

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 13, No. 12

December, 1940

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NOTES AND NOTICES

Information and Sundry Items

HAS the unprecedented challenge of the hour yet gripped any of us as it should? Has it expanded our vision of the seriousness of our bounden task—that of getting God's message in a very short time before the entire

GIGANTIC PROJECT IS LONG OVERDUE world of humanity? Has it startled us into contemplating a scale and an expanse of witness heretofore unenvisioned amongst us? Has it led us to formulate plans for an advance as startling as it is daring—that of reaching every soul within a brief time with this message in spoken or written form? In North America, while peace and opportunity still linger, every soul should be presented with our message-filled literature. Yet there are great unentered areas. This country should be thickly sown with the advent message, through appropriate tracts, papers, periodicals, and books. Every individual should be confronted with God's distinctive and imperative message for today in its most persuasive and compulsive form. We know that the loud cry of Revelation 18 will be accomplished largely through the printed page sold by colporteurs and given by a membership on fire for God. But that objective will be accomplished through our conscious instrumentality and intelligent cooperation and planning. If we sow the seed, God will assuredly give the increase. There are untold thousands of dollars in the hands of our people, waiting to be turned over for such an enterprise, untinged by petty commercial rivalries, when a program of such magnitude and scope grips the imagination and creates conviction that the hour has come for this people to arise and finish its commissioned task. Conference and lay workers would not be able to respond to the calls for Bible studies that would result. A new revival of evangelism would ensue, and blend with the written message. The hour has come, nay, it is long overdue, for such. Who will, with courage and faith, lead out in this great enterprise for God, unmistakably called for through Spirit of prophecy counsels?

❶ A SERIES of exceptionally important articles by M. L. Andreasen, on the sanctuary service and the priesthood of Christ, is running in the *Review and Herald*. These articles have a somewhat different approach from that of his recent Ministerial Reading Course book, "The Sanctuary Service," and contain amplifying aspects of the priestly service. This series is worthy the careful study of our worker body.

❶ THE MINISTRY is proud of the list of 210 writers who contributed to its columns in the year 1940, as revealed in the comprehensive index on pages 42-47 of this issue. It would be an unwise editorial policy to confine our discussions to a relatively few, well-known men. This journal seeks to encourage and develop a great host of workers to increasingly successful heights of service, which includes writing. We are also proud of the MINISTRY contributor personnel. Look them over. They embrace every group and class of worker from the intern and the theological student on up to the president of the General Conference, including seventy-four new writers who have never before appeared in this paper. There are messages of counsel, warning, and inspiration from our most experienced leaders. There are discussions of method and problem by evangelist, pastor, departmental worker, and executive—field and institutional, American and European, native and national—from every division of the world field. If any not included in the roster of names in the Index have materials or suggestions appropriate to this journal, you are cordially invited to submit them.

❶ THE "National Service" department starting in the *Review and Herald* of October 3, gives definite guidance to the thousands of Adventist young men affected by the recent Selective Service Act of the United States. This material is prepared by the secretary of the National Service Commission, recently appointed by the General Conference, and should be thoroughly digested by every Adventist worker. All will likely be called upon to counsel our youth as to their rights and privileges in noncombatant service under the Government's compulsory draft law. Clear and sound distinctions and definitions as to Christian non-combatancy, conscientious objection, pacifism, and antimilitarism appear in the *Review* columns of October 3 and 10. These distinctions we need to know and understand, and be able to make plain to others.

❶ We are happy to present a report of the College Bible and History Teachers' Council held here in Washington recently. (See page 13.) The convening of this group of minister-teachers should result in greater solidarity, clearer objectives, better methods, and larger results for God. Certain joint meetings of the Bible, Biblical-language, and history teacher groups were of particular importance, and in some of these the Theological Seminary student group also joined. Several of the discussions will appear later in these columns.

❶ EVERY Adventist home and every Adventist youth should have a copy of the authorized statement of the General Conference Committee, entitled, "Seventh-day Adventists and Civil Government," issued September 25, 1940.

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

Official Organ of the Ministerial Association of
Seventh-day Adventists

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CIRCUMSPECTNESS THE DEMAND OF THE TIMES

By G. A. ROBERTS, *President of the
Inter-American Division*

JESUS will come at the climax of the last great persecution against His saints. He comes to deliver them from this persecution at the very time when there seems to be no possible escape for them. The last soul-saving work to be done by the saints will be accomplished under the most severe struggles and trials:

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host cannot destroy them; for angels that excel in strength will protect them."—*"Testimonies," Vol. IX, p. 17.*

The experience of the early disciples is to be ours. They met persecution, but they persevered in their work until it was finished and they were forced to flee. They did not seek excuse to flee at the first appearance of danger, but stayed at their task till some of them gave their lives. They had been told by their Master, "When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." Matt. 10:23. And the margin says "end, or, finish" the cities of Israel till the Son of man come. The disciples took no undue advantage of this permission. They had their task, and thought more about finishing the work in each of the cities than they did about their own safety. We, in our day, have been told by inspiration that the work which we have failed to do in times of peace will have to be done under the most discouraging, forbidding circumstances:

"The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith."

"But before it is forever too late, I urge you to arouse. Delay no longer. The day is almost spent. The westering sun is about sinking forever from your

sight. Yet while the blood of Christ is pleading, you may find pardon. Summon every energy of the soul, employ the few remaining hours in earnest labor for God and for your fellow men."—*Id., Vol. V, pp. 463, 464.*

These statements do not present a picture of fleeing from persecution, but rather one of enduring and working on under persecution. In these times while some countries may have comparative peace and others may be subjected to most terrible circumstances, ministers and other public workers should remember that our spiritual citizenship is in the kingdom of heaven, and we should confine our preaching and our writing, and all our expressions of every character, to the interests of that kingdom.

THE saints are members of the earthly section of the family of heaven and earth. They are also at the same time citizens of various earthly nations. These nations are not always actuated by the principles of the kingdom of heaven. Nations at times become despotic and cruel and antagonistic to the interests of the heavenly kingdom, and they do not tolerate anything inimical or seemingly inimical to their own temporal interests. We do not know how soon a government formerly established on divine or lamblike principles may become despotic and cruel and altogether intolerant. Because of this, and also because of the moral right that should govern us, we should refrain from partisanship in our expressions, although we may be citizens of a strong nation that is fighting for a cause that may seem to us to be right, and our own safety may seem to be assured.

We must remember our brethren and our work in those nations that may be fighting for that which may seem to us to be wrong. We must say nothing that can be used against the kingdom of heaven or against God's children by anyone, any place on this earth. We are

admonished on these matters by the instruction that has come to us in the "Testimonies:"

"It is not wise to find fault continually with what is done by the rulers of government. It is not our work to attack individuals or institutions. . . . Our work is to prepare a people to stand in the great day of God. We should not be turned aside to lines that will encourage controversy, or arouse antagonism in those not of our faith. . . . We are not required to defy authorities. There will come a time when, because of our advocacy of Bible truth, we shall be treated as traitors; but let not this time be hastened by unadvised movements that stir up animosity and strife.

"The time will come when unguarded expressions of a denunciatory character, that have been carelessly spoken or written by our brethren, will be used by our enemies to condemn us. These will not be used merely to condemn those who made the statements, but will be charged upon the whole body of Adventists. . . . Many will be surprised to hear their own words strained into a meaning that they did not intend them to have. Then let our workers be careful to speak guardedly at all times and under all circumstances. Let all beware lest by reckless expressions they bring on a time of trouble before the great crisis which is to try men's souls.

"The less we make direct charges against authorities and powers, the greater work we shall be able to accomplish, both in America and in foreign countries. Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world. . . .

"The Lord's agents should have a sanctified zeal, a zeal that is wholly under His control. Stormy times will come rapidly enough upon us, and we should take no course of our own that will hasten them. . . . Christianity is not manifested in pugilistic accusations and condemnation. . . . Let God have the matter of condemning authorities and governments wholly in His own keeping."—*Id.*, Vol. VI, pp. 394-397.

LET us illustrate. Some worker with burning zeal denounces the wrong course in another nation, or in some other way gets into print as casting his public influence against that nation. The headlines in the newspaper, or the eloquent words spoken before a congregation or over the radio, may be perfectly in keeping with the patriotic public sentiment of his own country, and may seem harmless and even helpful to the cause of right. But if those words were clipped from the paper and reported to an agent of the nation denounced, with the representation that this is the attitude of Seventh-day Adventists generally, those seemingly harmless, patriotic words may be sent across the sea to the authorities of that nation, and be the means of causing oppressive and hindering legislation, bringing forth decrees that will adversely affect our brethren and work in that nation. Such words may even jeopardize the lives of our brethren.

