must enter at the place of entrance, and begin his work where the work begins.

It is pertinent to remark in this connection that there are only two texts in the Scriptures in which the distinction between the holy and the most holy place is definitely made as such. One is in Exodus 26:33, and the other is in Hebrews 9:2, 3. In all other cases, the identity of each of the two apartments must be determined by the phrasing and the context. That is how twenty-two of the places in the Old Testament in which the veil is mentioned are identified as referring to the most holy

place. It is just as true that the two other places where the veil is mentioned are equally identified by the context to refer to the entire tabernacle. It does no violence to the laws of speech to let a vital part of the whole stand for the whole—the veil for the tabernacle. The passage in Hebrews 6:19, 20 lends itself to equally clear identity from the phrasing and context as referring to the entire tabernacle—with the priestly work, of course, beginning in the holy place, true to pattern.

Only one more passage need be considered here—the notable one in Matthew, repeated in substance by Mark and Luke: "The veil of the temple was rent in twain." The phrase "the veil of the temple" undoubtedly refers to the second veil, but just as undoubtedly the rending of that veil stood for discontinuance of the entire service of the temple, thus revealing again the importance of the veil in the sanctuary service.

The great lesson from the veil is the coming of Jesus in the flesh, that He might come closer to humanity, and that the sinner might have a way to come near to God. As we live our life in the flesh, may you and I be able to say, with Paul, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me [enough to dwell in my flesh], and gave Himself for me," that I might live in Him.

A Plea for Diversified Preaching

By H. L. RUDY, *President, Central European Division, Section 2*

WHEN the apostle said that Scripture was profitable for "doctrine, for reproof, for correction, for instruction in righteousness," he implied that there should be diversified preaching in the churches. Some sermons should be doctrinal, others instructional, others exhortative, and there should be some of still other varieties.

How may a preacher achieve diversity in his preaching? There is only one answer: By checking over his sermons with the view to discovering variety. Sermons may vary in different respects. They may be short, long, poetic, ponderous, or of other classification. The particular kind of difference implied by the apostle pertains to the effect of the sermon upon the heart. The content of the sermons is to be diversified. The preacher is not always to be admonishing or instructing or hammering away at doctrines. His sermons are to appeal to the congregation differently from time to time according to the various results he wishes to obtain. As a master builder he will want to build up the minds and characters of his hearers so that his sermons will present beauty, balance, and strength.

Here is a simple test which each preacher

* A fuller treatment of this phrasing will be found in the next article, "The Meaning of the Altar."—EDITOR.

may apply to his stock of sermons. Suppose you have 150 or 200 sermons aside from your lecture notes which you use in your public lecture series. Take your regular stock of sermons (possibly including certain sermons which you give in connection with a public evangelistic effort), and divide them into groups according to various headings. Check the number of sermons you have under each particular heading. This will give you an idea of the kinds of sermons you preach. You will discover your shortage of sermons of certain types, and perhaps an excessive supply of other kinds of sermons. This will help you to ascertain which kind of sermons you preach most, and may explain the cause of certain whispering campaigns that float through your congregation from time to time.

The following classifications were recently discovered in a minister's collection of 206 sermons: Devotional, 30; doctrinal, 30; exhortative, 30; evangelistic, 20; juvenile, 16; expository, 12; instructional, 12; ministerial, 11; prophetic, 10; historical, 8; religious-political, 8; biographical, 7; inspirational, 6; consecrational, 6; missionary, 5; ceremonial (baptism, Lord's supper, marriage, etc.), 5. The fact that this particular minister is an executive may account for his shortage of ceremonial and biographical sermons. His shortage in purely inspirational sermons may be offset by the fact that he has the ability of making all his preaching inspirational. Some of these differences are difficult to ascertain by the mere sermon content. The purpose of compiling a list of this kind is primarily to serve as a basis for an individual checkup on the point of diversified preaching.

No amount of gestures or stories can change the type of sermon. Every sermon is influenced by the thought uppermost in the preacher's mind when he is preparing the sermon. If he is bent on doctrine, his sermon will be doctrinal; if he is bent on exhortation, his sermon will be exhortative. There are other kinds of sermons not given in this particular list. Perhaps if a complete list were compiled someday, and sent out to all preachers to check against, we might find better-fed sheep and lambs in our churches as the result.

Another matter on which a minister of the gospel must closely check is the danger of repeating a sermon when preaching to the same congregation. In order to avoid such unfortunate repetition, it becomes necessary to make notes on the subject presented. These notes need not necessarily be used when preaching, provided the preacher has the subject fully in mind. They serve a good purpose, however, as a record of the day's sermon, if the place and date of delivery are carefully recorded thereon. Sermon notes should be kept on regular notebook paper that lends itself to convenient filing and reference.

Potatoes are good food, but eating nothing but potatoes three times a day soon becomes tiresome, especially when many other kinds of food are available. Our congregations should be treated at least as well as we treat our stomachs. A little extra effort in applying these simple suggestions will bring greater joy and spiritual strength to the churches whose members are undernourished, and perhaps tired of a pastor who feeds them the same kind of food week after week, or of a minister who travels from church to church, and never bothers to look up what sermon he preached in each church the last time. Why not check over our sermons *now*, and discover for ourselves why our congregations do or do not care for our preaching?

When God Sings (Sermon Outline)

By F. B. JENSEN, *Pastor,
Richmond, Virginia*

TEXT: "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." Zeph. 3:17.

INTRODUCTION: The book of Zephaniah is peculiarly a prophecy of earth's closing scenes. In point of time, his message came about the time of Micah and Nahum. It just preceded Josiah's reform (621 B.C.). Historically the local message belongs to a little time of peace and quiet in Judah, a sort of lull before the storm that was soon to break on western Asia, including Palestine, with the rise of the new kingdom of Babylon. The awful judgments that fell upon the old civilizations of Assyria and Egypt when Nebuchadnezzar rose to power, swept away Jerusalem, and took the people of God into captivity, is a fit symbol of the final overthrow of the kingdoms of this world and the final triumph of the church. When our wounded and suffering world comes to its Armageddon, God will be in the midst of His people, mighty to save.

OBJECT: To stimulate a clearer conception of the unfathomable love of God and the exalted privilege of being a Christian.

THEME: The triumph of the remnant church.

- I. The certainty of salvation. Zeph. 3:17.
 1. God in the midst of His people.
 2. He is mighty to save.
 3. Truthfulness of this scripture demonstrated by millions of saints.
 4. Being demonstrated today by half a million Sabbathkeepers.
 5. This congregation is a fulfillment of the text. Isa. 26:1; "Acts of the Apostles," pp. 589, ff.
- II. The vision of God's triumphant people during latter rain.

1. Iniquity has passed from the church. Zeph. 3:13.
 2. No deception practiced by the people of God.
 3. Courage has conquered the spirit of fear.
 4. The transcendent fruits of the Spirit are manifest.
 5. The remnant have overcome the evil one. "The Desire of Ages," pp. 671, ff.; "Early Writings," pp. 269, ff.
- III. Contrast between ungrateful sinner and redeemed.
1. While the remnant were making preparation for the latter rain, the sinner refused the pleading of the Spirit. Zeph. 3:7.
 2. There comes to the sinner a time of extreme bitterness. Zeph. 1:14.
 3. He is seized with a blinding fear. Rev. 18:14-20; Luke 21:26.
 4. The rebellious spirit suffers utter defeat. Rev. 17:14.
 5. Those who have heard and rejected salvation face a time of mental torment and hysteria. Rev. 6:14; Dan. 12:1; Isa. 24:17; "The Great Controversy," pp. 620, ff.; "Early Writings," pp. 281, ff.
- IV. When complete and final victory comes to the remnant church during the midnight hour of the world's defeat, God sings.
1. The extraordinary condition of the church during the final battle is most heartening to the Christian. Zeph. 3:15.
 2. God bids the church sing in this glorious hour of victory, even though the world around us is staggering in confusion. Zeph. 3:14, 15; 1:14-18. "Early Writings," p. 272.
 3. God's pattern of courage for this overwhelming hour is best seen in Paul and Silas under similar circumstances. Acts 16:19-26.
 4. The prophet Zephaniah sees the church passing through the closing scenes of the reign of sin, the penumbra of Christianity—that line where light fades away and the shadows begin. Then he sees the church triumphant after probation closes, and the lost Paradise restored. Zeph. 3:9.
 5. The church redeemed stands before the throne of God, enraptured as they listen to the eternal Father sing His song of unspeakable love.
 - a. The privilege of hearing the masters sing today is unsurpassing joy to many. But what an exalted privilege shall be ours in a few more years to hear Jehovah sing!
 - b. Our text (Zeph. 3:17) sets forth the eternal truth that God is mighty to save, and that He greatly rejoices over our salvation.
 - c. To contemplate that hour melts the human heart with gratitude. Zeph. 3:17; "Steps to Christ," pp. 125, ff.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Faithfulness in Reporting

By T. J. MICHAEL, *Secretary-Treasurer,
Central European Division, Section II*

THE title of this article may suggest to some that I am planning to admonish our workers in general, and our missionaries in particular, to be more cooperative in providing for a constant flow of reports of progress for use in promotion work in the homeland. I believe there is need for such admonition, but that is not my purpose at present.

Let me introduce my burden by relating an actual personal experience. At a certain camp meeting I talked on missions. I described to the congregation the situation in a field with a population of about fifty million, where we have worked for almost half a century with practically no results. I emphasized the thought of our great unfinished task, suggesting that this should be a mighty challenge to God's people today. The conference president was present, and at the close of the meeting he told me what he thought of my effort! "I have never heard a more discouraging picture presented to our people. They need to be encouraged. It is evidence of providential progress which stimulates their interest in, and their giving for, missions."

I apologized for disappointing him, explaining that I thought our people would appreciate knowing the facts. The next day the president approached me again, this time to explain that apparently he had been mistaken! Several persons had been to him, expressing amazement that we had mission fields where so little had been accomplished. They said, "It is evident that we must lift harder and do still more to finish the work in those lands." On the following Sabbath, the offering was the largest ever received in that conference, an evidence that the true facts, when presented, had not tended to dry out the flow of mission funds.

The writer of a new book on missions confesses that in a large measure he lost confidence in missions because of the apparent exaggeration and insincerity he observed in the reports of progress given by missionaries and others. Truly the accomplishments of our own movement in many mission lands are spectacular, and they justify that expression which has often been used—"the miracle of modern missions." God has indeed wrought marvelously through this people, and "the half has never yet been told" of the wonderful experiences met by our missionaries and people;

but those who have been following the editorials by Elder Lee in the *Review and Herald*, entitled, "Look on the Fields," will have observed the large areas described as "Entered but Not Developed," and the enormous black patches indicated as "Unentered Territory."

Confronting this people today there is a tremendous unfinished task, a task that is utterly impossible of accomplishment by human means alone. There are thrilling, marvelous stories of progress to be told, but is there not a danger that when we dwell only on spectacular progress in certain places, our people may be lulled into a sense of security and satisfaction? A false sense of satisfaction is one of the outstanding characteristics of the Laodicean church. We should do everything we can to deliver our people from drifting into a false and unjustifiable satisfaction where the accomplishment of our task is concerned.

This work *shall* be finished, we know. But the finishing will call for increasing effort and sacrifice on the part of God's people. The Lord says, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice."

Let us thank God for the wonderful, spectacular results which the willing sacrifices of our people through the years have made possible. Let us continue to encourage and thrill their hearts by presenting to them every true evidence of progress which we possess. But let us not neglect to keep continually before our believers the shaded and black portions on the world map! We need to be faithful and true in keeping before our people the progress of our endeavor to preach this gospel of the kingdom in all the world in this generation, and in it all let us be accurate.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

Congregational Singing—No. 1

By DONALD F. HAYNES, *Pastor,*
Jackson, Tennessee

THE congregational hymn is an effective worship channel for the individual only as he takes a definite part in it by singing. It is often the sole opportunity he has in the whole worship service to join audibly in the expression of love, praise, and thanksgiving to God. This article constitutes an attempt to find the reasons for the withdrawal of the individual from the congregational hymn. On learning those reasons we shall endeavor to offer a few suggestions for the improvement of the worship values of the hymn to the individual worshiper.

1. LACK OF UNDERSTANDING.—We would list as number one among the reasons for the nonparticipation of the individual in the congregational hymn, the lack of understanding by our church leaders and officers regarding the importance of music in divine worship. This is displayed in several different ways. We list them as follows:

a. The inclusion of hymns in our hymnals which are secular in their origin, and hymns which, although written ostensibly to serve a sacred purpose, are characterized by a toe-agitating rhythm.

b. The habit into which some leaders have fallen of choosing their hymns carelessly, without any real study of the opportunity to have the sermon and the song work together side by side in the accomplishment of one purpose.

c. The careless way in which hymns are many times announced.

d. The example of some leaders, who, after inviting the people to stand for the singing of the hymn, themselves sit in their places on the platform. If there are further items to be planned for in the service, the time of the congregational hymn is looked upon by some as a good time to transact that business. The impression is unconsciously given by some that to sing in the congregational hymn is really beneath their dignity.

All these things work for inattention. Closer examination of these causes leads us to other observations.

We have all been forced witnesses to the spectacle of a leader hastily seizing a songbook and looking for a singable (not necessarily a suitable) hymn, and then hurrying into the pulpit and announcing, in an equally thoughtless way, "Number 32," or whatever the number may chance to be. At other times we have witnessed the lack of appreciation of the rightful place of music in the service of worship by the way a musical number is announced. At the proper moment someone on the platform rises, looks around uncertainly, and says, "I understand that some special music has been arranged," and promptly sits down as if to escape the indignation of the assembled congregation. Or he may stand and say, "We will now have a duet," or simply, "A quartet will sing."

All this is not only discouraging to those who have spent much time in preparing the musical number, but is also helping the audience to assume a merely tolerant attitude toward the efforts of the vocalist, instrumentalist, or group, whereas an influence might have been exerted to make the music a definite act of worship for everyone present.

2. FAILURE TO INTRODUCE NEW NUMBERS.—As reason number two for lack of participation in church music we would suggest the total absence in some churches of an effort

to keep this part of the service fresh and new by introducing numbers now and then from the vast heritage of the less familiar hymns. We are content, it seems, to go on year after year using the same melodies over and over again, excusing this lack of initiative with the oft-repeated objection, "But the people do not know that hymn." And there it stands for another period of months.

3. CONGREGATION NOT TRAINED.—As reason number three we would mention the lack of definite training of the congregation in the handling of their parts of the service. When the choir is to learn a new anthem, hours are spent in practicing, with the result that eventually the anthem is mastered. When the audience is to learn a new hymn, too often they merely sing along down through the listed stanzas. The result is that many people are prejudiced against the hymn because of its being sung so poorly. The next time that hymn is announced, it will have to surmount this obstacle, in addition to its newness.

4. TOO MANY INTERRUPTIONS.—Finally, reason number four resolves itself about our willingness to go on indefinitely allowing interruptions that sometimes mar the service of music, such as ushering the tardy spoilers of the service to their seats during a music number, allowing babies to continue to cry, permitting children to talk, the opening or closing of windows by ushers or deacons, walking about by church officers, conversation on the part of the deacons or those sitting on the rostrum. We would not think of doing these things during prayer. But they have become common during the musical part of the service.

Now, as we address ourselves to the solution of these problems, we recognize at once the difficulty of our task. There are two positions which we must reconcile. One is that the worshiper goes to church primarily to hear the sermon, and all else is mere adornment. The other extreme is that of the professional musician—that the music in the service is really that which makes it of value to the worshiper.

Here, then, are two widely divergent views concerning the purpose of public worship. One is that people come together in church to pray. The other is that they assemble for the purpose of being edified by the music. To these may be added a third, which, rightfully, should have the predominance, that people come together to be blessed by the ministry of the Word. Only as we are able to blend these three purposes into one, shall we be able to make the worship service really efficacious in drawing souls into the fellowship of God.

In the concluding portion of this article, we give consideration to how these obstacles to congregational singing may be eliminated, and how we may secure fuller participation in this important part of the church service.

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

Mobilize, the Spirit of the Hour

By M. BERTHA DAVIS, *Bible Worker*,
Southeastern California Conference

ALL the world is mobilizing. To mobilize is the spirit of the hour. There is a reason, as we note from the following:

"Everything in the world is in agitation. The signs of the times are ominous. . . . The crisis is stealing gradually upon us."—*"The Desire of Ages,"* pp. 635, 636. "Events are changing to bring about the day of God, which hasteth greatly."—*"Testimonies,"* Vol. VI, p. 14. "The conditions of things in the world show that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future."—*Id.*, Vol. IX, p. 11.

Satan, too, is mobilizing. He "is putting forth desperate efforts to ensnare the world. . . . In every city his agencies are busily organizing into parties those who are opposed to the law of God."—*"Acts of the Apostles,"* p. 219. (See also "Testimonies," Vol. I, p. 263.) The only hope for the church is to mobilize:

"Let the gospel message ring through our churches, summoning them to universal action."—*Id.*, Vol. VII, p. 14. "Let us arouse! The battle is raging. Truth and error are nearing their final conflict."—*Review and Herald*, March 13, 1888. "Every member of the church should be instructed in a regular system of labor."—*"Testimonies,"* Vol. V, p. 308.

The only hope for the individual is to mobilize every talent, every capability, and every possibility for service. (See "Christ's Object Lessons," p. 363.) Mobilization is the alpha and omega of expression today.

Bible workers, "How readest thou?" "My . . . sisters, are you among those who, having eyes, see not, and having ears, hear not? . . . Time is short, and our forces must be organized to do a *larger* work. Laborers are needed who comprehend the greatness of the work. . . . The time demands greater efficiency. . . . Oh, I am so full of this subject that I cry to God, 'Raise up and send forth messengers filled with a sense of their responsibility.'"—*Id.*, Vol. IX, p. 27. If these testimonies of Jesus do not stir the Bible worker to stand in her lot and place and consider her responsibility to do a larger work in mobilizing the members of the church, what could?

In considering the Bible worker's responsibility in God's work for the hour, we must consider the *time*, the *need*, the *opportunity*.

THE TIME.—"If there ever was a crisis, it is now."—*Id.*, Vol. VI, p. 16. "We are standing on the threshold of the crisis of the ages."—*"Prophets and Kings,"* p. 278. "We are

now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed."—*Thoughts From the Mount of Blessing*, p. 175.

THE NEED.—"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action."—*Testimonies*, Vol. V, pp. 713, 714. (See also Vol. IX, pp. 47, 32; "Gospel Workers," p. 352.)

THE OPPORTUNITY.—"God expects His church to discipline and fit [mobilize] its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents."—*Id.*, Vol. VI, pp. 431, 432. "It is by education and practice that persons are to be qualified to meet any emergency which may arise; and wise planning [mobilization] is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility."—*Id.*, Vol. IX, p. 221. (See also page 119.)

Lay preachers have been mobilized to help finish the work. But how about woman lay members? Do we not need to mobilize them also?

"Women as well as men . . . can take their place in the work at this crisis, and the Lord will work through them. If they are imbued with the sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. . . . Their work is needed."—*Id.*, p. 128. "Christian women are called for."—*Review and Herald*, Dec. 19, 1878. "Women of firm principle and decided character are needed."—*Idem.* "If there were twenty women where there is one, who would make this holy mission their cherished work, we should see many more converted to the truth."—*Id.*, Jan. 2, 1879. "Women who can work are needed now."—*Idem.* "Hundreds of our sisters might be at work today if they would."—*Id.*, Dec. 12, 1878.

Bible workers have a responsibility in mobilizing the church members that cannot be assigned to any other class of workers.

"The work of God in this earth can never be finished until the . . . women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, Vol. IX, p. 117. "Many would be willing to work if they were taught how to begin. They need to be instructed. . . . There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example."—*Ministry of Healing*, p. 149.

This testimony points the index finger to the Bible worker. It is our responsibility to train lay Bible workers. They are needed to go into a field to work and to get the vision of mobilizing the women of the church into a

training class where they can be not only taught, but organized into "a regular system of labor." The Bible worker should lead the way in working among the people, the others learning from her example. The lay women of the church should get "education and practice" to qualify them to meet any emergency which may arise. The Bible worker should plan wisely to place each one in her sphere, so that she may obtain an experience that will fit her to bear responsibility.

Such a Bible worker will not be weighed in the balance and found wanting. "Those who labor in visiting the churches should give the . . . sisters instruction in practical methods of doing missionary work."—*Testimonies*, Vol. IX, p. 117. As a result of this training, the servant of the Lord in vision saw hundreds and thousands of such lay women going from home to home, visiting families and opening before them the word of God. Doors were thrown open to the proclamation of the truth on every side. (See *Id.*, p. 126.)

From personal experience I can say that a Bible worker's efforts directed into this channel will produce one hundredfold greater results than can be accomplished in any other way. The public effort will soon be a thing of the past, and so will the Bible worker who does not get a vision of the responsibility of her part in mobilizing the women in the church to enlarge the place of [her] tent, to lengthen [her] cords and strengthen [her] stakes. "Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ."



The Life Supreme

By ROBERT HARE

LORD, make my life a hymn of praise,
No thornless paths I ask,
But just a courage firm and true,
Fitted to every task.
Direct whatever winds may blow,
Control when trials come,
So every passing day will lead
To life's eternal home.

Should suns go down in darkened night,
And moons eclipsing die,
What matters, since a God of love
Forever rules on high.
His promise rings across the years,
The promise offered thee—
"Bread shall be given, thy water sure"—
To love's eternity.

Lord, make my life a hymn of praise
Triumphant in its strain,
That drooping spirits may rejoice,
And, hearing, smile again.
Then let the promise of Thy love,
With heavenly purpose blent,
Inspire each passion of my soul,
And fill with sweet content.



THE MINISTERIAL CALL AND CALLING—No. 1

TO be truly called to the ministry of our Lord Jesus Christ, to be chosen as a spokesman for the living God, to be appointed an ambassador by the Most High, a messenger of reconciliation to a revolted world, is indeed the greatest privilege and the highest honor ever conferred upon mortal man. Such a call is divine in its origin, not human. It is from God, not from man. *The true minister is chosen, called, and sent of God.* The work of the ministry is the most important, sacred, and vital of all the work in the world, for it has to do with eternal realities. It relates to character transformation. It has to do with personal redemption. It pertains to this life and the present world only as they relate to the future life and the world to come.

Many have too tame and conventional a way of thinking of this heavenly vocation. We need to penetrate to its great heart and authority. When Andrew Jackson became President of the United States, he was overwhelmed with office seekers. One was a minister. When President Jackson learned this, he said, "Go home, my dear man, and preach, for I have no office so high as that." What a stinging and merited rebuke!

In the reaction from sacerdotalism, and the papal idea of priesthood, Protestantism has tended to swing to the other extreme, and in the eyes of many, the ministry of God has been degraded from a divine vocation to a mere profession. In the concept of not a few, the minister is to be hired and dismissed at will. We need to return to that sublime conception of the minister as the appointed ambassador of God, the steward of the mysteries of God, accountable to God, and bound to declare the whole counsel of God, whether men hear or whether they forbear.

Men choose the worldly professions, such as law, medicine, teaching, business, the arts or sciences; but one does not of himself choose the ministry. Into this office no man may rightfully enter unbidden. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5:4. Aaron was duly called and accredited to his priestly office. "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." Ex. 28:1. Similarly, one does not look over the

offerings of the various professions with a careful eye of appraisal, and then select this from among others in accordance with his fancy. It is not a pursuit to be chosen from among many equally open and honorable lines of endeavor, but one accepted upon the persuasion and conviction of a direct call to this sacred office.

A man so called, chosen, and sent has but one aim and object in life—to rescue souls, and to build them up in Christ. He does not enter the gospel ministry to make a living, but to live a life. He is not actuated by prospects of profit and loss, but by the impetus of love and service. He recognizes his to be a divine calling and vocation. There is a fundamental difference between a business and the ministerial calling. In a business, one tries to get the most out of life; in the ministry, to put the most into life. In a business, one seeks to get all the money he can; in the ministry, to do all the good he can. Business is founded on dividends; the ministerial calling is based on service. Many find their business, but miss their calling. Verily, preaching is a poor *business*, but a most sublime *calling*.

The true minister holds a divine commission; he is animated by a divine purpose; he accomplishes divine results, and is dependent upon the divine Spirit therefor. The ministry is not a business or a profession in the sense in which law and medicine are. The worldly professions deal with the things of time; the ministry, with the things of eternity. The ministry centers about that which money cannot buy and death and the grave cannot destroy. And it pays dividends in a joy that is unapproached in any other form of service to God or man. It is unmatched in its possibilities, unparalleled in its opportunities, and unequalled in enduring results. Really, the "work" of the ministry is not work at all. It is a holy passion, consuming, overwhelming, sublime. It was that passion that made Paul, Luther, Knox, Whitefield, and Wesley what they were. Such a man is the mouthpiece of God to the people, their spiritual guardian, the watchman on the walls of Zion. Chosen of God, sealed with the blood of consecration, he stands in a position that is both awful and sublime—awful in its responsibility, and sublime in its privileges and noble dignity.

The man who enters or continues in the ministry should be vividly conscious of a di-

vine summons before him—that he is indeed called of God. He should be wholly possessed by a *divine conviction within him*, wrought by the Spirit of God, that he is under bonds to preach for God. And he should have the dynamic consciousness of a *divine commission behind him*—that he is “a man sent from God.” He should enter and abide in the ministry only under the profound belief that this and no other form of Christian service can satisfy either God or his own conscience. He rests under the continual conviction that he did not choose the office, but that God chose him for the office.

The reflex effect of *such a call to such a calling* upon a minister's character and efficiency is unavoidably profound. It is bound to spiritualize all his activities and uplift his whole life. If a man is thus possessed by the deep conviction that he is *appointed of God* in a way in which men are called to no other pursuit, then once and forever it is to him a sacred calling, a divine work, not to be prosecuted except with absolute consecration and fidelity, and never to be secularized or made subservient to selfish ambitions or interests.

Again and again Paul states succinctly the certainty of the divine origin and nature of his call to the ministry. Hear him: “Paul, a servant of Jesus Christ, *called to be an apostle, separated unto the gospel of God*” (Rom. 1:1); “Paul, called to be an apostle of Jesus Christ *through the will of God*” (1 Cor. 1:1; also 2 Cor. 1:1; Eph. 1:1; Col. 1:1; 2 Tim. 1:1); “Paul, an apostle, *(not of men, neither by man, but by Jesus Christ, and God the Father)*” (Gal. 1:1); “I thank Christ Jesus our Lord, who hath enabled me, . . . *putting me into the ministry*” (1 Tim. 1:12); “whereof I am made a minister, *according to the dispensation of God which is given to me for you, to fulfill the word of God.*” Col. 1:25.

A profound conviction that one is God's own chosen servant, through whom He speaks, is imperative for the successful minister of God. Nothing else will sustain a man amid hours of disappointment, apparent failure, hardship, misunderstanding, or deferred hopes. Nothing else will so empower to heroic effort and nerve to fruitful toil. Such is not mere enthusiasm or effervescent emotion, but a solemn conviction rooted in substantial evidence. And a ministry of growing power must be a ministry of growing conviction over the divine origin and validity of one's great call and commission. Valuable as is the initial call, it will never suffice to continue as a mere memory. It must be a daily, living, virile reality.

Every minister of God is entitled to clear, convincing evidence of his call. Even Christ did not begin His public ministry until visibly pointed out by the Father at the time of His baptism. As before asserted, the *mode* of the

call differs, but not the *fact*. God is sovereign, and He appoints His representatives to please Himself, irrespective of human plans and expectations. Sometimes it is in one way, and sometimes in another. After all, the *manner* is nothing, but the *surety* of the call is everything.

One day during the Boer War, just as a certain train was starting from Waterloo Station, London, a fine-looking young man entered the railway coach and seated himself, saying simply, “I'm called.” He was evidently a fireman, or stoker, for the marks of soot were still upon him. He fell asleep. Later he awoke and again exclaimed, “I'm called.” Then he explained that he was called to join his regiment at Aldershot immediately. He was obeying the call of his king. Now the divine call to the ministry may not be so simple in its summons. But God works in ways and by processes that can be analyzed and understood to the satisfaction of any honest mind.

The ministerial call consists essentially in such an impress of the divine will upon a man as produces the conviction that it is both his privilege and his imperative duty to devote his life to the Christian ministry. The *method* by which God creates this conviction in the human soul may be unexplainable, but the *result* is sure. A real call is capable of vindication in the court of reason and before the bar of conscience and common sense.

What, then, are the basic evidences of the divine call and commission as revealed in the Word? Reduced to their underlying principles, we find four:

1. *An inner conviction, wrought in varying ways by the Holy Spirit.*
2. *An outward convergence of providential circumstances.*
3. *The approving judgment and ordaining action of the church.*
4. *The witness of fruit from one's labors.*

—To be concluded in December



¶ ONE of the very real obstacles to correction of a minor historical or other point is simple pride of name and reputation—for acknowledgment would involve correction of some point upon which a person has spoken out with positiveness, but without the full facts, or sufficient investigation. To acknowledge a faulty assertion would involve “losing face.” And so, pride or “honor” gains the day over historical honesty. But one factual truth is worth a hundred traditional assertions. And he who willingly or knowingly perpetuates an error has taken a step in violation of truth which, if persisted in, opens the door for the personal questioning and rejection of all truth. We must keep mind and conscience clear in all matters, both for our own soul's sake and for the sake of others.

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

ADVANCING UNDER DIFFICULTY IN EUROPE

By E. R. COLSON, *Treasurer of the Northern European Division*

WE are living in serious, momentous days. Even men of the world, who think little of eternal and religious themes, realize and believe this. Great changes and events take place rapidly. Nations and countries lose their independence overnight, or before breakfast. Destruction reigns on every hand. The Spirit of prophecy says that the final movements will be rapid ones. This will be true not only in the social and political worlds, but also in the religious realm. At a time like this, our leaders and people need to be alert, watching and praying, so that they be not overtaken unawares.