The stone cut out of the mountain without hands will soon smite the prophetic image, and end all earthly nations. We should be very careful that our own hearts are not drawn from the kingdom above and biased by the present world struggles, till we forget our true citizenship and by our words prove traitors to our great King, causing incalculable damage to our people and to the work of God in

other lands. Our most prominent writers and public speakers, in the pulpit and on the radio, doubtless will be pressed to lend their voices as an influence to such things, but the child of God best serves his own nation who most exclusively represents the kingdom of heaven. There will be plenty of high-spirited public men of ability to set forth the rightness of the nation's cause—men who do not know the solution for national ills, and therefore do not provide any remedy. Our workers may best help all men by setting forth the remedy for present world distress.

None should indulge in speculation beyond the limit of the knowledge clearly revealed by the prophecies. The only certain pronouncement concerning the outcome of the present struggle of the European nations in the territory of the old Roman Empire is found in the words of Daniel the prophet as he stood in the presence of Nebuchadnezzar, king of old Babylon. That pronouncement is couched in these momentous words: "In the days of these kings shall the God of heaven set up a kingdom." Dan. 2:44. The setting up of this kingdom of God is to take place at the very time when men are putting forth their last efforts to weld the iron together—the iron in the feet and the toes of the image. A clear intimation of this is revealed in "the strength of the iron" remaining, and in the mingling of "themselves with the seed of men."

Through the centuries men have arisen who believed that they saw enough iron in the feet and toes of the image to take a firm weld, especially should they fuse that iron with the interrelationship of marriages. On several occasions the iron has seemed to predominate enough to be welded, in spite of the presence of the clay, but it has never become wholly strong. Instead, it has remained "partly strong, and partly brittle." Dan. 2:42, margin. And it will always remain that way till the stone smites the image on the feet. Satan, as well as men, has found it impossible to weld the iron with the clay. The endeavors now being inspired by him to break the prophetic word seem to have as their purpose the entire elimination of the clay—that is, the smaller, weaker nations, so that the strength of iron only shall remain to be welded or fused.

In that day when Babylon was rightly known as a golden empire of strength and solidarity, the inspired word prevented the all-golden image of Nebuchadnezzar's ambition from correctly representing the perpetuation of that great world empire. And that same word will surely prevent the elimination of the clay from the present iron-and-clay mixture, and prevent its becoming all iron in one great lasting world empire, ruled by a centralized power from the territory of old Rome. It may seem that the prophetic statement, "They shall not

—Please turn to page 26

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

PLANNED PROGRAM FOR CHURCH YEAR

By JOHN W. OSBORN, *Pastor,*
Rockford, Illinois

IN this sentence from the "Testimonies," the importance of organization is stressed: "Time is short, and our forces must be organized to do a larger work."—*Vol. IX, p. 27.* There is no stereotyped method of organizing to do a larger work. My purpose is not to outline a criterion after which all should model, but to present one more means, the effectiveness of which has been proved. This method of organizing a church for service is the operation of what is called "A Planned Program for the Church Year."

"By a Planned Program for the Church Year is meant a comprehensive outline of the objectives and activities of the local church in all its varied expressions, prepared in advance, for a period of twelve months. It is a church planning on a yearly basis, by which desired goals are set, soundest methods are selected, and a calendar of chief events and activities of the church year is prepared."—"If the Minister Is to Succeed."

There is nothing new in long-term planning. It is considered essential to success by governments and commercial organizations. We read of this or that nation's launching a carefully outlined five or ten year plan. Large corporations and public utilities look ahead, anticipating the needs, dangers, and opportunities that face them. Furthermore, our own denomination's efficiency would be gravely imperiled if well-defined plans were not outlined for long periods in advance. Would it not be advisable for local churches to avail themselves of the marked advantages derived from long-term planning?

The planned program for the church year can be used in small as well as in large churches. Adjustments can be made to meet local needs and conditions. The first step in utilizing the planned program is to form a council. The personnel of this council should include the missionary leader, the Sabbath school superintendent, the Missionary Volunteer leader, the Dorcas leader, and the pastor. In larger churches it might be necessary to add other department heads. It is advantageous to have the annual election early, if the yearly program is to begin with the calendar year. The officers for the following year should make up this council, and should have time to shape its program a month to six weeks in advance of January 1.

In preparing for the council meeting, each department leader should first consult his com-

mittee. For instance, the Sabbath school superintendent meets with the Sabbath school council, the Missionary Volunteer leader with his committee, etc. This gives each committee an opportunity to prepare an outlined schedule of coming activities and events. The minister also prepares a tentative schedule for the year. The data which the departments and the minister submit is the material with which the council builds a program. This data should include financial goals, goals in souls, dates for campaigns, and special programs that will occur during the year.

Advantages of the Yearly Plan

Thus the council builds, a year in advance, a program of major events and activities for the church year. Conflicts and duplications are eliminated, and calendars are made. Each department head has a complete outline, not only of his program, but also of those of the other departments. This becomes a guide to the respective committees throughout the year. Financial projects are distributed over the twelve-month period to prevent giving the membership an overdose at any one time.

There are other advantages. Church officers who otherwise would have aimlessly wandered through the year without an objective are more likely to take a long-period view of their responsibilities, and make more adequate preparation for the activities of their departments. Often, with the passing of the months, some grow weary of their responsibilities, and allow carelessness to creep into their administration. A planned program would to a great degree eliminate such an attitude. This plan creates a more effective layman participation in carrying the load of administrative detail. We are instructed that it is better for the minister to put ten men to work than to do the work of ten men. The minister is benefited by being free from many of the details of organization.

A major step has been taken in organizing the church for service. But there is another step—the functioning of the church missionary committee. It is the duty of the church missionary committee to rally the entire church membership into soul-winning enterprises. This demands careful planning, and the use of every available resource in an enthusiastic execution of plans. Well-organized, super-

vised literature campaigns must be fostered. Too often literature campaigns end fruitlessly because of a lack of organization and supervision. Planning ways and means of financing the local missionary enterprises is a part of the council's duty. The interest which the laity arouses should be taken care of by the laity. Therefore Bible training classes and community Bible schools are logical supplements to literature campaigns.

No phase of missionary endeavor should be overlooked by the committee. As an illustration, the modest task of supplying public literature racks can be made a greater asset. Instead of depending upon anybody and everybody to discharge this task, the committee should appoint a dependable person. Once a quarter the missionary leader can call for the names and addresses of all who have old literature in their homes. The one in charge of the racks gathers up "the fragments," "that nothing be lost." The papers are then sorted, stamped with the church address, and placed in the rack. Stamping the literature with the church address may result in directing someone to the local church who might otherwise never have been reached.

With an efficient committee of this type, the fifteen-minute missionary service is transformed from a period of "monotonous fill-in" to one full of interest and spiritual value. New converts are put to work. A hive of drones becomes alive with the buzz of workers. The minister who will exert enough extra effort to organize his church for greater service will find that it will yield large dividends. More souls will be added than he otherwise could have won. There will be a gratifying decline in church troubles. And finally, a planned program for the church year will minimize apostasy in our ranks.

Illustrative Devices for Teaching Truth (Concluded)

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

Illustrating Texts on Second Advent

Another device for impressing the truth on the minds of the people is to place leading Scripture texts on the second coming of Christ, the Sabbath, and the state of the dead in large letters on pieces of muslin. These are brought into the view of the audience as the speaker comes to the text in his lecture, and the entire congregation is asked to read with the evangelist. Here is an example of how this method may be handled: On the second coming of Christ, the evangelist has the four texts, Hebrews 9:28, John 14:1-3, Acts 1:9-11, Revelation 1:7, on separate pieces of cloth. The key words in these texts, those that deal with

the fact and manner of Christ's coming, are underlined. After introducing the matter of Christ's coming, raise the question:

"Does the Bible really say in so many words that Christ will come the second time? Yes, it does, in Hebrews 9:28. [The cloth with this text is lowered before the audience.] We have this text on a banner, so that everybody can see for himself exactly what the Bible says about the second coming of Christ. Tonight I want everybody here to help me preach by reading this text with me." [After the audience has read the text with you, continue.] "You will notice that there are three words underlined on this banner—the second time. We want to go through the text again, and this time I will read everything in the text by myself except these three underlined words, and when I come to that point, let us hear every voice in this tent ring out on those three words."

The effect of hearing five hundred or one thousand voices utter the words, "the second time," is thrilling, and impresses the thought that Christ is indeed coming the second time.

On the text John 14:1-3, the expression, "I will come again," is underlined. In Acts 1:9-11, the expression, "in like manner as ye have seen Him go into heaven," is underscored, and the expression, "every eye," in Revelation 1:7. These can be used most effectively to rivet key truths in the minds of the people.

Miscellaneous Devices to Impress Minds

This kind of teaching enables people to see the truth. A deeper impression is made on the mind by the placing of the texts before the eye than by merely sounding them in the ear. The Spirit of prophecy endorses this as the most effective method of teaching the truth:

"I am very grateful to God for what I have heard and seen of the results of Elder —'s meetings in —. I am glad that he exalts the Word, allowing the Bible to speak for itself. *This is the most effectual way.* This is the way the truth was preached in the early days by our ministers. I am pleased with the manner in which our brother has used his ingenuity and tact in providing suitable illustrations for the subjects presented—representations that have a convincing power. Such methods will be used more and more in this closing work."—*Ellen G. White Ms. 105, 1906.*

This same plan of placing the leading texts on muslin mottoes, underlining the key words, can be followed on the Sabbath question and the state of the dead. As variety is the spice of life, we would hardly wish to use this method much oftener than for these three subjects in one series of meetings.