Satan uses every means within his power to disrupt and disorganize our work, and he is well acquainted with the most effective means. He knows, as it is also our privilege to know, that external influences and powers are not to be feared by God's people so much as are those that come from within our organization. War, government restrictions, intolerance, persecution, famine, pestilence, and kindred disturbances may hinder the work to some degree and in certain respects, but if our leaders and members are loyal and true to the principles of our movement, our work will become stronger in spite of all external opposition.

I fear that some may be deceived into thinking that normal times will soon return again, and that our work in the near future can be carried on as hitherto. Normal times may return to certain sections of the world again, but other large sections may never see them again. Great revolutionary tendencies have taken place in nearly every realm of thought and practice. Times will never again be what they have been. The Spirit of prophecy bears this out.

Old standards of government, principles, and security are being replaced, or have been replaced, by new ones. The Lord has told us that as the end nears, travel from place to place will become more and more difficult. We have experienced this during the past year. It is getting next to impossible for our world leaders to contact many countries even by letter, to say nothing of making personal visits in these fields. Letters are censored and many times lost in passage. Telegrams and telephonic messages are tapped, censored, controlled, and even prohibited.

Before the war of 1914-18, passports were

used very little. Visas were still more infrequent. Even a year ago there were six or seven countries in Europe that did not require a visa. But conditions have now greatly changed.

In December of last year, before leaving England to visit the Scandinavian and Baltic countries, Elder W. E. Read and I needed to secure four or five different permits, each of which required from two to four weeks. A valid passport was, of course, necessary, and this was not the easiest thing to secure for an American. A valid visa for each country was also necessary, and most of the authorities required guaranties that visitors would not be stranded within their borders. These papers are often impossible to get. No country in these uncertain days wants to guarantee anyone passage after two or three months' time. As I had lived in Sweden a number of years, I was able to secure a visa for that country, valid for two months and for several trips, which greatly facilitated my traveling over there.

At another time, we had to get exit permits in order to leave England. I understand that now such a permit is nearly impossible to secure. No country wants either its own subjects or others to leave its shores with valuable information that might be available for a hostile power. Then again we needed a permit to take documents along, such as letters, sermon notes, statistics, and balance sheets. Photographs and pictures were absolutely prohibited. Lastly, we needed a permit for the export of traveling money.

After having secured these permits, one's troubles were not over. No traveling bureau is able to give definite information in regard to the time of departure of boats. If this were given, it might come to the knowledge of the enemy, and thus result in the loss of life and property. Boats leave whenever they have enough cargo, and weather and conditions permit. One might be compelled to spend several weeks at a hotel near the port of embarkation, waiting for a boat to leave. These traveling difficulties prevailed during the past winter. At the present time, travel in large sections of Europe is utterly out of the question. It is next to impossible to get passports, exit permits, or visas, and it is

—Please turn to page 26

At the close of 1939, the work of Seventh-day Adventists was conducted in 404 countries, islands, and island groups, by 28,900 evangelistic and institutional laborers, who were using 820 languages and modes of speech in their work. This is an increase of 54 languages during 1939. During the last four years the net increase in languages has been as follows: In 1936, 71 new languages were added; in 1937, 65; in 1938, 52; in 1939, 54; or a total of 242 during the last four years. One new language was added every six days during that period. Literature is now printed in 199 languages.

The membership of the 8,761 churches throughout the world at the close of 1939 stood at 486,670, a net increase during the year of 16,719, or a gain of 3.56 per cent. Since the figures presented at the 1936 General Conference session, 63,702 members have been added, or an increase of 15.06 per cent.

NET GAIN IN MEMBERSHIP.—The gross gain in membership was as follows: by baptisms, 35,295; by profession of faith, 4,060—a gross gain of 39,355. The net gain was 16,719. There were 5,840 deaths, leaving apostatized and missing, 16,796. Putting these figures on a percentage basis, we have the following: for every gross gain of 100 in membership, 42 remained steadfast, 43 apostatized, and 15 died. In other words, we retained 42 out of every 100; 58 either apostatized or died. The net gains, deaths, and apostasies may be indicated thus:

	Weekly	Daily
Net gain	321	46
Deaths	112	16
Apostasies	323	46
TOTAL GROSS GAIN	756	108

These figures are practically the same as for 1938. I ask you to think seriously of the 46 who are passing out of our ranks every day, going they know not where, passing beyond the influence of this movement, and at such a time as this, when our work is rapidly closing. Is there anything we can do to prevent this large drift to the world? Our loss every week is equivalent to about five average-size churches. The loss is so imperceptible, so insidious, that nothing is done about it. If it were the loss of one entire church, something would be done about it. But this imperceptible loss is revealed only in the reports of our church clerks at the end of the year.

There are now 69 union conferences, 136 local conferences, 315 missions, and 518 institutions, with which 28,900 evangelistic and institutional laborers are connected. In North America there are 10,608 laborers, and outside

HIGH LIGHTS OF STATISTICS

By H. E. ROGERS, *Statistical Secretary*

this country there are 18,292, the percentage relation for North America standing at 36.71; outside, at 63.29. The total laborers for 1939 constitutes one laborer for every 16.84 church members. This, however, does not take into account many hundreds of lay workers who are doing efficient work in behalf of this cause.

The net gain in church membership of 16,719 during 1939 is an average of 321 every week, or 46 every day, during the year. Total contributions received during 1939 amounted to \$13,499,973.10, averaging \$259,614.87 each week, or \$36,986.22 every day, during the year. Total contributions for all lines of evangelistic work received during the 77 years since the organization of the General Conference in 1863 to the close of 1939, have amounted to the sum of \$279,595,710.51, of which 55.51 per cent has been for tithes, 29.35 per cent for foreign missions, and 15.14 per cent for home missions.

TOTAL FUNDS: The total funds received during 1939 were the largest amount ever contributed in any year since this movement started. It was larger than the amount contributed in 1938 by \$493,235.04, or a 3.79 per cent increase. The tithe increased by \$351,100.72, or 4.82 per cent; foreign mission funds increased by \$64,511.51, or 1.77 per cent; home mission funds increased by \$77,622.81, or 3.72 per cent. It will be readily apparent that giving to foreign missions has not increased at the same rate at which other funds have increased.

SEVENTH-DAY ADVENTIST DENOMINATION—GENERAL

	1910	1915	
Countries	83	92	
Total Languages—oral and printed...	71	135	
Languages in Which Published	67	89	
Value of One Copy of Each Publication	\$525.00	\$640.00	\$8
Churches	2,769	3,876	
Membership	90,808	136,879	18
Evangelistic Workers	4,346	5,226	
Institutional Workers	3,918	4,250	
Total Workers	8,264	9,476	1
Tithes	\$1,238,689.65	\$1,968,168.26	\$7,195.4
Foreign Missions Offerings	458,943.70	872,666.84	3,251.5
Home Missions Offerings	422,926.93	566,468.07	1,407.3
Total Tithes and Offerings	2,228,767.52	3,407,298.17	11,854.4
Accumulative Total—five years	9,078,053.79	14,429,797.68	36,327.3
Church Buildings	1,256	1,531	
Value of Church Buildings	\$1,721,178.85	\$2,246,517.98	\$4,444.0
Seating Capacity of Church Buildings	201,121	241,688	27
Primary Schools	594	692	
Advanced Schools	86	67	
Total Enrollment—all schools	20,526	21,086	3
Value of Advanced Schools	\$1,940,193.15	\$2,222,058.68	\$4,922.9
Total Institutions	188	147	
Value of Institutions	\$5,937,305.56	\$7,296,183.59	\$14,277.0
Denominational Investment	10,086,245.27	14,256,615.45	30,699.4
Denominational Income	...	7,000,000.00	27,249.5
Number of Sabbath Schools	4,151	5,225	
Membership	101,161	147,784	19

Grand Total Tithes and Offerings since 1863

Grand Total Book and Periodical Sales since 1863

(a) Including islands and island groups.

ICAL REPORT FOR 1939

ary of the General Conference

Let us note this decreased rate in mission giving for a moment, by comparing foreign mission funds with tithe receipts. The tithe for North America for the last nine years has amounted to an annual average of \$24.73 per capita, while for the preceding nine years, from 1922-30 inclusive, the average was \$36.19. Or, the amount given during the last nine years was only 68.33 per cent of the tithe given during the preceding nine years.

What has occurred in foreign mission funds from North America during the same time? The weekly rate of per capita giving to foreign missions from 1931-39 has been 27.2 cents; for the preceding nine years, or from 1922-30, the rate was 45.3 cents, or for the last nine years the weekly per capita was only 60.04 per cent of the amount given during the preceding nine years. This is a difference between the two funds during the eighteen years—compared in two nine-year periods—of 8.29 per cent, or a lack of more than \$300,000 a year of foreign mission funds in keeping pace with the lowered rate of tithe receipts during what may be called depression years.

The need for liberal giving for foreign missions just now is further accentuated by the fact that in some countries at the present time money cannot be sent outside their boundaries, and countries that once supported large mission fields are now helpless to render support. These fields can now look only to North America for help in carrying on their work.

LABORERS: The total evangelistic and insti-

tutional laborers for 1939 was 28,900: evangelistic laborers, 13,257; institutional, 15,643. In North America there were 10,608 workers, and outside this country, 18,292. This is an increase of 816 during the year.

DEPARTMENTAL ITEMS.—There were 79 publishing houses and branches in 1939, and the value of literature sold during the year was \$4,532,743.77. There were 321 periodicals issued, and the value of one copy each of the 8,998 pieces of literature prepared in the 199 languages amounts to \$2,570.15. The total value of literature sold during the seventy-seven years since 1863 to the close of 1939 has been \$122,737,422.17.

There were 14,010 Sabbath schools in operation, having a membership of 611,123. The contributions from this department are a great help in carrying on foreign mission work. In 1939 they amounted to \$1,718,204.93, or a grand total since the department began its work, in 1878, of \$37,370,655.57.

There were 6,512 local societies functioning, having 140,826 members at the close of the year 1939, who contributed \$174,274.10 during the year.

The denominational investment at the close of 1938, according to the latest available figure, was \$60,348,878.04. This sum includes the investments of all conferences, associations, and institutions of every kind and nature, as well as all church buildings and church school buildings—a total of 7,563 units for 1938.

A complete list of institutions, showing the main features of their work, is given in the table. There is also shown the total contribution for various purposes since the organization of this work to the present time. Following this are shown some important dates in connection with the development of this work, concluding with a condensed table containing the main features of our statistical and financial tables which show the growth of our work by five-year periods from 1910 to the present time. This table will be helpful to anyone who desires the information there shown.

Resume of Leading Features

There are 531 conferences and missions, employing 4,092 ordained and licensed ministers, with 5,760 missionary licentiates and office workers assisting in evangelistic lines of work. The 2,763 primary and advanced schools employ 6,240 teachers, and have an enrollment of 116,706 students, with 1,330 entering some line of denominational work at the close of the school year. The 158 sanitariums and treatment rooms employed 6,734 physicians, nurses, and others in the care and treatment of sick, expended \$368,000 in charity work during the year, and had a capacity of

AL SUMMARY—STATISTICAL AND FINANCIAL

1920	1925	1930	1935	1939
108	124	141	(a) 353	(a) 404
175	252	417	578	820
99	128	146	171	199
77.74	\$1,714.23	\$1,814.73	\$2,146.76	\$2,570.15
4,541	5,629	6,741	8,026	8,761
5,450	250,988	314,253	422,968	486,670
6,955	9,230	10,988	12,185	13,257
6,126	8,239	10,473	13,000	15,643
3,081	17,469	21,461	25,185	28,900
33.04	\$5,909,496.99	\$6,230,362.04	\$5,743,281.80	\$7,631,829.39
50.01	3,520,347.95	4,020,398.21	3,150,404.29	3,701,109.16
31.18	1,665,502.37	1,861,849.29	1,599,448.13	2,167,034.55
74.23	11,095,347.31	12,112,609.54	10,493,134.22	13,499,973.10
50.13	47,462,608.56	60,602,487.69	49,320,200.97	50,729,870.23
1,717	2,277	2,768	3,571	4,254
12.65	\$6,943,258.18	\$9,265,740.76	\$10,902,171.08	\$10,690,027.27
1,121	380,589	456,979	564,524	656,734
928	1,413	1,977	2,357	2,511
97	148	201	208	252
1,095	67,461	93,181	108,200	116,706
3.19	\$7,072,445.90	\$8,405,551.80	\$8,581,153.41	\$9,925,837.07
183	266	399	446	518
8.97	\$19,300,823.14	\$22,059,602.56	\$23,899,187.87	\$23,761,275.22
1.49	45,648,299.24	54,115,482.55	57,745,120.18	62,128,579.07
3.05	36,865,275.14	51,862,082.71	35,795,976.48	42,240,603.73
1,151	7,957	9,966	12,530	14,010
653	287,752	382,743	519,990	611,123
				\$279,595,710.51
				\$122,737,422.17

739,324 patients treated. The 29 food companies employed 1,345 persons. Connected with the 79 publishing houses are 1,324 workers engaged in producing denominational literature, and 3,405 in its circulation, a total of 4,729 persons engaged in producing and selling denominational literature, which, during 1939, amounted in value to more than \$4,500,000.

Thus there are 3,560 employing organizations in the Seventh-day Adventist denomination, with 28,900 persons actively engaged, having an annual pay roll and expenditures exceeding \$40,000,000.

Here is recorded the growth of a wonderful work. Let us compare some of the main items as they were reported in 1910 with what they are for 1939—a period of twenty-nine years. Looking at the growth in this way, you will get a better idea of the increase that has been made. The total workers employed in 1910 were 8,264; in 1939, 28,900. In 1910 there were 71 languages used in speaking this blessed hope; in 1939, 820. The countries and islands entered in 1910 were 83; in 1939, 404.

The membership of our 2,769 churches in 1910 was 90,808; in 1939 there were 8,761 churches, with a membership of 486,670—a net gain of 395,862 during the twenty-nine years, or an average annual net gain of 13,650 members. Our total fund for all lines of evangelistic work in 1910 was \$2,223,767.52; in 1939, \$13,499,973.10—the largest amount ever contributed during any one year. The number of Sabbath schools in 1910 was 4,151, with 101,161 pupils; in 1939, 14,010 schools, with 611,123 pupils. In 1910 there were 594 primary schools and 86 advanced schools, with 20,526 enrolled; in 1939, there were 2,511 primary schools and 252 advanced schools, with a total enrollment of 116,706, or one student for every 4.17 church members.

May the Lord keep His people faithful in these perilous times, that they may come through triumphant, and sing the song of the redeemed at His coming.

Advancing Under Difficulty

(Continued from page 23)

dangerous to travel even if these permits could be secured.