SEAL OF GOD.—A real notary's seal can be used in preaching on the seal of God. An obsolete stamping seal can often be obtained for nothing at a courthouse. The preacher holds up the seal before the audience, and asks, "What is this?" People will say, "It is a seal." "Yes, it is a seal. Let us see what there is about it that makes a seal." [Insert a paper in the notary's seal, take an impression, and read it to the audience, calling attention to its three features—*name*, *distinguishing title*, and *territory*.]

This suggests that to find the true seal of God we must find that which shows, or reveals, these three features in reference to the true God as Creator. Then the speaker can point out that the fourth commandment, or Sabbath precept, is the only commandment of the ten that contains these three features that constitute a seal. In the fourth we have the *name*—"Lord thy God," His distinguishing *title*—Maker or Creator, and His *territory*—"heaven and earth," the universe.

2300 DAYS.—The 2300 days prophecy can be made plain by using the blackboard to figure out the various mathematical computations in the prophecy, lowering cloth banners which give each point as it is established. For example: The first banner reads, "457 B.C.—the beginning." The second, "Seven weeks and 62 weeks unto the Messiah;" the third, "27 A.D.—the Messiah appears," etc.

THE SABBATH.—Seven blocks $2 \times 2''$, or $4 \times 4''$, painted white and numbered 1 to 7, and five rings to go around the seventh block, can be used as an object lesson to show the spiritual differences between the Sabbath and the other days of the week. One of the most common objections we meet is, "All days are just the same, and it doesn't make any difference which day you keep, just so you keep a day." Arrange the blocks in order on a table, telling the people that these represent the days of the week, and then proceed with the following discussion:

"Has God made any distinction between these days, or are they all just alike in a spiritual sense? I find that the Lord labored on these first six days in making the world, and that He rested on the seventh day. He has told man to work on these six days, but to rest on the seventh. These first six are working days. The seventh, or last, day of the week is the rest day of the Lord. God has marked off the seventh from all the other days by placing a ring of *rest* around it. [At this point, slip one ring on the block marked 7.]

"The Scriptures declare that God hallowed the seventh day, and made it holy. The first six days are common days, but the Lord marked off the seventh day from all these others by placing a ring of *holiness* around it. [Place the second ring on the seventh block.]

"Genesis 2:3 says that 'God blessed the seventh day, and sanctified it.' The first six are common days, but the Lord marked off the seventh from all the rest, by placing around it a ring of *blessing* [Place ring number three on block 7.], and a ring of *sanctification*. [Place the fourth ring on the seventh block.]

"These first six days are given to man for his work, his business, and his affairs, but the seventh day is the Lord's day. God has, as it were, put His hand on the seventh day, and said, 'This is My holy day. Render this day to Me in worship and service.' The Lord has marked the seventh day off from all the rest with a ring of *divine ownership*. [Place ring number five on block 7.]

"The Lord, then, has made five clear distinctions between the seventh day and all the other days. The first six are common working days given to man, while the seventh is the Lord's blessed, holy, sanctified, rest day. The Lord expects us to make a clear distinction between the way we treat this

seventh day and the way we treat the other six. As He has placed His five rings around it, we should keep it in such a way that it is marked off in our lives as different from all other days."

This same object lesson may be used by placing the numbers 1 to 7 on the blackboard, and then placing circles around the number 7 as you give the explanation; but the blocks and rings are really more effective.

Such are but typical of a large variety of effective illustrative devices.

Better Radio Broadcasting

WHAT has been written can be erased or altered, but the words spoken over the radio cannot be recalled. Therefore every address must be carefully written out. No attempt should ever be made to speak from notes or from an outline, not only because such a procedure might impair the delivery, but also because it may become necessary later on to recall the exact words which were spoken, if some statement is challenged by a listener.

The outward make-up of the manuscript is likewise of importance. It should, if at all possible, be typed double spaced on *one* side of the paper. Pages should be numbered consecutively. They should never be stapled or permanently fastened together. Any rustling of paper near the microphone goes over the air like the sound of a crackling forest fire. Last-minute insertions, or additional sentences hastily scribbled along the margin, are to be avoided.

Later on we shall mention the limitations of radio speaking which must be overcome, but we might mention here that plain, direct language and simple sentence structure serve the purpose best. Involved sentences and lengthy introductions only tend to confuse the hearer. Capture interest with your first sentence, and hold it till the last.

Correct pronunciation seems a simple matter until one is confronted with the task of delivering a radio address. Pay particular attention to simple words, commonly mispronounced, such as "often," "err," and the like. Make sure that you pronounce correctly the names of cities and individuals, and other proper nouns. Don't trust your ear, or rely on your memory, or take the advice of a friend, who "thinks it sounds correct that way," but consult your *dictionary* when in doubt. If a certain difficult word gives you trouble in pronunciation, substitute a more familiar word, rather than practice the difficult one, lest at the very moment when you are to pronounce the difficult word, you lapse into your old habit. Those are nerve-racking moments when one sees a word before him which he has repeated over and over again, but at the crucial moment his memory is a blank—and there he

stands. He must say the word, but how to pronounce it! Special care should be given the vowels, and every attempt at affectation or imitation is out of place.

Radio time is valuable. It is budgeted to the very second. To run over your allotted time is to incur the lasting ill will of the management of the station. Your congregation may not walk out if you preach thirty-five or forty minutes, but on the radio you have only your assigned number of minutes. Another program is waiting when you finish. Don't guess at the number of minutes your speech may require. Time it with the utmost care and precision. Neither drag along through the introduction, only to fall into a "Floyd Gibbons" speed toward the end. Omit a paragraph, rather than show undue haste toward the end of your address.

A radio address is not an oration. A moderate tone of voice ought always to be maintained. Emphasis should not be sought by shouting or by raising the voice immoderately. To avoid this extreme, and on the other hand the monotone, is a fine art which is worth cultivating. Particularly distasteful is the hissing of sibilants. The "s" sound spoken with a kind of whistle is not at all pleasing to the listener. Coughing and clearing of the throat should be avoided. Do not gulp when you must swallow. Remember also that the swift intake of breath is audible through the sensitive microphone. Heavy breathing may sound to the listener like the wheezy puffing of a steam engine.

In the studio you are not the boss; so cooperate with the management as far as possible. If a certain position in standing or sitting has been indicated, keep it. The position of the microphone should not be changed to suit your taste. That is the work of the engineers. Perhaps you might prefer a more comfortable position, but from the standpoint of efficient broadcasting, let the word of the man in charge be law.

Now a word or two about the limitations of broadcasting which must be overcome. You have an audience, but you cannot see your hearers. Audience reaction cannot influence your address. As you look into the faces of your visible audience, you can quickly note their reactions, and alter your address accordingly. This advantage is denied you in radio work.

Neither do you have the atmosphere of devotion in the surroundings. No stately church inspires you, none of the appointments of a church lead your thoughts to heavenly things. Perhaps a dance orchestra is waiting for you to finish. A dog-biscuit program may have preceded your address. The environment is often far from inspiring, but that handicap must be overcome.

In speaking to a visible audience you have

the opportunity of emphasizing your thoughts by means of proper gestures, by the expression of the face, and your whole attitude. The microphone, however, transmits only your words; therefore your whole personality must be concentrated in your words.

Your congregation will sit docilely in the pews, but your radio listeners can quickly turn to some other station if your address lacks appeal and interest. No long digressions or ponderous explanations of side issues can be tolerated. Move swiftly and surely from one point to another, dwelling on each thought only long enough to make it clear and vivid. If you run out of pertinent material after having written a ten-minute address, by no means attempt to stretch it into a fifteen-minute address by appending half the hymnal, or by inserting lengthy quotations from some author. Keep the interest of the listener keenly on your subject by a rapid progression of thought.

A radio address is really halfway between the written and the spoken word. Do not write as though you were composing an article for a religious magazine; neither write as though you were preparing an oration. But as you write, keep in mind that the written word must be spoken.

MAKE attempts to secure the participation of your listeners by appealing to them. The bare recitation of facts (no matter how weighty or beautiful they may be) will not stimulate the listener to thought. Appeal to his feelings, to his sense of justice, to his own understanding and experiences. For example, instead of saying, "No one should delay his acceptance of Christ," it would be preferable to phrase it thus: "Can you, my friend, think of any good reason why you should postpone your coming to Christ?" The more you appeal to your listeners to cooperate with you in thought, the more you have succeeded in bridging that chasm between the microphone and the loud-speaker.