Personal visits or contacts with the fields of Northern Europe are therefore nearly out of the question. The same is coming to be true also in other parts of Europe. Postal service is irregular and uncertain. Reports and letters are often not delivered. Communication between belligerent or occupied countries is impossible. For this reason many of our fields are entirely isolated, and no counsel can be sent in or out. Our work and workers

there are entirely cut off from the rest of our work. What has taken place in Europe and in the Near East may soon take place in other parts of the world. According to prophecy, conditions will not improve. It is Satan's plan to isolate our work as much as possible and then bring in division, dissension, and disorganization. Unless our leaders are well balanced, well grounded, and versed in the principles of our message, loyal and true to our high standards, and having a knowledge of the times and perils, it will be easy for Satan to accomplish his purpose.

In a time like this, our people may be tempted to lose sight of our mission program and our world-wide work unless our leaders are wise in their leadership. In Europe today it is impossible to export money for mission purposes except from three countries. In several of the European countries, the transmission of mission offerings is being made through the regular channels.

Unless we as leaders use tact and wisdom, our people may feel that it is impossible to make any effort along foreign mission lines. We are a mission-conscious people. We should ever remain so. Our eyes should ever be on the ripening fields, and our prayers ever concerned with the progress of the harvesting. If we lose sight of our interest in these essential things, we are bound to lose out spiritually.

It is becoming increasingly difficult for leaders of foreign nationality to work in many of the European fields. The work permits and visas needed are often refused. Several of our leaders have been compelled to leave for this reason. The responsibility falls more and more on indigenous workers. We need to develop strong, able local leaders in each field, men who know the truth and our organization, men of firm conviction and character, loyal and devoted, who will be able, by the help of God, to stand alone and lead the work and workers on to victory. Some of these men may have to stand alone without outside counsel for years at a time.

Will normal times return soon? No one knows, but it seems probable that such countries as the Baltic States, eastern Poland, and Bessarabia may be isolated for some time to come. Undoubtedly other fields besides these will have their difficulties. All need to learn to hold steady under adversity and to go forward with our allotted work, in spite of isolation and other obstacles. I am glad to state that during the last few years the leaders of the Northern European Division have been endeavoring to train and educate strong national leaders in all our fields. We believe that during these crisis years, be they many or few, our leaders in the different fields will hold steady and firm to our organization and doctrines, and will keep the work intact, even though they may be separated from other fields.



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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.

MEDICAL WORK IN THE FAR EASTERN DIVISION

By W. P. BRADLEY, *Secretary, Far Eastern Division, Singapore, Straits Settlements*

IN the Far Eastern Division, which is composed of five large unions—Chosen, Japan, Philippines, Netherlands East Indies, and Malaya—we have a thriving medical work. It is represented by eight major hospitals and clinics, six dispensaries, and sixteen or more places in the field where workers are giving at least a part of their time to the medical ministry. This makes a total of thirty units where the health work in some form is going before or supplementing the regular activities of the mission organization.

CHOSEN (KOREA).—Our oldest medical establishment is the Soonan Dispensary and Hospital in Chosen, which was under the energetic leadership of Dr. G. G. Innocent when I visited there. During the time Doctor Innocent has been located in Soonan, the medical work has had a strong revival. The business for the first four months of 1940 shows an increase of 175 per cent over the record of the previous year. Last winter in Korea was a season of epidemics, including pneumonia and diphtheria, and Soonan Hospital has done a wonderful work in bringing relief to the large rural population in the area in which it is located. Coming to the hospital on foot, carried by relatives, or in jolting oxcarts, patients found help in the skillful ministrations of Doctor Innocent and his helpers, all of whom are Koreans.

In Seoul, the capital of Korea, Dr. George Rue, assisted by Dr. S. Y. Chyung, Miss Ernestine Gill, R.N.,* and a capable staff of Korean nurses, is conducting an efficient medical service at the Seoul Sanitarium and Hospital. The institution has been very busy during the winter and spring. Doctor Rue is well known in Korea among all classes of people, and his generous efforts in behalf of the Korean people have endeared him to them and won their confidence.

TWO INSTITUTIONS IN JAPAN.—In Japan we have two medical institutions. The senior

institution at Tokyo is directed by Dr. Paul V. Starr, who is now assisted by Dr. Paul Tatsuguchi. Miss Ruth Munroe, R.N., director of nurses, has recently joined the institutional family. Doctor Starr has become well known in the Tokyo district for his surgical and medical skill. The last winter has been a severe one, with prevalence of respiratory diseases, and the Tokyo Sanitarium has done more than its share in that large metropolitan area in bringing relief to those who have been dangerously ill. Our medical institutions in Japan and Korea have been full to overflowing many times, with patients accommodated temporarily in the treatment rooms.

Dr. E. H. Olson, who is building up a solid practice at Kobe, has won many friends through his quiet sympathy and medical skill. To his little institution of less than ten beds, many have come for help, and have gone away happy for the presence of this Christian physician. When I last visited Kobe, he was almost daily turning away patients who needed hospitalization, but for whom the institution could provide no space. Kobe needs a larger building, and the board is laying aggressive plans for the future development of the institution.

WORK IN THE PHILIPPINES.—Our largest institution is in Manila, where Doctors Herbert C. Honor and Vera Honor supplement each other's work, providing medical, surgical, and obstetrical service which is adding to the well-established reputation of the Manila Sanitarium as a fine Seventh-day Adventist medical center. Special features of the sanitarium are the hydrotherapy and dietetics departments. The president of the Philippine Commonwealth, who has been required to adhere to a special diet, has availed himself of the excellent facilities there to secure proper noontime meals.

During my recent visit in Manila, Hospital Day was celebrated in all the medical institutions in the city, and the management of the Manila Sanitarium was very happy to have that institution awarded first prize for hospitals of its class.

* We regret to say that it has recently been necessary for Miss Gill to return to the States for health reasons.

PENANG CLINIC AND SANITARIUM, MALAYA.

—In Malaya, the medical work is undergoing rapid development. A new building has been bought for the Penang Clinic, which has been in rented quarters since the days when Dr. J. E. Gardner established it in the busy downtown section of Penang. The clinic will move into its new building after it has been properly renovated and remodeled, and Dr. J. C. Hayward will direct its activities. Leading out in the medical work in this place is Dr. H. G. Hebard, medical superintendent of the Penang Sanitarium. The sanitarium is soon to be enlarged by the addition of a new wing. During recent months both the sanitarium and the clinic in Penang have enjoyed the best patronage of their history.

RAPID DEVELOPMENT IN BANGKOK (SIAM).

—A medical work is developing in Bangkok which has been an astonishment to the mission, and even a perplexity, because of the rapidity with which it has grown beyond its facilities. Beginning in two small shops in a crowded city district, Dr. Ralph Waddell has found so many patients coming that he has added shop to shop, and now the patronage has increased to the place where there is more than one doctor can properly handle. At the present time Dr. Arthur E. Geschke, who recently came to Siam, is assisting Doctor Waddell in that busy institution. On the staff are also Mrs. Waddell, Mrs. Ritz, and Miss Helen Phang, R.N., an experienced nurse, formerly connected with several leading medical institutions of the China Division.

One of the pleasing phases of the medical work in Bangkok is the emphasis which is placed upon spiritual contact with the patients. Doctor Waddell makes constant use of the tract rack which hangs beside his desk, and closes every interview with a word of encouragement or a pointed query, and the giving out of a timely leaflet.

Again and again we have met people in the churches connected with our medical institutions who were first interested in the truth through the influence of a doctor or a nurse. Time and space would fail us to tell of the quiet influence of our medical evangelistic workers in a number of the missions, who are ministering to the needs of the people on the little islands, in the jungle villages, and in the crowded metropolitan areas, dressing wounds, applying lotions to the terrible tropical sores, giving injections, pulling decayed teeth, and washing infected eyes. It is a work which calls for true consecration and loving sympathy, and which is really patterned after that of the Master Himself, who went abroad teaching and healing and pointing souls to the kingdom of heaven. We are thankful indeed for the excellent work our medical institutions and workers are doing in all parts of the Far Eastern Division.

Demonstration Health Talk

Adequate Diet, No. 5: Vitamins

This discussion of vitamins, though it fills a considerable part of our Medical Missionary section for November, is in reality briefly presented. The whole is given in one article in an effort to present to the reader the essentials of the subject in a balanced and correlated setting. For use in public lecture or demonstration, it is suggested that the entire subject of vitamins be first carefully studied by the lecturer, but that the whole subject not be presented at one time unless a whole evening is devoted to the lecture. We believe that the discussion of one or two vitamins at one time, until the whole series has been covered, is preferable for the benefit of lay audiences.

1. DEFINITION: Vitamins are a class of complex substances which exist in minute quantity in natural foods. They are necessary to normal nutrition and growth. Lack of vitamins in the diet produces malnutrition and more or less specific deficiency disease.

2. FUNCTIONS: The term "vitamin" is to be regarded as a somewhat general designation used for convenience, which serves to set these substances apart from other food factors.

Vitamins are not chemically closely related to each other, nor can they be grouped together with respect to their physiological function. Each is now regarded as a rather separate entity, though more or less complex, and perhaps composed of more than one factor.

While a particular vitamin may be quite specific in relation to human physiology or pathology, yet generally speaking it is much more sound to regard vitamins as a whole as an essential, integral part of an adequate diet. Vitamins as a class of substances, when present in adequate amounts, intimately interact and dovetail to make for nutritional harmony, normal growth and metabolism, health, integrity, and more or less regulation of the function of the various systems of the body. Such inclusion of vitamins affords protection against deficiency disease.

This view minimizes our regard for any specific vitamin as *anti* this or that (as anti-xerophthalmia, antiberiberi, etc.), but accepts each as having vitally important, highly involved interrelated functions in the processes of life, each a link in the chain that serves to encompass optimal nutrition and the highest possible degree of well-being and efficiency.

In support of this view, the factors involved and necessary to the adequate treatment of pellagra serve as an example. Present evidence indicates that there is no single vitamin or substance sufficient to prevent or cure this deficiency disease, but rather multiple factors, so that nicotinic acid, thiamin, and riboflavin (discussion follows), are essential in the treatment of pellagra. However, these cannot replace a liberal, well-balanced diet, but instead are integral constituents of such a dietary.

A wise and beneficent Providence has provided vitamins lavishly along with other fac-

tors for complete nutrition in natural food-stuffs in wide variety. It is seldom that food deficiency or nutritional disharmony is encountered, save as individuals find themselves restricted in the selection of a suitable variety of wholesome foods or live largely upon foods that have been processed by milling, cooking, soaking, drying, pickling, etc., so that the life-giving properties originally found in the foods from Nature's laboratory are, by the processing, lost to the human body.

Furthermore, these natural foods continue to be the most satisfactory source of vitamins. The present widespread enthusiasm for the indiscriminate use of concentrated vitamins will prove disappointing to many. Such practice can be no substitute for the intelligent daily selection of a dietary which supplies all the nutritive elements in balance. In the treatment of certain malnourished individuals, the use of certain vitamins by the physician is of course indicated, and is strikingly effective in selected cases. Also the use of vitamins in concentrated form is doubtless indicated in cases in which for any reason a liberal variety of the "protective" foods is not available to the individual.

III. CLASSIFICATION:

A. *Vitamin A*. Exists as pre-formed vitamin A in fish-liver oil, fat of milk, and eggs. Found widespread in nature as the yellow pigment carotene (precursor to vitamin A), being chiefly in association with chlorophyll in the green leaves of plants.

1. Functions:

- a. Essential to growth.
- b. Essential to normal vision. Deficiency of this factor results in night blindness (hemeralopia); more severe and prolonged deficiency leads to xerophthalmia.
- c. Perhaps the most significant function of this vitamin is its influence in maintaining the integrity of the epithelial tissues of the body. This form of avitaminosis (deficiency of vitamins) leads to an alteration and replacement (process of metaplasia) of normal epithelial cells, and explains how this type of deficiency is often associated with diseases of the respiratory tract and the urinary tract, middle-ear infection, skin disease, and certain diseases of the eye and the gastrointestinal system.

2. Estimated Daily Requirement. Optimum: 200-4,000 units. During infancy, pregnancy, and lactation, the need for vitamin A is especially great. Provision of 6,000 to 8,000 units a day for a growing child appears desirable.

3. Valuable Sources: Carrots, sweet potatoes, yellow corn, fish-liver oil, milk, eggs, apricots, bananas, yellow peaches, tomatoes.

Thin green leaves of vegetables are among the best sources, as kale, parsley, spinach, beet and turnip greens. The inner bleached leaves are less rich in vitamin A. Other types of green vegetables having high value are green peas, snap beans, green celery, green peppers, broccoli.

4. Examples of Values: One quart of milk yields about 2,000 units; one egg yolk, 825 units; two tablespoons carrots, 1,000; one teaspoonful cod-liver oil, 2,000 units; one teaspoonful butter, 100 units.

B. *Vitamin B₁ or Thiamin*. Commonly called antineuritic or antiberiberi vitamin. The disease beriberi is a metabolic disorder due to long-continued deficiency of vitamin B₁, commonly seen in the Orient in association with too excessive use of polished rice.

1. Function:

- a. Vitally associated with metabolism (cell respiration).
- b. Essential factor in correcting and preventing beriberi.
- c. Valuable in promoting optimal growth of infants and children.
- d. Factor in treatment of polyneuritis, especially alcoholic neuritis.
- e. Of therapeutic value in maintaining the appetite, and the tone and function of the digestive tract. Manifest disorders of function of nervous, digestive, and circulatory systems may be more or less closely related to faulty and inadequate thiamin intake.

2. Estimated Daily Requirement: For adults, 200 to 400 units; for infants, 50 to 80 units. This vitamin is not stored in the body; hence the desirability of a daily adequate intake.

3. Valuable Sources: Vitamin B₁ is widely distributed in natural foods. Whole cereals rank high, the vitamin being found largely in the outer layer of the grain and in the germ. Brewers' yeast is an excellent source of thiamin. It is also found in liberal amounts in cow's milk, eggs, fruits, vegetables, and legumes.

4. Vitamin B₁ may be lost to a serious extent by:

- a. Mechanically refining food.
- b. Discarding the water in which food has been soaked or cooked.
- c. Addition of alkali (soda) in cooking foods.
- d. Prolonged high-pressure cooking.

"If half of the needed food calories are taken as fruits, vegetables, milk, and eggs, and if half of whatever breadstuffs and cereals are used are taken in the whole-grain, or 'dark,' or 'unskimmed forms,' there will almost certainly be provided an ample supply of vitamin B—and of many other important nutritional factors as well. In fact, this suggestion should bring the dietary into accordance with the teachings of the newer knowledge of nutrition at

practically all points."—*Sherman, "Food and Health," 1938.*

C. Vitamin C—Ascorbic Acid. Found widely distributed in natural foods, especially among fruits and vegetables, and particularly in citrus fruits.

1. **Function:** Specifically involved in prevention and treatment of scurvy, but plays a vitally important role in general nutrition, for an insufficient intake of vitamin C (hypovitaminosis) is associated with a variety of symptoms or signs of ill-health, as weakness, sallow complexion, anemia, lack of endurance, increased susceptibility to bacterial infection, etc.

Essentially, vitamin C is a controlling factor in the formation of collagenous intercellular substance (cement substance) which has to do with the connective tissues, teeth, and bony structures, and the integrity of the walls of the capillaries.

2. **Estimated Daily Requirement:** Variable with age and other physical circumstances. Probable ranges, 600 to 1,200 units (30-60 mg. vitamin C). Estimated that the minimum requirement will be supplied in one ounce of orange, lemon, grapefruit, or tomato juice, fresh or canned; or in one pound cooked cabbage or potatoes; or in one pint milk. Scurvy will appear only after some weeks of complete or partial lack of vitamin C in the diet. Frank cases of scurvy among adults are uncommon today, but a large number of people habitually live upon diets deficient in this and other essential factors.

3. **Valuable Sources:** Oranges, lemons, grapefruit, tomatoes (raw or canned), fresh strawberries, kale, broccoli, beets and turnip greens, sprouting grains or legumes, raw cabbage, potatoes, milk, apples, bananas, fresh peas, green peppers, peaches, mangoes, pineapple.

4. Vitamin C is the most easily destroyed of all the known vitamins. Also it is readily lost in the processing of foods.

D. Vitamin D. This fat-soluble nutritional factor first became known through its presence in cod-liver oil. In 1924 it was discovered that vitamin D could be produced by artificially irradiating suitable substances, and that it is produced naturally by action of the ultraviolet rays in sunlight.

1. **Function:** Vitamin D is specifically potent in the treatment and prevention of rickets. Rickets is a metabolic disease of childhood in which there is a delay or failure in calcification at the epiphyses (growing part) of bone, with a chemical change in the blood which results in a lowering of the concentration of the phosphate. Rickets is a disease which is commonly found prominently in sunless areas in

winter months. It is caused essentially by lack of sunlight. Sunlight or ultraviolet radiation is therefore specific in prevention or treatment of this disorder. Through the action of vitamin D, which is synthesized in the skin by ultraviolet radiation (activation of cholesterol), the ratio of phosphate in the blood is raised, and the deposition of lime salts in the bone is promoted. This vitamin, while affecting the utilization of calcium and phosphorus, can in no way take the place of these minerals, and they must be provided in adequate amounts along with D to ensure the most satisfactory formation and development of bones and teeth.

2. **Sources:** Fish-liver oil. Natural food sources of vitamin D are meager. It is present in low concentration in egg yolk, butter, cream, milk. Foods may be enriched by irradiation or by adding vitamin D concentrates.

E. Vitamin G, or Riboflavin (B_2). Riboflavin appears as a water-soluble, yellow-green, fluorescent pigment, and may be isolated from a wide variety of plant and animal products. It appears to be formed primarily in the green leaves of growing plants.

1. **Function:** Involved specifically with the process of oxidation within the cells of the body. Essential to growth and to normal nutrition at any age. A deficiency of vitamin G for any considerable length of time leads to digestive disturbances, general weakness, nervous depression, characteristic lesions of the face and mouth—maceration and fissuring at the angles of the mouth. The mucous membrane at the line or closure of the lips becomes red and denuded (cheilosis), and a scaly, greasy seborrhea appears in the nasolabial folds. Vitality becomes diminished, with the early development of the physical condition of old age.

2. **Valuable Sources:** Found commonly in association with vitamin B complex. Sherman regards milk as the most important source of vitamin G for the American dietary. Green leaves, especially turnip and beet tops. Among dried legumes, which are fair sources, soybeans are prominent. Brewers' yeast is a rich source.

F. Nicotinic Acid (Pellagra preventive or blacktongue preventive). Recent scientific studies have indicated that nicotinic acid is a valuable therapeutic agent in the treatment of the dietary deficiency disease, pellagra; hence this factor is mentioned in this series. Vitamin G, or riboflavin, was at one time thought to be the chief factor involved in the prevention and treatment of pellagra. Since pellagra is a deficiency disease quite commonly encountered in the

United States, particularly in the Southern States, it is of considerable practical interest. From an analysis of the dietaries of pellagrins we have learned that there is generally an inadequacy in calories, protein, calcium, iron, vitamins A, B₁, G, and sometimes C. Such diets often consist chiefly of corn bread, corn grits, white-flour biscuits, sirup, and fat meat. Obviously, therefore, there are multiple deficiencies. Naturally enough the actual responses of the body to these multiple deficiencies and the clinical evidences to be detected in such cases are multiple in nature. Emphasis is to be placed upon the prevention of these deficiency states, and also upon the early recognition of subclinical or prodromal forms, with the institution of appropriate treatment before serious lesions develop.

In pellagra, as in most of the deficiency states, no single factor is involved to the exclusion of all others. Therefore, there is more or less correlation in vitamins, with involved reaction and interaction. For this reason the oral administration of tablets or the hypodermic injection of the crystals of these chemical substances, though invaluable as therapeutic agents, can never alone be a substitute for the adequate, balanced dietary of liberal variety, which is in the last analysis the source of choice of these essential links in perfect nutrition.

Pellagra-preventive values are high in the following foods: Milk, buttermilk, Brewers' yeast (dried, powdered), peanut meal, wheat germ, turnip greens, tomato juice, green peas.

G. *Vitamin E*. This factor is involved in the prevention and cure of sterility in the lower animals. There is as yet no confirmed clinical proof that vitamin E is specifically required by human beings. If required, it would appear that its wide distribution in foodstuffs ensures an adequate intake. Vitamin E is found most abundantly in wheat germ, but is present in other seeds and green leaves.

H. *Vitamin K*. This vitamin, first recognized in 1935, has to do rather specifically with blood coagulation (maintaining prothrombin level), and is primarily of concern in hemorrhagic disease of the newborn, and in bleeding associated with obstructive jaundice. Vitamin K is found in relative abundance in alfalfa, and is known to be associated with vitamin C in other foods. It is quite readily prepared synthetically. The therapeutic use of this substance is to be directed by a physician.

I *Less Well-Known Vitamins*. The subject of vitamins represents one of the brilliant acquirements of modern biologic research, but the chapter has not been completely

written yet. In addition to the foregoing, there are many other essential organic substances required for the adequate nutrition of various animal species, and the intriguing study goes on.

At the present time a considerable number of other growth and nutritional factors are known, affecting various species. Several additional letters of the alphabet have already been used to designate these newer vitamins which are essential to animal life in some form.

H. M. W.

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Student Medical Evangelism

By WAYNE MCFARLAND, M.D., *White Memorial Hospital, Los Angeles*

WE are truly thankful for the evidences of God's leading as we view the progress being made in medical evangelistic work in the city division of the College of Medical Evangelists. To strengthen and enlarge our medical missionary program all along our ranks is the duty of every worker. The blueprint is just as clear and forcible today as when it was penned by the messenger of the Lord years ago. We read:

"Everyone should do his utmost to roll back the tide of disease and distress that is sweeping over our world."—*Ministry of Healing*, p. 149.

"Combine medical missionary work with the proclamation of the third angel's message."—*Testimonies*, Vol. VI, p. 267.

It is indeed heartening to read words with such directness and force, and to know that many of our young men and young women in training as medical workers have the attainment of this ideal as their goal. To provide training for such work is the objective of the College of Medical Evangelists. This is within the Lord's plan.

"Loma Linda is to be not only a sanitarium, but an educational center. . . . A school is to be established here for the training of gospel medical missionary evangelists."—*Medical Ministry*, p. 56.

A number of projects are being carried on at White Memorial Hospital in medical missionary lines. A strong temperance campaign is going forward under our direction, not only in our own schools, but also in high schools.

About eighteen hundred students have heard the subject of temperance presented from a physician's view. Twelve hundred of these were high-school students who heard the illustrated lecture on alcohol and saw the demonstration of specimens.

We are planning to extend and intensify this work. These words, taken from a letter of a school nurse, emphasize the Lord's blessing on the work of temperance: "We wish to thank you and your assistants for the very fine lectures for our alcohol education work. . . . From the remarks made by students, we think they received a great many good ideas from it." At this particular school we understood that the students were not disposed to listen to lectures on alcohol, but before the conclusion of the schedule of talks given to several large groups, the teachers were sending us reports of a changed attitude on the students' part.

In other outside activities the medical students are also having good experiences. Through the work of Elder Seat and others assisting him, the message of health reform was presented nearly every evening during one of the large city evangelistic efforts. The people showed an intense interest in learning about their own bodies and how to care for the temple of the Holy Ghost. I believe many of our evangelists would indeed find that this work helps to open doors as nothing else can, if they would avail themselves of the services of physicians and nurses in their districts.

"It is the Lord's plan that physicians well versed in Bible truth shall unite with ministers laboring in the cities, and aid in giving as a whole the harmonious message of warning that should be given to the world."—*Counsels on Health*, p. 545.

"The work will now be more difficult than it would have been a few years ago. But if we take up the work in the name of the Lord, barriers will be broken down, and decided victories will be ours. In this work physicians and gospel ministers are needed."—*Id.*, pp. 547, 548.

Arrangements were made for the subject of endocrine glands to be presented to the church-school students by the medical students. This lecture was illustrated by small slides, and not only was it a help to the children and teachers, but it also gave valuable experience to the students on how to teach a medical subject in a simple manner. At White Memorial Hospital the medical students conduct the morning worship for the patients. This program is broadcast from Paulson Hall, and patients have opportunity to listen in from their rooms.

In the outpatient clinic, where we see an average of more than 500 patients a day, we have a real mission field. We are endeavoring to reach these sick ones in a more definite way with our message. More literature racks and papers and book displays have been added. The sale of small books and other literature has been very good, considering that most of our patients are people of limited means. This

year we brought the Harvest Ingathering campaign to the attention of the patients. Posters were placed in conspicuous places, and literature was made available to them. Although this was only a new experiment, it worked, and we were happy for the response.

Each day in the clinic we try to have at least two health programs. In this effort, the junior students usually speak on the second floor and the senior students speak on some phase of health on the main floor. The patients greatly appreciate these talks, for often they must wait a considerable time before seeing a doctor.

With the Lord's blessing, we hope in the not-too-distant future to have a treatment room and a small medical mission in one of the old buildings near the local conference, for we read: "In every city where we have a church, there is need of a place where treatment can be given. . . . A place should be provided where treatment may be given for common ailments."—*Id.*, p. 468.

Already a home-nursing class under the direction of trained nurses has been started in one church, and it is hoped that an organized medical missionary program may be carried on in all the churches of the local conference. A part of this program will be the conducting of home-nursing classes.

We want to express our thankfulness to the leaders in the Southern California Conference and the Pacific Union Conference who are urging forward the medical missionary work. If it were not for the cooperation and financial assistance rendered by these conferences, the work could not have progressed as it has. They have set a fine example in the field of medical evangelism. Now is the time to press forward and press together. The union of medical and ministerial lines should be close. How true are the words:

"The importance of making our way in the great cities is still kept before me. . . . If we do not take up this work in a determined manner, Satan will multiply difficulties which will not be easy to surmount. . . . In this work physicians and gospel ministers are needed. . . . Be assured that Satan is not asleep. Every obstacle possible he will place in the way of those who would advance in this work."—*Id.*, pp. 547, 548.

We ask an interest in your prayers that the aim of true medical missionary evangelism may be attained in the College of Medical Evangelists.

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MAN has subjected animals to his use; but he has also subjected himself to many of their diseases.—*Hygeia*.

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"NEVER attempt to bear more than one kind of trouble at once. Some people bear three kinds—all they have had, all they have now, and all they expect to have."—*Edward E. Hale*.

ANCIENT MEDICAL MISSIONARY COMMISSION

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

ANCIENTLY, when the world was given over to idolatry and had reached a state of apparent hopelessness, God called a people out of Egypt, away from the prevailing habits and practices of the Egyptians, and organized them into a church. For forty years God, through Moses, instructed and trained them in the wilderness in regard to laws which had to do with their physical and spiritual well-being. It was His desire to make Israel a well-trained company to evangelize the world, emphasizing medical missionary principles.

Upon the priests primarily was laid the responsibility of training and educating the people. In studying the statutes and judgments they taught, one is impressed with their wisdom. Knowledge pertaining to the germ theory, which enables us to arrest diseases which a century ago proved so disastrous in civilized lands, is regarded as of modern origin. And yet the children of Israel were instructed quite fully in regard to the communicability of diseases. Mold growing upon the walls of a dwelling was considered dangerous to the health of its inmates, and had to have attention.

When a disease appeared, the patient was examined by a priest to ascertain whether it was of a communicable nature. If it was, the patient was separated from the people, and isolated. Those who had associated with the sick one were kept under observation for a stated number of days to determine whether an infection had occurred. In this way that great company of people, numbering more than three million, was kept free from the epidemic diseases which prevailed among the Egyptians. Detailed instruction was also given the people in regard to the need of sanitation. No refuse which would breed flies and other insects capable of conveying germs of disease, was permitted around their encampment. Cleanliness was one of the essentials enforced.

Not merely did they give attention to public hygiene, but more important still, they considered the laws that pertain to personal hygiene. Clean blood and sound, healthy tissue were regarded as of even greater value than clean surroundings, and hence knowledge was imparted to them regarding drink and food. It was God's purpose to demonstrate to the heathen world through His church the blessings that would be theirs by becoming His worshipers. His people were to be an object lesson in health.

In the wilderness, He withheld from them the food of their choice—the foods which had become their daily dietary while they dwelt among the Egyptians. He gave them, in place

of meats and fish, foods prepared miraculously, and in place of the drink derived from "poisonful herbs," He gave them water from the smitten rock to quench their thirst. By following such a regime it was possible for Him to fulfill to them His promise to make of them a healthy and a holy people.

It was God's purpose that as His people entered the land of Canaan, they should communicate to the inhabitants these wise laws and statutes. They were to enter the land of Canaan as a "kingdom of priests." They were not to destroy, but save the people who were living in ignorance of these statutes, and suffering from diseases of every type as a consequence. This was God's purpose. His people were to be a medical missionary people. They were to be the salt of the earth. It was to these wise regulations that Moses referred when he said:

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

God was disappointed—His own people, the hope of the world, were unwilling to remain a separate and distinct people. They were dissatisfied with the food He provided for them, and lusted after evil things. Then God gave them their desire, but disease and leanness of soul followed. They still claimed to be the favored people of God, but their influence for good was gone. Instead of being welcomed by the heathen, they were despised by them. The salt had lost its savor. It had lost its preserving properties, and was good for nothing but to be cast out and trodden underfoot of men.

They compassed land and sea to make proselytes and converts, but were a curse to the world instead of the blessing that God intended them to be. They were strict in certain observances, becoming worshipers of the temple and of the Sabbath day, instead of worshipers of the God of the temple and the God of the Sabbath. Temple worship and Sabbath observance became a curse instead of a blessing to mankind. The sick and suffering were neglected. Priest and Levite passed them by.

Instead of appealing to them for help, the people flocked around such false healers as Simon, the sorcerer, or resorted to lifeless objects which were supposed to possess healing virtues.