Since you do not know the religious background of your audience, their likes and dislikes, their problems and burdens, or their particular needs, it becomes necessary to guard against falling into abstract generalities. The average man does not care about the life of Abraham or the missionary journeys of St. Paul only in so far as these affect his own personal life. One feels that it is often difficult to make proper applications, since one does not know the character of his audience. But where the necessary applications are avoided, the whole talk "falls flat."

Radio broadcasting is indeed an art which must be learned and practiced, but the great opportunities for preaching Christ crucified to a perishing humanity make every effort toward becoming an efficient radio speaker well worth while.—*H. H. Hohenstein, in American Lutheran, May, 1939.*

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

BAPTIZING CONVERTS UNDER DIFFICULTIES

By L. D. MINNER, *Superintendent of the Inca Union Mission*

WHEREVER the gospel is preached, some will accept it. There are places, however, where it is very difficult for a preacher to baptize his converts because of the intolerance of those who oppose the message. For many years I have worked in fields where the Roman Catholic religion is the prevailing religion, and I have seen a great deal of intolerance on the part of the general public toward any who would dare to backslide from the state religion, or accept any views which might be classified by the clergy of the state religion as heretical.

It has often been necessary to hold services such as baptisms in a strictly secret manner in order to avoid difficulties. It may seem strange to those accustomed to full liberty of speech and religion, to know that in some places the majority will deny completely the rights of the minority. I have been present when the president of a municipal government denied publicly that there are any minority rights when it comes to religion, and defied the national government to enforce such rights. On some occasions we have been obliged to fight the opposition against baptisms, for it is not always possible to maintain secrecy in conducting them.

On one occasion I found myself in direct conflict with a very intolerant public because a small group of believers had decided to obey God's commandments. A group of citizens visited the meeting place, mistreated the believers, and threatened violence if the meetings were not discontinued at once. I at once took the matter up with the political authorities to secure guaranties if possible, so that we could worship unmolested. We secured guaranties from the government, but the local authorities were under the influence of the clergy, and consequently did not make good the guaranties. We suffered much persecution, and a little later, when it was time to hold a baptismal service, we were confronted with a very serious problem. Even though the constitution of the government tolerated religions other than the state religion, the people were resolved not to permit a Protestant baptismal service.

The candidates and the believers were notified that if the project was executed, they would be the objects of violence at the hands of an angry mob. We secured armed soldiers

from the government to maintain order, and proceeded to gather at the appointed place for the baptismal service. A great many people came to witness the baptism. Two groups were present: the believers who were there with the candidates, and who with a Christian attitude took part in the service; and the enemies of the truth, those who came with the intention of interfering with the service. These two groups were separated by order of the army officers and troops. The service was carried out notwithstanding an angry mob. We can be sure that believers who come into church fellowship under such circumstances are entering the church because they have convictions, not because of some flimsy reason.

On another occasion I found it necessary to appeal to the civil authorities for protection because public indignation was aroused when it was learned that a group of nineteen had been baptized. We were threatened with violence if we did not leave the community at once. When we called up the subprefect and explained to him that we were being threatened, he told us to retire quietly, for he did not desire to clash with the fanaticism of the town. But we stood our ground and insisted on protection. When we saw that he was not disposed to grant us the protection to which we were entitled, we told him that we would appeal to the national government and to the foreign ambassador, if necessary, but we were not going to run. This brought a change in his attitude. Soldiers were sent at once to watch the place where we were being entertained, and soldiers guarded the entrance of the building in which we were holding meetings. Only people who were interested in the meetings were allowed to enter. The soldiers questioned and examined everyone who asked for admittance.

On one occasion we met three candidates in a secret place to conduct the first baptism in that region. It is generally the first ceremony of this kind that arouses the greatest opposition. Usually after a few have been baptized in a community, there is less danger of violence.

Opposition to Protestantism is manifested in other ways. The opening of a mission school among the Indians of Peru and Bolivia is often the pretext for violence. Once when

we were opening such a school, we were confronted with the usual opposition. In the preparation of material for the school building, a well was dug to supply water for making the adobe. But when it was finished, it was filled by the enemies at night. Finally, by careful watching, the brethren were able to prepare enough material for the walls of the building, but this material was all destroyed at night by a mob of enemies. Again material was prepared. The walls were constructed and the building was ready for the roof, when a mob of two or three hundred came and destroyed the walls.

After this experience, we prosecuted the leaders and succeeded in keeping them in jail for two years. The building was finally completed and ready for use, but we were obliged to keep a group of eighteen soldiers and an army officer on the mission property while we were preparing the materials and putting up the buildings. As a fitting conclusion to this story, we might state that after two years in jail, the ringleader of the opposition was converted and baptized, and he put his children in our school.

Thus it frequently happens, as in the experience I have just related, that those who are the bitterest often repent and become loyal Seventh-day Adventist believers. But sometimes it is just the opposite. Those who are unusually friendly and enthusiastic when the message is first preached often become bitter enemies. I recall one incident in which a community leader was very eager to have us work in his section, but when the work was opened up, he became our worst enemy. He was separated from his legal wife, and lived with another woman. His legal wife accepted the message, and we endeavored to show this man that it was his duty before God to leave the unmarried woman with whom he was living, and return to her. She was willing to make a reconciliation, but he was unwilling to do so. He broke with us and endeavored to oppose the work in every way possible.

Truly the truth triumphs in the face of the difficulties which we often meet. And thus it is in South America. So we press forward in spite of the difficulties of the way, knowing that God will bless our efforts in the end.

Evangelistic Methods in Burma

By W. W. CHRISTENSEN, *M. V. Secretary,
Burma Union Mission*

WE have this assuring promise from our great Commander regarding His Word: "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper." With this precious promise, the weakest of God's workers may go forward.

Here in the land of the pagoda, God's Word is powerful. Yea, it must not, it cannot, be otherwise. When our ministry is powerless, it brings reproach on our Redeemer. With definite plans we must step forward.

First in importance in advancing evangelism I should place the preparation of Bible workers. We must work within small budgets in the mission field, and it is not often that a regular Bible worker is included in the corps of the evangelist. But there are willing church members. The layman's Bible training course affords a good preparation. Members finishing these courses are often able to give from one to five Bible studies a week. As an effort moves forward, these laymen may be appointed to work with certain individuals. They soon catch your enthusiasm, and watch for every new step of advance on the part of the interested one. They will pray and work with you.

Next in importance comes the location. But alas, how often we search every street, to find that the one or two places that are suitable and well located are far beyond the budget allotted. However, we are now studying the possibility of a tabernacle. When this is provided and placed on a prominent corner, it will go far toward meeting our objective.

In the field of newspaper advertising, we find that there is usually one paper that will give much free space. One small paper gave us one to two columns a week for write-ups. Along with this we have used a neat card, four by six inches, usually printed on both sides, to announce the topics of the coming week. These are ready for distribution at the Friday night lecture.

Within the first week, perhaps at the close of the first lecture, a large part of the audience will raise their hands when asked if they would like literature on the subject of the lecture. The ushers quickly place a name-and-address card in the hands of all who respond, and gather these cards at the door as the meeting is dismissed. This procedure is followed at least once a week throughout the lectures. Later on, these address cards may be used to indicate definite decisions, such as keeping the Sabbath or paying tithes.

These cards are invaluable to the evangelist. He learns new names, and as fast as he can, visits the homes of these people, answers questions, prays with them, and soon makes appointments for Bible studies. In this way he learns to recognize certain people in the audience, and is able to greet some of them by name at the close of the lecture. From these weekly address cards, one may make a permanent report for each family, such as Elder Shuler has suggested.

Once or twice a week we have the ushers wait at the door with a *Present Truth* on the topic of the evening. This causes people to

rethink the subject they have heard, and perhaps causes some of them to find their neglected Bibles and read the texts for themselves. That is what the evangelist must pray and work for. It is then that the Holy Spirit has opportunity to mellow the heart and perform His work.

At the last lecture a strong appeal will bring those who have been following step by step, to the front for special prayer. Dismiss your audience with this prayer, and then ask those who have come forward to be seated a few moments. With a few words of encouragement, place in their hands a copy of "Steps to Christ," telling them that you have another helpful book for them as soon as they have read this one. Later give them "The Sufferings of Christ," "The Wonderful Father," and other numbers of the Pocket Companion series.

Before you dismiss this special group, make appointments for cottage meetings. Then be sure that all are able to get to one or another of these meetings, where the interested soul learns how to study the Bible and how to pray, and comes to look forward to regular gatherings of the church. While these meetings are in progress the evangelist must be found on his knees more than ever, for if he walks humbly with God, he will be able in a few weeks to lead reborn souls into the watery grave of baptism.

We in Burma need the prayers of our fellow evangelists. May we learn more of the power of God in seeking the salvation of souls.