When Christ, the true medical missionary, entered upon His work of ministry, the people were lying around the pool of Bethesda waiting for the waters to be troubled. There was a superstition among them that at certain intervals an angel came down and troubled the waters, and whosoever first stepped in was cured of his malady. There was no hope for the helpless. The most needy could not reach the pool for the press of the throng. Jesus came to the pool and looked for the most needy. He healed the man who had lain there for a long time with no one to help him to the pool. As He went from place to place, the sick and distressed came from all parts, appealing to Him for help. His heart was moved with compassion as He beheld them, for they were exhausted and lay down "as sheep without a shepherd." He did that which priest and Levite should have been doing. He carried forward the double ministry, ministering to both their physical and their spiritual needs.

When Christ left this world, in addressing His disciples, He said, "He that believeth on Me, the works that I do shall he do also." He purposed to carry out the plan He had for ancient Israel, and make of the remnant church a medical missionary organization. The work of God in this world will never be finished until this is brought about. The gospel of the kingdom which He preached is to be preached in all the world as a witness unto all nations before the end can come. Teaching and healing will be combined in the true church, as they were in the days of Christ and the apostles, when the church went forth conquering and to conquer, and when in a brief period the gospel was preached to all the world.

Home-Nursing Class in New Orleans

By RUTH L. MOYER, R.N.,
New Orleans, Louisiana

IN the class in home nursing and health preservation recently conducted for the New Orleans church, we found a blessing in giving special emphasis to soul winning as the main objective. The class was conducted to teach the members to use the "right arm" to enter the homes and the hearts of the people. The instruction was not limited to the classroom. Some of the members accompanied graduate nurses, or those who had had this work in previous classes, on calls to homes, and helped to give treatments. They listened as the worker taught the people the laws of health. Then they went alone and found some-

one to teach or treat. Those who could not accompany other workers were not idle, but found someone to whom they could impart their new-found knowledge, thus fixing it in their own minds and creating an appetite for more.

The closing exercises for the class consisted of a medical missionary program Sabbath at the eleven o'clock hour, and a series of demonstrations of treatments and other bedside care by the class members the evening after the Sabbath. The work still goes on, for the members of this and previous classes, and others who can care for the sick, are organized under a church missionary secretary. This secretary keeps a record of their activities. Church members, and those who need help, call in to arrange for someone to care for the patient.

Almost every member of the class has done some definitely medical missionary work at some time. They teach the Bible as they go. Some who have been helped were recently baptized, and others are planning to be baptized soon. We are told in the Spirit of prophecy:

"We have come to a time when every member of the church should take hold of medical missionary work."—*"Testimonies," Vol. VII, p. 62.*

"We should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world."—*"Ministry of Healing," p. 144.*



Association Notes

WE regret that No. 12 in the historical series of articles dealing with the rise and development of phases of our medical work during the 1866-96 period, does not appear in this issue. This series will, however, be resumed in the December issue with an interesting presentation dealing with dress reform.

A FEW weeks ago enrollment cards for the Ministerial Reading Course were sent out to all medical workers on THE MINISTRY subscription list. We trust that many of our group will enroll in this systematic reading program for 1941. Three of the four required volumes are brand-new books just off the press, and we feel that all are of particular interest to our medical workers. The course is publicized in the October MINISTRY, and three electives are recommended under the Medical Missionary listing: "The Sunny Side of the Sickroom," "Pastoral Psychiatry," and "Principles of Healthful Living." The latter deserves special mention, for it is written by sixteen of our own doctors and dietitians. This volume was at first listed in the 1940 electives, but came off the press too late to be read in that course; therefore we are listing it again in the 1941 course.

THEOLOGICAL SEMINARY LECTURES

Reproduced by MINISTRY Arrangement to Aid All Workers

A COURSE IN CHRISTIAN EVIDENCES NEEDED—2

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

WE make bold, therefore, to suggest that there be given in each college a course in Christian evidences, or apologetics, as it is often called, and that this course be required of all students. As we view it, this course should deal with three main features.

First, and most obviously, it should deal with the classic evidences for Christianity. Despite the changing age, and the new intellectual climate, certain of these evidences are timeless in their nature. So far as philosophical objections to Christianity are concerned, they have been dreadfully unoriginal. The arguments today are strangely like those set forth by Porphyry and Celsus at the beginning of the Christian Era, or like the arguments of the deists and other intelligentsia two centuries ago. The students in our colleges should become as familiar with the classic works on Christian evidences as they are with Chaucer or Macaulay, or with Gray's "Anatomy." In the right sense of the word, our youth would then have a rational side to their belief in the Christian religion, and could see through the fog of philosophical objections that have hung heavy over the educated world through the centuries.

Secondly, this course in apologetics should deal with the closely related, or perhaps we should say, interlocking, subject of the inspiration of the Bible. There are classic evidences for its inspiration, and those evidences should be as definitely mastered by our college students as the reigns of heathen emperors or the phyla of the animal kingdom. To those classic evidences should be added the evidence from archeology. When placed in the proper setting, archeological data can provide a most impressive support to faith in the Bible, for such data are in the realm of the objective. They are things that our eyes can see and our hands handle in regard to the Word of life. We are aware that our very belief in prophecy provides us with a strong argument for Bible inspiration, and we doubt not that the argument is well used by our teachers in connection with their prophetic classes. But it can be even more impressive when put in a series with these other evidences as part of a cumulative argument for the inspiration of Scripture.

Thirdly, we believe this course in Christian

evidences should deal with the present challenge to Christian belief that is resident in the scientific world today. God intends that the very things of nature should witness for Him, for He has revealed Himself, in part, through them. The student should be given the true interpretation of these facts in the natural world that have been so wrongly interpreted by skeptical scientists.

V

SPECIFICALLY, the basic arguments for evolution, based on morphology, embryology, geology, etc., should be examined. It is not necessary that a long and technical course be conducted in each of these areas before the study can come to grips with the real question at issue, the interpretation of the facts. But in the name of reason, why permit any student to go out from our schools without at least knowing the answer we have for the subtly plausible interpretation that evolutionists give to the facts in these areas?

The faith of more than one young man has been crushed to death by the glacial boulders rolled upon him by skeptical associates in his postcollege years. This need not have been, certainly not if he had been instructed as to the way in which those boulders would be rolled. He could not only have escaped their deadly weight, he might even have found himself rolling them back with devastating effect. The battle over Genesis is, more than anything else, a battle of rocks. We might have wished to fight with other weapons, but our enemies have selected the weapons. The question is, Will we fight? Are we training our youth to know how to use these weapons effectively? It doubtless shows courage to stand, unflinching, under a deadly barrage from an enemy, but there is a far better chance of victory if an aggressive attitude is assumed, and the barrage is returned. The rocks so confidently and cynically hurled at us by skeptics can be even more confidently hurled back. But we need to know something about rocks and ballistics if we are to engage in such a fight.

Permit me a personal incident at this point. When A. L. Baker and I were confronted with a challenge to debate evolution some years ago, we experienced a sinking of heart. Nor was our courage revived by the comments of the ancient men at the gate. After all these

years we still remember the objection to holding these debates that was offered in committee by one of our revered leaders now gone to his rest. He declared that it was quite unwise for us to accept the challenge, for what would we respond if some of the plausible arguments from embryology, geology, etc., were brought forth by our evolutionary opponent? He confessed that he had no answer, and he was sure that we did not either. In this he was correct.

I am sure that if we had left the matter at that, and for that reason declined the challenge, the experience would have resulted in damage to our faith. But the Lord was good to us and rewarded hard study with a victory for truth. Of course we did not conclude that therefore we had become qualified geologists or scientists. But even that little special study brought to us the conviction that there is a satisfying, rational answer to the plausible skepticism of today in the field of natural science. Just such a conviction should be created in the mind of all our youth, before they have left our schools.

We would not have you infer that we believe our youth should be trained as militant debaters, seeking opportunities to cross swords, or prehistoric shinbones, with every opponent they can find. We simply believe that our youth should be so trained that in the event of a skeptical challenge to their belief, their decision regarding a response will at least not be determined by any fear with respect to the outcome of the encounter.

This section of the course on apologetics should also include some discussion of the significance of the bearing of the newer physics upon the Christian faith. Let us illustrate what we mean. Some of the conclusions now evidently quite well established regarding the nature of matter have quite demolished materialism, that philosophical bulwark of an older generation. Matter has been dissolved before our astonished gaze, into positive and negative charges of energy. The doctrine of creation, *ex nihilo*, long the object of skeptical ridicule, but central to our view of the Scriptures, finds itself buttressed with scientific data. We need only postulate a central Source of energy, coupled with a will to transmute that energy into material forms, and lo, we find ourselves describing creation essentially as the Bible pictures it. Illustrations like this might be multiplied.

Now we can imagine certain types of minds responding apathetically to the idea of a line of study that would seek to rationalize the mysteries of God. We would not say that they are like the medieval churchman who dismissed all religious problems with the declaration, "I believe because it is incredible." but it seems to us that their thinking slants in that direction. They may quiet the questionings of their

students with the warning that the secret things belong unto God; but there is danger that later on someone else may assure those students, with apparently irrefutable proof, that he knows the secret. And his may be the knowledge of the skeptic.

As believers in the Bible, our position is that we will not doubt simply because we cannot explain a Scriptural statement that transcends our reason or knowledge. But that is something entirely different from apathetically declining to seek the explanation for an erstwhile Bible mystery that has been brought down within the grasp of reason as a result of scientific discovery. Why preach the doctrine of the increase of knowledge if we do not believe in capitalizing such knowledge as far as possible for the support of our holy religion? If God provides aids to our faith in a faithless age, ought we not to thank Him for them and use them? And, if personally we need not such aids, we should remember that some of our students, who are much more a product of this scientific era than are we, might find those aids of inestimable value.

VI

CLOSELY related to this course in Christian apologetics, there might be a short course in what we shall call, for lack of a better name, Seventh-day Adventist apologetics. We are a militant, proselyting movement. We take issue with the thinking of men in the very areas in which prejudices are greatest. We challenge men to accept our distinctive teachings, often at great sacrifice to themselves. And what is much closer home to us, we seek to fix in the minds of our own youth the conviction that this movement was divinely raised up to fulfill a certain mission in relation to a certain crisis in earth's history. And certainly, unless our youth thus view the movement, they will not go out to persuade others to view it that way.

It is an old saying that a person may miss seeing the forest because of the trees. He may go from one tree to another, studying its characteristics, but never see the majestic sweep of the forest. He may even fail to realize that a long sweep of trees has actually been set out according to a plan to meet a certain need, a windbreak to protect against destructive gales. Might it not even be so in this matter of our Adventist teachings? It is one thing to study and present an individual doctrine as an intellectual concept to which we should give assent; it is quite another thing to show that that doctrine is an interlocking part of a whole system of teachings that comes to grips with the issues of the hour.

Beyond controversy, we should seek to secure assent to each doctrine because God's word thus declares. But how enriching to the faith, and how strengthening, if we can show

that these doctrines give clear evidence of possessing a singular and increasing significance as the days unfold. For example, we should call on men to keep the seventh-day Sabbath, for the sufficient reason that God so commands. But what increasing significance comes into this Sabbath doctrine if it is presented in the setting of the growing apostasy that is developing in the religious world because men have rejected the Genesis record of creation. An erstwhile quibble over the issue of *the* seventh or *one* seventh, as our older opponents used to describe the Sabbath discussion, is transformed into a rallying call to every orthodox Bible believer. Again, it is one thing to present the sanctuary as a formal doctrine; it is something else to present that truth in juxtaposition to the fading out, in the modern world, of the very idea of sin and salvation.

Other illustrations of the relationship of our doctrines to trends in the world might be given. But these will suffice, we believe, to make clear what is meant by viewing our doctrines in the setting of the times. This accomplishes two things. First, it lifts our whole group of teachings out of the realm of the abstract, and causes them to stand forth as immensely important in relation to very real things that are happening in the world. Second, it provides a certain impressive apologetic for our movement. We started to preach the Sabbath truth, for example, at a time when there was no controversy over evolution. How did it happen that from the very first we presented as most vital, a doctrine that only future years were to disclose as a rallying point against a devastating apostasy?

The course in Seventh-day Adventist apologetics should have as one of its main divisions this survey of our doctrines in the setting of the present time, and in contrast to middle-nineteenth-century times, when the movement began. A study of nineteenth-century ideas on religion, science, morals, and the like, gives a picture of the intellectual environment in which our movement began, and provides the contrast with today. There is inherent in this increasing timeliness of our doctrines one of the best defenses of the movement. We feel that this aspect of denominational history ought to be carefully explored and brought into precise form as a part of a course in Adventist apologetics.

A second main division in this course could properly consist of a survey of our prophetic forecasts, first of all in the setting of the day in which they were first made, and secondly, in the setting of our present day. This is a prophetic movement. We stand or fall more definitely by our prophetic beliefs and declarations than by anything else. Furthermore, we have been foretelling the soon coming of our Lord for nearly a century. And there are

those who have taken occasion, with increasing zest, to remind us of our predictions and to suggest that we might be mistaken. Indeed, this seems to be a favorite pastime of certain backslidden Adventists.

You all know personally that changing world events have been increasingly supporting our predictions, but what we here suggest is that the evidence in this matter be clearly formulated and made a part of a unique course in denominational apologetics. Nothing could be more stimulating to the faith of our youth than to trace the changing world conditions against the unchanging predictions, and to note how implausible our forecasts sounded when originally presented in the setting of nineteenth-century world conditions.

Other features might profitably be included in this course, but these two divisions indicate something of the nature and content of this proposed course. We have courses that are surveys of history, in which we seek to discover main trends that might elude us in a more detailed study of some period. We might, with even greater profit, have a course that surveys the sweep of our denominational teachings in the setting of our whole history.

This course in denominational apologetics, along with a course in Christian evidences that includes a consideration of modern scientific challenges to faith, would meet a very real need, we believe. We are aware that in certain of our colleges some of this material is presented. But our reading of the various curriculums from time to time leads us to conclude that a well-defined consideration of this whole field of apologetics, in the manner here described, is not the usual order in our schools. The fact that different teachers may discuss one or another of the suggested features of this course in a history, biology, or Bible class, does not suffice, to our way of thinking. There is a certain cumulative force that develops from building one fact upon another in a sequential fashion. And such building can be done only when there is a definite course devoted to a certain subject.

We trust that the length at which we have discussed this subject will not lead you to conclude that we believe such a course should be substituted for any of the standard courses that have distinguished our Adventist curriculums, or for the personal power of a transformed life that should characterize our Adventist youth. Referring again to the medical figure of immunization, immunizing "shots" are not a substitute for a well-defined regimen of healthful living—right diet, proper exercise, etc. But immunization, coupled with this regimen, provides the maximum protection in the fight for life in these physical bodies of ours. The intellectual and spiritual application of the figure is evident.

—Please turn to page 46

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

WHY YOU NEED THE READING COURSE

Glimpses Into the Heart of the New 1941 Books

Reliving Our Pioneer Days

TREASURED by many older Seventh-day Adventists is the memory of a personal acquaintance with Ellen G. White. A few people living today were associated with her in service, some heard her speak, others have not forgotten even a casual meeting. Unfortunately, the larger number among the ministry of today have not had the privilege of personally observing the lifework of Mrs. White.