Crisis in Christian Missions

AN editorial in the Baptist *Watchman-Examiner* of October 10, on the crisis in Christian missions, is of such pertinency as to warrant reproduction of its leading statements. Written, of course, to awaken Baptists to the crisis which faces their own missions, it applies even more forcefully to the task and issues of the advent movement. It is entitled, "We Must Face the Facts." The opening sentences read:

"Christian missions confront the gravest crisis we have known. The sending countries are engaged in war, are prostrated by war, or are preparing for war. Economic strictures prohibit or limit the disbursement of funds in European states."

After particularizing on certain fields—the Dutch East Indies and Madagascar—where Baptist missions are in special need, these paragraphs follow:

"The only sending country not impaired by war is the United States. American churches face an unprecedented challenge. The full weight of responsibility for the world missionary enterprise rests on the Christians of this country. Great Britain was proportionately the greatest missionary-sending country in the world before war broke out. Her vast interests in the gospel call for outside support, or there must come a tragic letdown. So will it be

with the missionary efforts of all other sending countries. Help must be forthcoming for them.

"In this dark hour of the world's history there ought to be such a manifestation of the oneness of the true body of Christ as shall cause this world to see that in Christ there is no east, or west, or north, or south, but one vast household of the faith."

Then follows a frank discussion of the principles of sacrificial giving and economy, which alone will make possible the saving of Christian missions.

"We must face the fact that, whatever we have been doing up to now, we must immediately begin to economize in order to give. No Christian can live extravagantly at a time like this. When a penny can save a Chinese life for a day, and a nickel can keep a child alive for a week, it places a halo around every small coin we get. The time has passed when we can let money slip through our fingers as though it were for nothing but our indulgences. In these circumstances it becomes a crime against the Christ of Calvary to waste money on unnecessary things or such as we could conveniently do without. . . .

"We must further face the fact that we must be ready to sacrifice in order to give. The shadows deepen over this old world. The coming winter presages indescribable agony for countless millions. Little children will shiver in the cold cellars of civilization, while bombs blast their homes overhead. Aged people will be with them, sick and wan and wondering. There will be hunger and pain untold. But with all this human agony there will be spiritual anguish. Half-starved missionaries by the thousands will be sharing what they may have with their charges whom they so generously helped a short while ago. There will be a dearth of the word of God in the world unless the added burden is assumed by us.

"During the World War large posters pleaded, 'Give till it hurts,' but Abe Martin, the Kansas sage, came forth with, 'Give till it quits hurtin'.' That is better. Giving never becomes a joy until it gets to be a sacrifice. When we unload our selfishness, we reload our blessings. It is then that we discover our partnership with God. This is a secret no Christian ever discovered until he began to sacrifice in order to give."

This searching presentation then closes with an application of the present crisis to Baptists. We can make our own application.

"The various church groups of the United States must enter the breach now made by this World War. The lag in missionary giving to denominational obligations must be taken up. Particularly is this true of the Baptists. Foreign-mission boards ought to be assured that current obligations will be promptly and fully met. A declining cause cannot spare energy to help another weakened one. Confidence should be established at once that our existing missions will be abundantly cared for. This should be done, so that the most consecrated efforts can be made to strengthen the cause of Christ wherever war is arresting or destroying its ministry to mankind. Let there be no delay. Begin today. Live to give."



FIRST VISIT.—The first Assyrian Patriarch in history to visit the United States recently arrived in New York City. His Beatitude, Es hai Mar Shimum, is the 110th patriarch of Assyria, head of the Nestorian Church. This body of Christians located in Syria and Iraq claim their origin from the missionary travels of Thomas, who traveled east when Paul traveled west. Mar Shimum is thirty-three years old, a graduate of Cambridge, and speaks Aramaic, the language spoken by Jesus.—*Religious Digest, October.*

THE REALM OF RESEARCH

Historical and Scientific Findings

An "Iron" Nail in the Critics' Coffin

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

IT has been a common habit of the destructive critics in the past to deny any Bible statement for which there appears to be no contemporary outside evidence. To quote one Biblical example, Belshazzar is named as the last king of Babylon in Daniel 5. But as no king of this name was to be found in the king lists of the Greek historians, who designated Nabonidus as the last king, the critics accordingly declared the Bible record false and Belshazzar a fictitious character. Today, however, we have more than five hundred tablets which prove that he was co-ruler with Nabonidus. And just as the Bible suggests, Belshazzar was ruling in Babylon while his aged father ruled at Tema in Arabia.

Recent archeological discoveries have finally disposed of another of these "arguments from silence" advanced by the critics. In the book of Joshua, in connection with the occupation of Palestine by the tribes of Israel, the children of Joseph are stated to have said:

"The hill [Mount Ephraim] is not enough for us; and all the Canaanites that dwell in the land of the valley have *chariots of iron*." Joshua 17:16.

At this point the critics of a few decades ago cried, "Stop!" And then they explained that there must be something seriously wrong here, because the "iron age" did not supersede the "bronze age" in the Near East, according to their estimates, till at least 1200 B.C., or more than two hundred years after the Bible date for the Israelite invasion. Consequently, they argued, if the Bible dating is right, the statement in the book of Joshua is not one of fact; while if the statement is correct, Bible chronology must be wrong. But in this, as in so many other cases, later discoveries worked havoc with the critical theory, and completely vindicated the Bible account.

The first evidence for the pushing back of the beginning of the "iron age" in Bible lands was the famous letter of the Hittite king, Hattushil III, to Pharaoh Ramses the Great, in which he regrets his inability to send any "good iron" (most probably steel), because the supply had temporarily run out; but he is happy to send Ramses an ordinary iron dagger blade. Ramses the Great reigned from 1292 to 1225 B.C., so that this letter, which was received quite early in his reign, puts back the beginning of the iron age anything up to a hundred years earlier than the previously accepted date. This, of course, was still a long

time after Joshua's conquest of Palestine, and so provided no confirmation of the Bible statement; but it showed that the last word had not by any means been said on the commencement of the iron age.

The next piece of evidence came from Egypt itself, for when the famous tomb of Tutankhamen was opened up by Mr. Carter at ancient Thebes, nineteen articles made of iron were found in addition to the more publicized objects of gold and precious stones. This Pharaoh reigned from 1365-1359 B.C., so that iron was evidently coming into use in Egypt as early as the middle of the fourteenth century B.C., which brings us still nearer the time of Joshua's invasion.

Our third source of information is the Tell el-Amarna correspondence—some four hundred clay tablets found in the archives of Pharaoh Akhenaton's capital in central Egypt. One of these letters is from the Mitannian (N. Mesopotamia) king, Tushratta, whose daughter, Tadukhipa, married Pharaoh Amenhotep III. This tablet lists among her dowry presents bracelets and daggers of iron and also steel weapons. Now Amenhotep III reigned from 1411-1375 B.C., during the period that the Israelites were conquering Palestine. Thus the iron age is definitely proved to have begun at a date early enough to harmonize with the mention of "iron chariots" in Joshua.

True, this is only a reference in the course of a letter, as distinct from actual objects of iron of this early date, but now this final and necessary piece of evidence has come to light through Doctor Schaeffer's excavations at Ras Shamra, on the Syrian coast north of Tyre and Sidon. Among his latest finds on this important site is a tempered or hardened iron battle-ax, dating from at least 1400 B.C., or even earlier, providing unquestionable evidence of a knowledge of steel-working in Syria at this time.

Commenting on his discovery in the *Expository Times*, Dr. J. W. Jack suggests that this battle-ax in all probability came from the same source as Amenhotep's iron dowry objects, for the Mitannian kings controlled the iron-bearing mountains of Armenia, and are now proved to have "possessed a very advanced knowledge of the technique of iron and steel." This was, in fact, "the first country to turn this metal to ordinary use." "It was undoubtedly this knowledge that contributed to the marvelous success that the Mitannian nation experienced for several centuries," he continues, "and it was not until after its conquest by the Hittites that the supremacy in iron passed to the latter people." Then he significantly adds:

"Such facts deserve to be emphasized, because the Biblical reference to 'chariots of iron' at the time of the Israelite conquest of Canaan has been used as an argument against the earlier date of the conquest (c. 1400 B.C.)."

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

BIBLE AND HISTORY TEACHERS' COUNCIL

By R. ALLAN ANDERSON, *Professor of Bible, La Sierra College, California*

THE Bible and History Teachers' Convention, which convened at Takoma Park, July 30 to August 25, was marked by deep piety and an appreciation of the responsibilities of such a council. The first devotional study, conducted by L. H. Christian, sounded the keynote of the convention. He emphasized the need of building for faith in the word of God. Subversive influences are at work in the educational world, and history is being rewritten. False interpretations of history are directly responsible for the world upheaval today, and it is significant that these two groups, the Bible teachers and the history teachers of our colleges, should meet together in a convention.

Both groups met together for devotion each morning, after which we separated, to enable each section to concentrate on its own particular problems. We were happy indeed to have M. L. Andreasen as the chairman of the Bible teachers' section. In this convention the following colleges were represented:

S. D. A. THEOLOGICAL SEMINARY: M. L. Andreasen, L. H. Wood, B. P. Hoffman, F. H. Yost, J. L. Shuler, M. E. Kern.

ATLANTIC UNION COLLEGE: L. H. Hartin.