Such, however, may gain much of that feeling of personal acquaintance through reliving with her the stirring beginning days of the movement, pioneering with her in many lines of denominational endeavor, traveling with her in lands overseas, watching her write, hearing her speak, and sharing her joys and sorrows as she so vividly recounts the high points of her remarkable life story. This is all graphically told in her autobiography, "Life Sketches of Ellen G. White," the Spirit of prophecy volume for the 1941 Ministerial Reading Course. An intelligent knowledge of the experience, objectives, and accomplishments of the Lord's messenger is indispensable to the fullest appreciation and clearest understanding of the Spirit of prophecy counsels.

Principles of Liberty in Jeopardy

When the character of a nation crumbles, the only defense against injustice and oppression is gone, and a craven people cower before the force of corruption and intolerance. Governments are what the people make them. The world of today is faced with an unprecedented moral breakdown. With the collapse of character has come the loss of liberty.

Centuries of struggle were needed to gain for mankind its most priceless possession. Only a few months, and even days in some countries, have sufficed for its loss. Before this cataclysmic change, a bewildered world seems helpless and hopeless. Under the opiate of sin, men seem not to recognize the subtle nature of the workings of the enemy. No protest is made when liberties are brazenly bartered away for apparent social security. Temporal advantage is considered of greater worth today than the "intangible" liberties for which our fathers fought.

As never before the world needs the essential knowledge of true liberty. Every minister should know that he may with power proclaim anew the principles of freedom. Every church should be a center from which the message sounds forth. Today these principles may be proclaimed; tomorrow may be forever too late. Great issues will soon be met and decided—and in the decision our own freedom is involved.

The new Ministerial Reading Course book, "Forty Centuries of Law and Liberty," by Varner J. Johns, professor of Bible, College of Medical Evangelists, is filled with essential material for meeting the great issues of our day. A greater battle than the Battle of France or the Battle of Britain is the Battle of Freedom. We must be ready to act our part in this conflict.

Modern Science Verifies Creationism

Ever since Charles Darwin captivated the scientific world with his arguments in favor of natural selection as the principal agent in the evolution of new species, men have been looking for proofs that the present life of the earth came from simple ancestors. Theory after theory has been propounded, and wave after wave of speculation has surged across the sea of scientific knowledge. In it all, there has been a hopeful looking for the coveted prize—the positive evidence in favor of evolution. Yet, in all the speculation, there has been the continuous note of hopeless confusion and despairing uncertainty.

When Mendelism came to the front in the first decade of the current century, it was hailed as the savior of the evolutionist faith. But it was not long before scientists began to realize that Mendelism was conservative in its conclusions. Instead of proving evolution, it indicated a tendency toward preservation of existing types rather than production of new ones. So strong was this tendency that, in 1916, M. Caullery, of the Sorbonne University, declared that the evidence would almost lead one back to creationism.

The second decade of the century saw a resurgence of evolutionary faith, as new knowledge of genetics was brought to light. But with the third decade, it has been discovered that the newer knowledge has been de-

cidedly in favor of conservatism rather than liberalism in scientific dogma. The results of the work of Russian and German geneticists have been published, and with their work has gone the work of English and American researchers. No less an authority than Austin H. Clark, of the Smithsonian Institution, recently declared that, while there is evidence of abundant change *within* the groups of animals, there is not one scrap of proof for the origin of one group from another. High authorities like Goldschmidt admit reluctantly that the modern data of genetics give little or no help in explaining the alleged course of evolution.

The history of the whole evolution question, with a summary of the latest findings of scientists which take the supports out from under the theory of evolution, as also a discussion of the scientific aspects of creationism, are all discussed in the new Ministerial Reading Course book, "Genes and Genesis," by Harold W. Clark, professor of biology at Pacific Union College, Angwin, California. In this volume, the author gives the results of years of intensive study on the problem. He shows the importance of the newer genetic studies, and their bearing on the problem of the origin of species. The work is strictly scientific, yet holds to the absolute orthodox Adventist position of creation in six literal days. Every worker in this cause will find it profitable to acquaint himself with the facts in the case, and learn the true strength of scientific evidence for the creationist viewpoint.

"Typical Evangelistic Sermons"

Further information regarding the fourth Reading Course book for 1941 will appear in the December MINISTRY. We plan to reproduce Elder W. G. Turner's introduction to the book, and hope to include miniature pictures of the eighteen evangelists whose sermons constitute this volume.



BOOK REVIEWS

Hymn Lore,* by Calvin W. Laufer, Westminster Press, Philadelphia, 1932. 205 pages. Price, 75 cents.

"To live with hymns and make them one's own is the only sure way of appreciating their literary beauty and spiritual power." These are the opening lines of the preface of the book, "Hymn Lore." The author then says that the object of his book is to give information about the historical background of hymns which will make them more significant for use in the home and in the church.

Doctor Laufer is well equipped for his work, having been a lover of the music and hymnody of the church throughout his life. As an or-

ganist, a pastor, an author of a number of hymns, and a composer of tunes, he is thoroughly acquainted with his subject. He also served as assistant editor for the musical publications of the Board of Christian Education of the Presbyterian Church in the U.S.A., and for years was closely associated with hymnologist Louis F. Benson, editor of the Presbyterian Hymnal, and author of several books on hymns.

In the introduction, Dr. Park Hays Miller says, "We sing with understanding when we interpret intelligently both the words and the music of our hymns. This book has been prepared to help in the intellectual and aesthetic interpretation of hymns which are used in worship."

Fifty hymns are discussed in the book. Each hymn is given entire, with the words and music, followed by two pages of pertinent material concerning the origin of the hymn or its musical interpretation. There are familiar hymns such as, "A Mighty Fortress Is Our God," "Abide With Me," "In the Cross of Christ I Glory," "God Be With You Till We Meet Again," "Rock of Ages," and some of the less familiar hymns which are appearing in the new S.D.A. church hymnal, such as "Now Thank We All Our God," "All Glory, Laud, and Honor," and others.

The book should prove of value to those interested in building up an appreciation of worthy hymns in our churches.

H. B. HANNUM. [Professor of Music, Emmanuel Missionary College.]

Pastoral Psychiatry,* by John S. Bonnell, Harper, New York City and London, 1938. 237 pages. Price, \$2.50.

The title of this book is a bit misleading, for the term "psychiatry" conveys to most of our minds the regulation of feelings, emotions, and thoughts. But, as Doctor Bonnell points out, the primary meaning of the Greek word *psyche* is not "mind," but "soul." He therefore says that true psychiatry is the healing of the soul.

For forty-six years the author's father served on the staff and as superintendent of a large mental institution in Canada, and he himself when seventeen became an orderly in that institution. He came to feel that most of those suffering from mental disorders had as the initial cause some repressed religious motive or act, and in dealing with them, he found that if he could get their minds at ease spiritually, in many cases a cure was easily obtainable. With this background, he felt that his greatest need was a study of the gospel ministry, so that in a peculiar field he would be of benefit to his parishioners in later life.

Most of the book deals with clinical cases

* Elective, 1941 Ministerial Reading Course.

that are of very practical value in the ordinary run of ministers' calls. Too few of us, he says, accept the responsibility for guiding the souls that are entrusted to our care. Many ministers spend much time in calling without ministering. A famous surgeon recently said: "There are as many sin-sick souls in the city of New York as there are sick in body. They do not come to us, for we don't give them what they need. You clergymen should be constantly at work ministering to them, even to those whose bodies we treat mechanically." And Hawthorne, in "The Scarlet Letter," says: "A bodily disease, which we look upon as whole and entire within itself, may after all be but a symptom of some ailment in the spiritual part."

Such chapters as "Why Are You Afraid?" "Sex Problems of the Youth," "Train Up a Child," "Confession and Forgiveness of Sin" are of inestimable value in dealing with the problems that come to us day by day. The true physician of souls seeks above all else to bring people to God, bringing to each individual who comes to him for help not only all the knowledge and experience that he can glean from the physicians of the mind, but also the experiential knowledge of the healing and transforming power of God. I think it would be well worth while for those of our ministry who are engaged in dealing with nervous cases, whether in our institutions or in our local work, to read and study and put into practice many of the suggestions made by Doctor Bonnell in this book.

DONALD W. HUNTER. [Chaplain, Washington Sanitarium, Maryland.]

The Catholic Crisis,* by George Seldes, Julian Messner, Inc., New York City, 1939. 357 pages. Price, \$3.

This fascinating book, which deals with contemporary Roman Catholicism, presents what the writer chose to call "The Catholic Crisis," in a number of vital aspects, such as, for example, "Catholic Liaison with Fascism," "Catholic Reactionary Pressures," "Catholic Pressure on the Press," and Catholicism in its relation to democracies, including the United States of America.

Although Mr. Seldes deals largely with Catholic activities in America, he deduces many of his conclusions from recent attitudes of the church in Europe, South America, Inter-America, Canada, China, and Japan. His straightforward, fearless style of writing causes the independent, liberty-loving reader to feel proud that such a well-informed person has the courage to publish information of this nature. He seeks, quite carefully, to refer the reader to the sources of the facts presented.

"The Catholic Crisis" can well serve as a book of reference for the student of proph-

ecy, especially as it relates to the development of papal authority in America. Certain material is made available in this book which is of a sufficiently inflammable nature to cause more harm than good in an effort to reach the hearts of people with the truth of God, if that material is not used properly in public addresses. On the other hand, a wise and fair use of the facts revealed will greatly help to awaken the public of America and other countries to the fundamental issues involved in the great moral and religious revolution that is sweeping across the whole world.

Adventist readers will find many startling, and in some respects surprising, revelations of facts in this book which they can well afford to ponder carefully in the light of truth which they possess.

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

Behold the Man! (a review of the trials and crucifixion of Jesus), by Taylor G. Bunch, Pacific Press, Mountain View, California, 1940. 224 pages. Price, \$1.65.

Something of the author's purpose is stated in this paragraph from page 21 of his book:

"There are many different viewpoints from which we can consider Jesus; but beholding Him as the Lamb of God involves a contemplation of His atoning sacrifice and crucifixion. It therefore calls for a consideration of the closing scenes of His earthly sojourn, culminating in His death. It was at the cross that mercy and truth met together, that righteousness and peace kissed each other. It is the thought of Calvary that awakens tender and sacred emotions in the heart. Pride and self-sufficiency cannot flourish in the soul that keeps fresh in memory the trials, crucifixion, and death of the Lamb of God. The contemplation of these scenes will fill the mind, touch and melt the soul, and produce a complete transformation of character. The purpose of this book is to focus our attention on those scenes and events upon which depend our eternal destiny."

Here is a book that holds the reader with irresistible power from the beginning to the close. It emphasizes the fact that "the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster." Our minds tend to become absorbed by the events of the passing days, and the scenes of Gethsemane and Calvary become dim. It is of the greatest importance that all the faculties of the mind of the sincere Christian be concentrated from time to time on the greatest of all events in this world, the crucifixion of Christ.

In this book, which is a review of the trials and crucifixion of the Saviour, we have a new and fascinating approach to the subject that arouses in the heart of the reader feelings of profound sympathy and sorrow, and the deepest conviction for his own share in that awful crime. Surely it must arouse a new and deeper consciousness of the deadly and

* Elective, 1941 Ministerial Reading Course.

malignant nature of evil, and a hot resentment toward sin, which reached its awful climax in the unjust and cruel condemnation, torture, and crucifixion of the Saviour of men.

But above all, it must kindle anew the flame of love in our hearts as the sublime character of Jesus is portrayed, and we realize that all the brutal insults and torture, the betrayal and agony of the cross, could not quench His love. This is a book worth reading, not once, but again and again.

MEADE MACGUIRE. [Field Secretary of the General Conference.]



REVIVAL NEEDED.—Revival means conviction for sin on the part of believers. Backslidden professors cannot wake up at once in the service of God. They must be prepared by deep searchings of heart. The fountains of sin need to be broken up. In a true revival Christians are always brought under such conviction; they see their sins in such a light that they all but lose their hope of their acceptance with God. . . . It is different in some evangelistic services. Great excitement, much outward joy, converts reported by the scores—and then too often only a spurious outcome and a weakened church! . . .

When God's Spirit takes hold of men who have been blinded in sin, they will have a genuine sense of sin. The present effort to bring men to faith without repentance, to smooth the way from sin to salvation without a sense of guilt and of need, works not for God, but for spiritual blindness, both in the churches and among those to whom they minister.—*The Presbyterian*, April 11.

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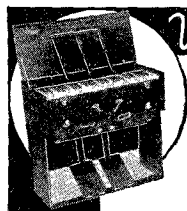
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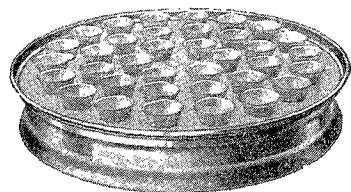


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Valuable Current Excerpts

TWENTIETH-CENTURY WARS.—The *Alliance Weekly* says, "In the twentieth century war has reached a total eight times greater than all the preceding centuries," according to Professor Sorokin of Harvard University. In an analysis of 962 wars and 1,615 internal disturbances in 2,500 years, the average man of the thirteenth century had 6,500 more chances to die peaceably in his bed than his descendants have in the twentieth century. He says that Spain has led the world in warfare going on during 67 per cent of her history; England, 56 per cent; France, 60 per cent; Russia, 46 per cent; Italy, 36 per cent; Germany, 28 per cent; ancient Greece, 57 per cent, and ancient Rome, 40 per cent.—*Religious Digest*, September.

TAYLOR'S RETURN.—Myron C. Taylor, President Roosevelt's ambassadorial personal representative at the Vatican, has come home temporarily. It is predicted that considerations of health will prevent his return to Rome. Secular papers have commented with surprise upon the prompt appointment of Monsignor Hurley, Mr. Taylor's closest clerical friend in Rome, to be bishop of St. Augustine (Florida), only six days after the death of his predecessor, and it is hinted that a higher mission in the United States is in store for him. Undoubtedly every effort will be made to consolidate the diplomatic gains which the Vatican made in securing an American ambassador, even though the alleged peace objective of the mission has long since faded out, and the ambassador himself seems to be on the point of terminating his service.—*Christian Century*, September 11.

SIXTH COLUMN.—The "Sixth Column"! Would it not be a good idea to form a "sixth column" in every church? In days when "fifth column" activities are producing much concern, let those of us who are ministers of the Word form a "sixth column" wherever we can. The nation is out to pile up munitions of war—let us all be out for the increase of spiritual weapons. Men and wealth are about to be conscripted for defense—let us call the people to the abandonment of time, talents, and treasures for Him who deserves and demands our all.—*Herbert Lockyer in Presbyterian*, August 29.

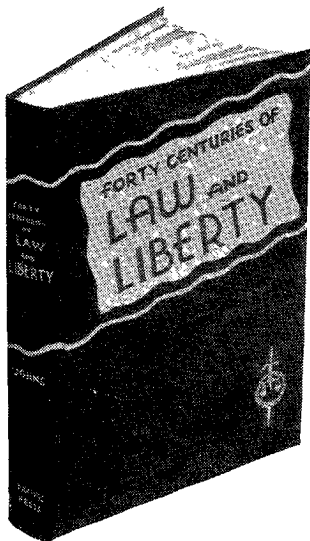
WAR'S AFTERMATH.—One cannot help feeling the deepest pity for those millions of humble people in war-stricken lands who helplessly face unspeakable privations. . . . Past wars have taught us that human anguish and want do not end with the battles. Now this war is adding its testimony. Already there are signs of bitter privations. People in Western Europe, who six months ago were enjoying white bread, are now subsisting on that symbol of scarcity, black bread. The sufferers have nothing to look forward to but a cold and almost foodless winter. Conquest, war, famine, death ride high in Europe's skies. Pestilence, which respects the victor no more than the vanquished, may yet be added to the sum of human misery. So this is what man is bringing upon himself. How it should drive the faithful closer to God!—*Watchman-Examiner*, August 29.

CHURCH GAINS.—Just released by the Census Bureau at Washington are government statistics bearing on the growth of the churches in the United States between 1926 and 1936 which show a total gain of 1,231,020 members during the decade. In 1926 there were 54,576,346 members; in 1936 this number had increased to 55,807,366, in 256 denominations.

The total of expenditures for all the churches in 1926 was \$817,214,528, while in 1936 this item showed a substantial decrease, the figure being \$518,-

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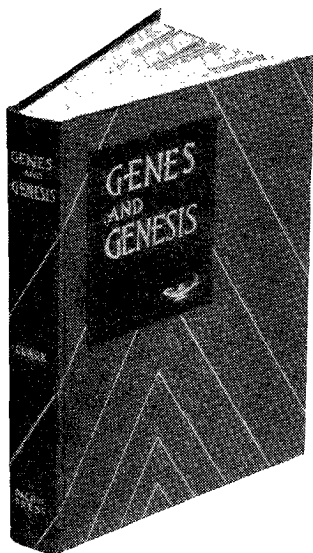
The last six chapters take up the struggle for liberty and its achievement in the United States. These chapters are very appropriate at the present time, because of the dangers that jeopardize our liberties today. Certainly with the disappearance of democracy in Europe and the encroachment upon American principles in evidence today, this volume has a timely place in our literature.

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It has been some time since a book against evolution has been obtainable, and this approach by Professor Clark is from the biological angle rather than from the geological viewpoint. The material is somewhat technical in nature, but the layman and the general public have been considered. Since the modern evolution theory has been built more and more upon biological science, this book should be widely received by our ministers, workers, and laymen who must constantly face the false speculations of science today.

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953,571. The value of church edifices dropped from \$3,839,500,610 in 1926 to \$3,411,875,467 in 1936.

The largest single denomination listed by the Census Bureau is the Roman Catholic with 19,914,937 members, though it should be borne in mind that the method used in reporting Roman Catholic membership differs from that employed by the Protestant bodies and operates to their disadvantage so far as returns are concerned.

Since the statistics from Washington were compiled on a 1936 basis, they do not, of course, include the figures for united Methodism whose membership is approximately eight million—the largest Protestant body, not only in the United States, but in the world.—*Zions Herald*, August 14.

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1939 DRINK BILL.—This nation's [U.S.] drink bill in 1939 was \$3,228,491,968, according to Mrs. Ida B. Wise Smith, president of the W.C.T.U. This represents \$24.64 for each man, woman, and child in the country. There are now twice as many saloons as churches and 50 per cent more is spent for liquor than for education.—*Christian Century*, September 4.

GODLESS YOUTH.—Frank Gaebelein is reported to have said that of the 49,000,000 young people in the United States, 36,000,000 have never set foot inside a church. A questionnaire sent to 55,000 children of school age in New York indicates that 16,000 of them never heard of the ten commandments.—*Presbyterian*, September 5.

AMERICAN DECAY.—Democracy, in the sense that we used to know it, is fading out. The President recently stated that the American people have grown soft. Gone are the former great protesters of the Senate and House, weak are the spokesmen of the political parties, subservient are the newspapers, once militant, and thoughtless is the mass of the people. The will of one man can sway the nation; the aims of a small group can suppress all opposition. We are become a soft nation, easy to lead and docile to follow.—*America*, September 14.

FRANCE'S REVIVAL.—As France slowly and painfully tries to pick up the pieces of her shattered national life, perhaps the most remarkable change her new government is ordaining is the introduction of a puritan way of life. Cabinet officers have been appointed whose first and principal duty is to attack the evils of alcoholism, marital laxity and divorce, lewdness in the theater, commercialized vice, and all forms of self-indulgence. Hard work, sobriety, moral earnestness, and religious observances are being preached as the necessary means to a revival of French strength and dignity.—*Christian Century*, August 28.

CHRISTIAN INCONSISTENCY.—Two thirds of our nominal communicants are only marginal churchmen. Doubtless many of these are what would be called good people, moved by generous impulses, feeling at times a faint mystical hankering after a higher life, and greatly frightened when sickness or death threatens them—but scratch their beliefs, and what do you find? The faith of the church? No. Instead—a pathetic farrago of sentimentality, skepticism, and superstition. Observe their conduct, and what do you discover? A thoroughgoing worldliness untouched apparently by the spirit of the Crucified. Look for them in church: they are there only on state occasions or social occasions when it pleases them to join in weddings or funerals or the Easter parade, and they are there not as penitents but as patrons, not as adoring worshippers but as critical auditors. Test them by their missionary spirit, and they tell you, as believers naturally would, that they don't believe in missions.—*Presbyterian*, August 29.

SHINTO SHRINES.—One of the most grave questions confronting the church today is that of state Shinto observance in the Japanese Empire. The Japanese government has for some time been exerting pressure upon the church both in Japan itself and, more especially, in Korea and Formosa to conform in the matter of shrine attendance. Schools are particularly affected, and nonattendance of pupils has in places led to the closing of the school. But not only schools are involved; in some places, for example, an endeavor is being made to force all householders to set up miniature shrines in their homes.—*Religious Digest*, September.

WAR'S REVELATION.—Whatever else war does, it reveals the awfulness of sin and the desperate depravity of human nature. War destroys the illusions that in times of peace and prosperity lull lost men into a false security. The religious liberalism that flatters human nature, and makes light of sin,

dies a natural death when war unveils the fierce wickedness of men. War demonstrates the often unheeded truth that the wages of sin is death. War proves that men and nations who forget God, and disregard His righteous will, must bear the consequences of their sins.—*Moody Monthly, September.*

PROHIBITION TREND.—Everywhere throughout the United States there are signs of a revival of interest in the prohibition cause. Drunken driving and its dreadful consequences in tragic accidents and needless loss of human life, the return to all intents and purposes of the saloon, the baleful influence of liquor upon the young life of the nation, and numerous other considerations are causing all good citizens to think twice about the problem, and are driving them to the conclusion that something effective must be done to combat the liquor menace.—*Zions Herald, August 14.*

PRESBYTERIAN MEMBERSHIP.—Recent figures show that the Presbyterian Church in the United States of America gained 43,806 members in the last year and has now for the first time passed 2,000,000 in total membership. The per capita giving in 1939-40 was \$21.20.—*Christian Century, September 11.*

"FEAR NOT."—This is a message from the Lord to His panic-stricken people. Satan may be prowling around like a roaring lion seeking whom he may devour. Fear not, he is powerless to bring any harm to you. You say this message was given in the time of Jesus Christ. Is there no message from God for the present crisis? We need help now, and that right quickly. We are well aware that these words were spoken centuries ago; nevertheless, they are as applicable today as they were in the days of the early Christians. No better answer can be found, no sweeter word can be uttered, than was uttered

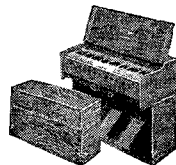
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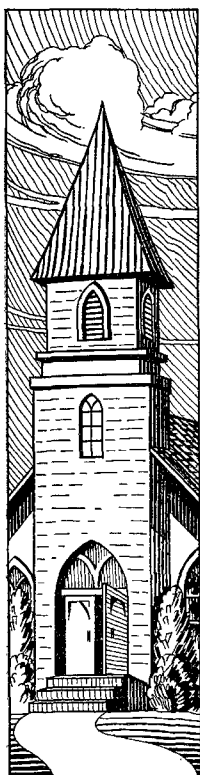
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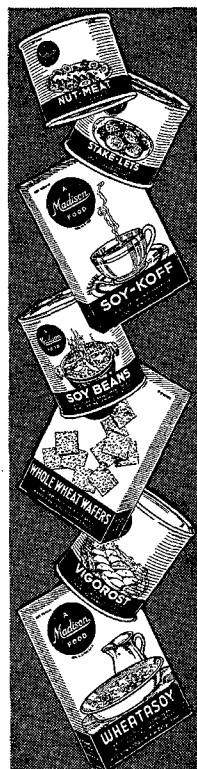
"Received your letter containing information regarding prices to churches on health foods. I have presented the money-raising projects to the churches, and they seem to be much interested. The Dorcas Society of the Wauchula church wishes to sponsor the sales in this district. We are planning to make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

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by Jesus Christ, "Let not your heart be troubled." Be quiet. Be patient. Be watchful. The devil is not going to have all his own way. God knows all about the sin that has taken entire possession of the hearts of men. He knows what is happening in the world today.—*Alfred Barratt, in the Presbyterian, August 29.*

Establishing New Converts

(Continued from page 9)

3. BIBLE CLASSES.—Teaching the message in Bible classes and in the Sabbath school is of vital importance. Every minister should be a Bible teacher and a teacher in the Sabbath school. If it is a fact that two out of every five who are baptized leave the faith, then these losses are creating an appalling situation among us. This situation can often be remedied by faithful pastoral work.

"God's work is not to be done in a bungling, slipshod manner. When a minister enters a field, he should work that field thoroughly. He should not be satisfied with his success until he can, through earnest labor and the blessing of heaven, present to the Lord converts who have a true sense of their responsibility, and who will do their appointed work. If he has properly instructed those under his care, when he leaves for other fields of labor the work will not ravel out; it will be bound off so firmly as to be secure."—"Gospel Workers," p. 369.

After all, it is not so much a question of how many have been baptized, as of how many will remain faithful after the effort has come to a close. Yes, let the evangelist start his converts straight in the message, and I am sure that a faithful pastor will keep most of them going in that direction. Christ said, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

✱ ✱ ✱

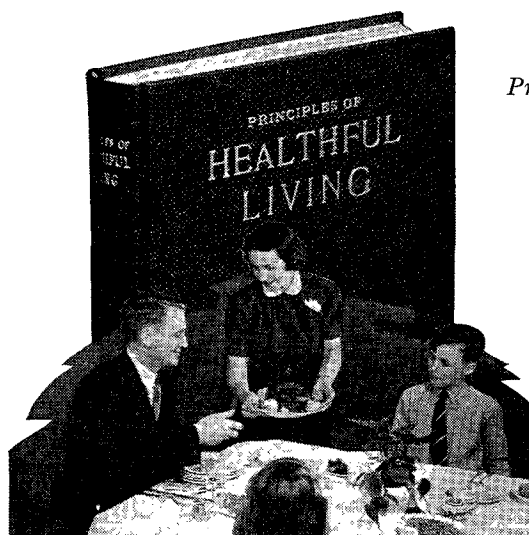
Christian Evidences

(Continued from page 37)

We are giving increasing attention to the study requirements for doctors, nurses, teachers, and those who wish to enter other professions. We wish to prepare our students to give a good account of themselves before examining boards. We want them to be able to answer every question that will be directed at them, and to succeed in their chosen profession. Might it not be well to give a little more attention to fortifying our youth, no matter what their anticipated profession, to give a good account of themselves when confronted with the critical questions that will certainly be hurled at them by a skeptical world? There is something more important, even, than successfully passing a State Board. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

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POWER!—Our source of preaching power lies in the Word, not in human eloquence, cleverness, logic, wit, or persuasion. The effectiveness of a sermon lies not in its arrangement, progression, and climax, but in its dependence upon and exaltation of the Word, which is living and powerful, the attested message of God, enforced by His Spirit. Conversely, the weakness of some sermons, and their powerlessness to transform lives or to produce abiding results, are not hard to detect. The almost pathetic eagerness with which men and women listen to real food for their souls, and to solid facts upon which to base their faith, is an arresting challenge to preach the Word, not the fabrications of the human mind, no matter how clever and persuasive. Preach the Word!

SCAFFOLDING!—Tragic is the lot of those who, for a time, aided in the erection of God's majestic temple of truth, but who, having served such a purpose for a season, became valueless and had to be cast aside. Yet no one needs to be mere scaffolding. Some of the tragedies of past and present are men who effectively served this cause, introduced some of its truths or enlarged its boundaries, then became soured, bewildered, and antagonistic, and had finally to be separated from the movement and cast aside as superfluous. But the abiding structure stands unmoved amid these disintegrating elements.

VACATIONS!—Some workers never take a vacation, and pride themselves upon it. Driving on ceaselessly, they contend that they cannot spare the time, or that the work would collapse or go awry without their continuous presence. Such a concept, however, is nothing to be proud of. Even Christ said to His disciples, "Come ye yourselves apart, . . . and rest awhile;" and we cannot improve upon His counsel. A man has his work poorly organized when he cannot leave it for a few days without his personal presence and supervision. Neither is he properly training his associates. So the "imperative presence" argument is not one to be extolled. And as to indispensability, somehow the work goes on no matter who drops out. Some drive themselves day and night, thereby violating natural law to do God's service. They flout the ordained law of life, and often cut short their usefulness just when they have the greatest experience, wisdom, and value to contribute to the cause.

God never asks nor condones such. Periodic, recreative rest is legitimate, desirable, and necessary. Change of environment, separation from routine problems, formation of new acquaintances, and the invigoration of new scenery and perspective are highly essential to the maximum of service.

CITIES!—The terrible havoc wreaked upon the great cities of the Old World, under the impact of contending martial forces, should lead us to recognize the obviously broader intent of those Spirit of prophecy admonitions to leave the large cities because the woes of the last days will be visited in their most intense form upon these great aggregations of humanity. We have, naturally enough, applied these expressions primarily to the New World. But they were world wide in their intent—Old World and New, Occident and Orient, as we have already seen, and will see even more fully. These principles apply everywhere, and tragic is the lot of those who permit themselves to be caught under the impact of great martial, political, industrial, or economic forces of destruction which are beginning to break over the world. We must not think that these warnings were lightly spoken or are to be followed or disregarded at will.

PROVINCIALISM!—Periodic circulation of workers is vital to their own development, to the welfare of the field in which they labor, and to the cause at large. When men live and toil continuously in a given section, union, or small country, they become provincial, circumscribed in outlook, and handicapped in growth and results. Their concepts become constricted and their achievements retarded, for they have limited inspirational contacts with fellow workers, and limited opportunities of observing new methods. This circumscription is unconscious, but is nonetheless real and hurtful. It is rarely recognized or admitted by those concerned, until they are actually out of the situation. Periodic exchange is imperative. This means interchange of method and experience through institutes and councils, and through transfer of workers. While the initial cost of transportation may seem considerable, the increased returns will fully justify the investment even in a monetary way. Our sisterhood of divisions must follow this policy to preserve the consciousness of world unity essential to the united advance of this movement.

L. E. F.