COLLEGE OF MEDICAL EVANGELISTS: V. J. Johns, E. T. Seat.

LA SIERRA COLLEGE: R. A. Anderson.

MADISON COLLEGE: H. J. Welch.

OAKWOOD JUNIOR COLLEGE: C. E. Moseley.

OSHAWA MISSIONARY COLLEGE: C. O. Smith.

PACIFIC UNION COLLEGE: W. R. French, E. H. Emmerson.

SOUTHERN JUNIOR COLLEGE: P. E. Quimby.

UNION COLLEGE: J. N. Anderson.

WALLA WALLA COLLEGE: G. Dalrymple.

WASHINGTON MISSIONARY COLLEGE: L. A. Semmens, D. E. Rebok.

OTHERS IN ATTENDANCE: J. I. Robison from Northern Europe; J. D. Livingston and G. B. Taylor from South America; H. M. Lee from Korea; M. J. Sorenson from Ethiopia; L. E. Froom from the General Conference; and the editors from the Review and Herald.

The mornings were occupied with the discussion of subjects on the agenda, among which were "Bible Classes, and Their Place in the College Curriculum," "Required Subjects for the Theological Course," "The Cor-

relation of Courses Between Different Colleges," etc. Some of the members had been assigned topics from the fields of their particular study, such as, "The Objectives of Bible Teaching," "Qualifications for Bible Teaching," "Principles of Interpretation," "The Place of the Spirit of Prophecy in Our Educational System," "How to Create an Evangelistic Spirit in Our Colleges."

How can we make our theological courses definitely evangelistic? In other words, how can we bring a vision to our students that will send them forth from our colleges to become mighty soul winners? Seeking the answer to these questions occupied much time, and some very helpful plans were laid which, if carried through, will doubtless bring great blessing to our educational program.

Harnessing the unused talent in our colleges in some soul-winning program requires much planning and supervision, but if our youth do not catch the spirit of evangelism while they are under the influence of the college, there is little likelihood that they will feel much of an urge after they leave the institution. With this in mind, it was recommended that a systematic visitation of the homes in near-by towns and cities would do much to create a spirit of real soul-winning evangelism.

It was felt that our Bible teachers lose much by the continued confinement of the classroom, and the recommendation was made that every second summer at least, our college Bible teachers be permitted to engage in definite evangelistic work, either leading out in, or associating with, some strong city effort. Wherever practicable, the students in field evangelism should be definitely associated with such a series of meetings. Such a plan could do much both for the college and for the conference in which the meetings were held. The question of sabbatic leave was also studied, and in the convention it was felt that if our Bible teachers were permitted, after a number of years of service, to visit other sections of our world field, they could bring definite help to those to whom they were sent; and, returning to the college after such experience in other lands, they would be far better equipped to bring to our young people the vision that would urge them to greater missionary endeavor.

One feature that contributed much to the success of the convention was the round-table Bible council, which convened in the afternoon. This gave opportunity for the free discussion of topics upon which there may or may not be complete unanimity. The spirit of Christian forbearance and Christlike humility which marked these periods of study, was convincing proof to us that the Lord was in our midst. These words from Sister White came to us with particular meaning:

"Brethren, we must sink the shaft deep in the mine of truth. You may question matters with yourselves and with one another, if you do it in the right spirit."—*Review and Herald, March 25, 1890.*

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

"You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given."—*"Christ's Object Lessons," p. 112.*

The convention met in the classrooms of the Theological Seminary, and it was a pleasure to attend classes there also as opportunity permitted. The days in which we live call for a clearer understanding of our message, and those who attend this institution certainly have unique opportunities for deeper study. God is greatly blessing this institution.

The strong counsel we received from H. A. Morrison and others of our General Conference leaders added much to the convention. A memorial was drawn up and presented to the General Conference, setting before our leaders some things which we believe will make for a stronger ministry. Each morning before the devotional service, a group of our Bible teachers gathered for a season of prayer and supplication. And that spirit of earnest seeking of God continued with us throughout the day as we sought the answer to our problems.

These twenty-seven days of prayer, study, and counsel on the part of those to whom is given the sacred responsibility of molding the coming leaders for the cause of God, will mean much, we feel, in the whole program of our educational work. The convention closed in an atmosphere of real Christian fellowship. We had been on the mountain with our Lord. In a measure we beheld His glory and would fain have tarried. But the multitude was calling for our service. Thousands of our young people were turning their faces to the colleges again. Another school year was about to begin. Whatever this year may bring to our youth, the Bible classes in our colleges will be richer for this coordination, counsel, and devotion.

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

Substituting in a Minister's District

By ADDIE MAE KALAR, *Bible Worker, Southeastern Nebraska*

I THINK all Bible workers will agree that they are in the height of their glory when they are right in the midst of an inspiring and successful evangelistic campaign. Campaign work is supposed to be our work primarily. But it has fallen to my lot several times to take over and finish up the loose ends after an evangelist has closed his meetings and gone. Or, as at present, to supervise a district of churches! Such a task brings joy along with burdens and responsibilities. Yes, it means teaching at least one Sabbath school class and giving one or more reviews each Sabbath, besides supplying two services with interesting, timely Bible studies. Prayer meetings, too, must be revived, and of course regular Bible lessons must be given to premature members as well as the newly interested.

Following up the work of a young evangelist means strengthening every department of the church, including the financial side. Many churches are in a discouraging, pitiful condition because they have never even heard of a church-expense budget. Along with this phase, stress may be laid on faithfulness in the payment of tithe. To keep a church school going, and at the same time pay up the back debt, is no small item either, but helping along this line sometimes is a part of our task.

The Dorcas Society usually needs new enthusiasm, and in some places such a society needs to be organized. Just as the Sabbath school and other departments of the church are not only willing to cooperate, but delighted to advance and improve, so the Dorcas women appreciate working toward something worthy, and, too, they enjoy the social contact. Right in this group you will find your best officers, and also a committee for church socials. The Bible worker is often expected to lead out with the social side of church affairs.

Then, too, Harvest Ingathering goals must be reached. This is not a few days' work in a district. A fresh supply of courage and enthusiasm is needed each day for weeks. Much prayer, wisdom, and help from the Lord are necessary.

I have had some wonderful experiences during the past year. My heart has thrilled as I have noted the progress made in different departments of the churches, and the number of souls won. But I am looking forward to a delightful change soon in being connected with another evangelistic campaign.

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

UPBUILDING CONGREGATIONAL SINGING—No. 2

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

WE turn now to a definite consideration of how the four basic causes for indifference and nonparticipation in congregational singing may be eliminated, and how we may improve our musical worship.

I. THE ELEMENT OF INATTENTION.—Participation in sacred music is a divine obligation. (See Ps. 106:1; 100:2-4; "Ministry of Healing," p. 254; "Patriarchs and Prophets," p. 594; "Christ's Object Lessons," p. 207.) Enthusiasm is rightfully a part of the worshiper's attitude in participating in sacred song. But to stimulate that enthusiasm it is not legitimate to use devices that are worldly in their origin and influence. Jaunty rhythm, melodies which had their origin in secular music and have been adapted to sacred words, and parodies on secular tunes should have no place in divine worship. Their use betrays a lack of understanding of the elements of true reverence. Their elimination will result in building effective worship services. We suggest as a substitution a return to the time-honored music of the church, born in sacrifice, in persecution, and in the rigors of profound and moving religious experience.

Many ministers have a deep-seated love for music. Their influence will go far in improving the trend toward a wholehearted participation in the benefits of music in divine worship. Jesus in His worship set an example of the rightful place of music. In "The Desire of Ages" the statement is made that He was the Author of sacred song: "It was He that filled the earth with beauty, and the air with song."—Page 20. (See also pages 75, 804, 805; "Ministry of Healing," page 52.) Through the help of musically inclined ministers and leaders, and with the influence of our consecrated musicians in kindly and tactfully assisting in the raising of our standards of worship, surely an improvement is not only possible, but highly probable in encouraging freer participation in sacred music.

We should give attention to specific things, such as the choice of hymns, special numbers, choir responses and anthems, and the choice of individuals who participate in these parts of the service. The music director should work closely and cooperatively with the pastor, who, in consideration of his position, is really the final authority in matters musical. A thorough understanding between these two

church officers will result in mutual helpfulness for the ministry of music and the ministry of the Word.

It is a fine thing when confidence exists to the point of delegating all the music responsibilities and interests to the director of music, who will then submit to his pastor his programs and plans for the improvement of the music activities of the church. These relations will go far in eliminating the unfortunate reputation into which some choirs have fallen—that of being dubbed the "war department" of the church. This cooperation should be projected into all the services of the church, and not laid aside with the passing of the Sabbath. All the other services of the church should have careful planning in their musical functions and in the provision for helpful congregational music.

Hence, for the solution of problem number 1, we should set our faces to the accomplishment of these ideals: First, the elimination of all that is worldly from our hymnals, and the inclusion of hymns that are not only fundamentally sound musically, but that are inspirationally helpful and theologically true; second, the choosing of hymns that blend in spirit and in thought with the sermon theme, giving careful preparation to planning this part of the service, so that there may be no jolt when passing from the ministry of the Word to the ministry of music; third, the proper announcement of hymns and special music.

We should encourage the leaders of our services to give study to the making of dignified announcements of hymns and special numbers. Three things should always be included in announcing a music feature—the title of the number, the composer, and the name or names of those participating in its rendition. In announcing congregational hymns, we should give not only the number of the hymn, but the title as well. For the sake of clear understanding, it is well to give the number both before and after announcing the title. A sample announcement follows: "We will join in singing hymn number 312, 'Fairest Lord Jesus.' Hymn number 312."

When it seems appropriate, it is well to read the whole hymn through, or at least the first stanza. Many times it is expedient or necessary to omit one or more stanzas. It is

good in such cases to so state in the announcement of the hymn, so that there need be no interruption between stanzas. It should not be considered obligatory to sing all the stanzas of a hymn. We are always at liberty to choose certain verses from a chapter or book in the Bible for a Scripture lesson. The same privilege should be granted in the singing of hymns. Common sense must be given leeway here.

A dignified announcement of a hymn will go far in helping the individual worshiper to assume the proper attitude in singing it. The leaders on the platform should be encouraged to sing, and not to sit and gaze idly over the congregation.

2. NEED FOR FRESHNESS IN USE OF HYMNS.—We would lay further emphasis on the careful choice of hymns to accompany a given sermon topic. Now, the inclination at present is to find something singable. If it is possible to combine with that the element of suitability to the theme, we are glad to do it, but if the hymn is irregular in its rhythm, or hard for the music director to lead or for the organist to play, we usually pass it up for something more familiar. The common cause for this is too much haste in the selection of hymns.

With careful study given to the large variety of hymns to be found in our standard hymnals, we can usually find just the right hymn. The element of freshness and up-to-dateness will be present in our services when we employ the use of new hymns and new ideas.

3. NEED FOR TRAINING CONGREGATION.—There is need for training the congregation in the art of singing hymns correctly. Several suggestions are available for the solution of this difficulty. We should find time for the training of the whole church in the proper interpretation and expression of the fine hymns of the church. This may be done by an occasional fifteen-minute period in the Sabbath morning worship hour, studying some outstanding hymn, and teaching it to the congregation in much the same way as new pieces are practiced by the choir. The choir should know the proposed hymn well, so that they may be called upon to sing the hymn for the congregation. Then a short, intensive practice session for the whole church may be conducted by the music director. It should be added here that the pastor must lay the foundation for such procedure, so that the church may understand the objectives to be gained.

A feasible plan is to have the whole congregation sing the melody in unison a few times, so as to get a true picture of the hymn, before attempting to sing the various harmonic parts. Another good plan is to devote part of the vesper service on Sabbath afternoon to a study of the music program of the church, and spend some time in practicing the more unfamiliar hymns. A portion of the prayer meeting may well be devoted to this

purpose, and to the training and development of musical tastes and ideals.

It will also help in the church singing on Sabbath morning to have the choir sing in unison on the first, third, and fifth stanzas, and in parts on the second and fourth stanzas, etc. This will give a strong leading influence at the very start. On the even verse it is a good plan once in a while to train two or three selected sopranos in the choir to sing a fifth part written in above the regular soprano part. The voices chosen sing a continuous tone on the syllable "la." This has the effect of an obbligato, and adds interest, variety, and beauty to the singing of the hymns. Such an arrangement will take careful and long study on the part of the music director, but when done right, it is a worthy addition to the worship service. It is well to aim at singing one of the more unfamiliar hymns in each service, after the hymns have been given proper attention in these planned practice sessions.

These devices will not only serve to strengthen the music mind and understanding of the congregation, but will also, if rightly conducted, serve to put life into the services. Apt illustrations of special songs and hymns may be interspersed to give added interest, especially to the young people. In this connection it should be added that the success of the music program of the church depends to a strikingly large degree upon the leadership chosen for this important church work. We ought to be just as careful in the choice and training of musical leadership and talent as we are in any other church activity.

4. ELIMINATING INTERRUPTIONS.—It is always a problem to know how to deal with interruptions. Some churches need much attention in this respect. Others have the situation well in hand. Perhaps the place to begin is in the work of the pastor. He can make announcements to the congregation from the pulpit, through the church bulletin, or in a church letter, that will set before the people the need of absolute silence during the rendition of sacred music. When this has been done and results are not satisfactory, it becomes necessary to stop right in the middle of a song, or wherever it is that some breach of conduct occurs—a latecomer, a crying baby, or an indiscreet deacon adjusting a window—and pause in silence until the interruption has passed. Often this is good medicine and very effective.

The next step, if these two means fail, is to openly call attention to the breach. This is the hardest of all three to do. Sometimes it is necessary, nevertheless, and when necessary it should be done at once with all available good grace. It will seldom need to be done again in a hurry. Silence should prevail in the house of God except during the acts

of direct worship. Then only the voices of those engaged in it should be heard.

Whispering, rattling of papers, crying, and other extraneous sounds should consistently be eliminated until we come into perfect conformity to the letter and spirit of the divine command: "The Lord is in His holy temple; let all the earth keep silence before Him."

THE QUERY CORNER

Bible Questions and Worker Problems

Women and Uncovered Heads

Please explain how the teaching of Paul in the eleventh chapter of First Corinthians in regard to woman's praying or prophesying "with her head uncovered" applies to us today. Is there any special teaching in the denomination on this point of a woman's covering her head while in church or in prayer?

IN this letter to the Corinthians, Paul is endeavoring to establish order in worship where there evidently has been disorder. Some of the members of the Corinthian church had a distorted view of the meaning of Christian liberty. There had been confusion in divine service. Some of the women had taken advantage of their new freedom to defy the conventions of that day by coming boldly into public meetings without the customary veil or head covering of that time.

Paul was not one to encourage people to break the customs which were not contrary to Christian duty. Anything that would tend to break down a sense of decorum was to be condemned. The customs of those times did not permit a woman properly to appear in public without a veil and headdress, lest she be identified with the many disorderly women that walked abroad without such headdress in the pagan city of Corinth. To go forth in this manner gave way for one to be looked upon as a lewd woman.

The Bible commentator Lange says: "The unveiling of the head was an abuse originating in female vanity under the pretext of Christian freedom, and of equality with man; and it was so much more disturbing to devotion as it was contrary to custom to see women unveiled out of the house." Paul was encouraging the Christian women of Corinth to observe the proprieties, and not be overzealous in trying to break down the customs of the day. We must distinguish between fashion and propriety. Fashion may often outrage propriety, which is an established code of manners making for order and decency.

While Paul is referring here to a local situation, he does establish a principle for all time. There are certain acts that are becoming and

natural to man and to woman. In arguing his point he says, "Does not even nature itself teach you?" Though man and woman are spiritually equal, yet their natural spheres of action are different. Nature has made that clear. A mannish woman or a womanish man is not according to nature. It is the very nature of man to be forward and aggressive, as it is the nature of woman to be modest and unassuming.

Anything that would force either sex out of its proper sphere is condemned by nature itself. One's own inner sense of propriety suggests that. So any "obtrusive boldness" and "flaunting immodesty" in public, and more particularly in the house of God, on the part of women, is neither according to worldly propriety nor Christian ethics. Both man and woman play an equally important part in the life of the world and the church, with women often and properly occupying a position that a man may have occupied, but not in the same manner.

As to the wearing of a headdress to worship in the house of God, the proper conventions indicate that this is entirely suitable for women today. But the custom of the day does not demand as it did in the days of Paul, that a woman go forth with covered head in order to identify herself as a proper member of society. If a woman for any reason or other should feel it necessary to appear in church without a headdress, this is not to be condemned, as there is no indication of irreverence or boldness in such an act. I know of no denominational teaching in regard to women's appearing in church without such headdress.

FREDERICK LEE.

[Associate Editor, *Review and Herald*.]

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

BOOK REVIEWS

The First Five Centuries of the Church, by James Moffatt, Cokesbury Press, Nashville, Tennessee, 1938. 262 pages. Price, \$2.

It requires a master hand to produce an adequate survey of a period of history. In this book Professor Moffatt has succeeded in surveying the important first five centuries of the history of the church in a way both to interest the casual reader and to instruct the well informed. The book is not controversial, for Professor Moffatt has not endeavored to present any outstanding theory concerning the development of the church; rather, it presents in striking panorama the progress and development of the church as it sought to convey to an unbelieving world the message of the Christ.

It is surprising that in so small a compass the author has been able to present so much of necessary detail, while at the same time suggesting so many points that challenge the reader to further study. The organization of the church, the persecutions, the rise of the sects, and the crystallization of so-called orthodoxy, the acceptance of a New Testament canon, the development of ordinances and ceremonials into sacraments, and the contributions of the great thinkers who appeared in the church during these centuries, are here introduced to the reader.

As a reference tool the book is also useful. Each chapter is accompanied by a chronological table of the important events and personalities in the development of the early church, and there is a parallel chronology for secular history. There is also given at the end of the work a very rich bibliography for the ancient church, of no less than fifty-one pages.

Scholarship has here achieved a clear and simple discussion of the vital early centuries of the church.

F. H. YOST. [Professor of Church History, Theological Seminary.]

The Bible in America, by P. Marion Simms, Barnes and Noble, New York City, 1936. 394 pages. Original price, \$3.75. Special price, \$1.89.

This work is vastly more ambitious than its title suggests. Its contents far and away outrun its theme. The author is easily master of his undertaking. Favorable testimonials from many distinguished religious leaders of the country fully attest this appraisal. It is well documented and bears the indubitable marks of a scholarly work.

Doctor Simms gives evidence of dealing reverently and conscientiously, yet critically, with his great theme. However, it is clear that his attitude is modernistic, though decidedly conservative and constructive. He has little place for the man who claims verbal inspiration, or who would preach slavery, divorce, or war because these are found in the Bible. He stoutly maintains that Christianity is "not a system of doctrines, but a way of life." The Bible is the world's great book. It is not outgrown and it never will be.

The author is persuaded that America was discovered at the right time, and that it was settled by the direct providence of God. In the entire sweep of American colonization, the Bible played a large, dominant part, and thus came to be the great pillar of our national structure. Along with these ideas, which are central in his book, he submits a vast array of most interesting facts relating to the history, growth, and outspread of the Bible across the centuries. His account of the translation into the many vernaculars is highly informative.

"The Bible in America" is a valuable and rich contribution in its field. It constitutes a decided aid as a work of reference.

J. N. ANDERSON. [Professor of Biblical Languages, Union College.]

Lectures on the History of the Eastern Church, by Arthur P. Stanley (Everyman's Library Edition), Dutton, New York City, 1924. 396 pages. Price, 90 cents.

This edition of Dean Stanley's famous "Lectures on the History of the Eastern Church" is at a popular price, but the work retains all the interesting footnotes and references which are often so helpful to the student who examines the original work. The history traces the development of the various sects in the Near East, and goes on to a truly excellent discussion of the Council of Nicea (pp. 97-194)—an account which should be read by every Seventh-day Adventist minister and probably by every Seventh-day Adventist layman, for it gives one of the clearest illustrations of the evil results that spring from a union of state and church, of religion and politics.

Of equal interest is the account of the Emperor Constantine, which appears in Lecture VI. The later chapters of the book deal with the Russian Church as it developed and as it flourished—if one may use that term—under the reign of the czars. The book, of course, concludes before the rise of Soviet Russia; and it is interesting to notice the author's estimate of Russian Christianity in connection with what has actually occurred under Communism. The work concludes with interesting chronological tables.

G. DALRYMPLE. [School of Theology, Walla Walla College.]

Introducing Our Evangelistic Authors

It is well for Seventh-day Adventist workers to become acquainted and to know what their associates look like. Photographs of our administrative leaders appear frequently in our papers, but not cuts of our evangelists. Meet, therefore, the eighteen evangelists whose addresses comprise the new "Typical Evangelistic Sermons," leader in the 1941 Ministerial Reading Course, together with the vice-president for North America, who wrote the preface. Read their contributions as you enroll for the new course. We hope that a second volume of evangelistic addresses will follow later, embracing other names and topics, and some even hope for a book of pastoral sermons at some future time. Let us have your reaction on this current volume in the Reading Course. If any evangelist has a presentation of particular force and appeal, we invite such to communicate with us regarding it.



HAROLD M.S. RICHARDS



C. ANGUS REEVES



W.G. TURNER



JOHN L. SHULER



ROBERT L. BOOTHBY



CARLYLE B. HAYNES



TAYLOR G. BUNCH



ROBERT S. FRIES



JESSE C. STEVENS



ELMER L. CARVEY



CHARLES T. EVERSON



JAMES EARL SHULTZ



LEONARD C. EVANS

INTRODUCTION to Typical Evangelistic Sermons

By W. G. TURNER

Vice-President for the North American Division

THE hour is late, and the end of all things earthly is near and hasteth greatly. The long controversy between the forces of good and evil is almost ready for its terrifying and eternal climax. Immediately preceding this fateful hour, the message of God is to be proclaimed in clarion tones, and the Holy Spirit is to work in human life with unrestricted power. Called of God, each evangelist is now to stand in his place facing the demands of a confused world with fruitfulness in his service and with the knowledge of assured triumph for his cause. He is to accept the challenge of lost men who can be saved only through acceptance of the gospel of Christ, which "is the power of God unto salvation to everyone that believeth."

In its proclamation, this message of salvation is to be so convincing that skeptics will be confounded, so constructive that even firmly entrenched theory will vanish before immovable truth, so simple that the ignorant will clearly understand, so mighty that opposing forces will surrender, so charged with divine power that human philosophy will be swept aside, and so impregnated with the word of the living God that all who read or hear will recognize God's voice.

It is tragic to note the poverty of united thought and the almost total absence of authoritative preaching in the ministry of modern Christendom. Because of this confusion and uncertainty, men have largely lost their love for God's word and their respect for God's professed ministry. While many earnest souls long for

—Please turn to page 39



JULIUS L. TUCKER



JOHN W. MACNEIL



CHESTER S. PROUT



OTTO O. BERNSTEIN



R. ALLAN ANDERSON



FREDERICK LEE

THE ASSOCIATION FORUM

Discussions on Methods and Problems

Preventing "Back-Door" Losses

EDITOR, THE MINISTRY:

We hear much today about "net additions" to the church, which means that there are "gross additions," from which the losses have to be subtracted. Part of this we can understand. Some members move away and by letter are transferred to the care and fellowship of another church. However, as a rule, over the course of a year our net loss or net gain because of transfers is small. Another avenue of losses is by death. This, too, can be understood. We mourn the passing of members, but they left through the front door—not the back door.

The shame of it all is to think that our membership lists have a "back door." In the time of the apostles, we are told, "the Lord added to the church daily such as should be saved." Acts 2:47. It is not His will, nor is it in His planning, that any should be added to be finally lost. Too many are lost by apostasy.

Before we consider apostasies, however, there is one item that should be mentioned, and that is in regard to missing members. After members have moved away and have not been heard from for a year or two, and especially if they do not answer the letters of the church clerk, we drop them and charge such losses to the column marked "missing." I have often thought of these and wondered if we have always done all we could for them. True, we may have really tried to keep in touch with them, and have had no word from them for a long period of time. We generally know where they went, however, and I have wondered if, by judiciously writing to the clerk of the church or worker in that place, we could not have saved some of these members.

Just last year I met such a "missing member." No one knew that she was living where she was until a minister of another church told me that we had a member in that town. We sought her out and found her. She loved the truth as much as she ever had, but because she had been isolated for many years, and had constantly met opposition in her family, her "steps had well-nigh slipped." How happy she was to be with the remnant people again. I believe her case could be multiplied manyfold.

But now we come to the saddest picture of all. There are those who have put their hands to the plow, but have drawn back. They have left us and are in open apostasy. How can we labor to prevent these "back-door" losses, which not only eat up the greater proportion

of our gains by baptism, but sadden our hearts? Such ones come near receiving the prize of the high calling of Christ Jesus, and then for any one of a multitude of reasons, give up at last and crucify the Son of God afresh.

First of all, of course, the fault may lie in a lack of thorough indoctrination, or grounding in our teachings. Hasty baptisms are never wise. It is much easier to receive and fully accept many doctrines before becoming members than afterward. How often you find someone who tells you he had never heard of our belief in a living prophet in the church until after baptism. Others meet, for the first time, the question of the ordinance of humility after being received into the church. Many feel to ask, when these questions are presented to them after baptism, "Well, if this is so, why didn't Brother So-and-so tell me about it?" And I can but ask the same question.

Then, too, there is the matter of burial in baptism before real death to sin. If this be the case, after a short period of time the old life often revives, and the soul is either lost for good or requires much labor and prayer to reclaim. It is well to present baptism as the important step that it is, but let candidates know that although God asks them to take it, they must not do so until they are fully ready and fully dead to sin. Even after their hearts have been touched, and they have signified their willingness to keep the Sabbath, they should be given the opportunity of attending a class and receiving a full series of studies before the sacred rite of baptism is administered.

A third reason why many leave our ranks is that they were never put to work. We are told that a live church is a working church, and that a working church never apostatizes. Instruction has been given us that a church should never be left until each member is given some part in the cause of God. When new members' hearts are burdened for others, they feel their need of daily communion. It is when they cease to work for others that they are in danger of growing cold, and giving up. How many have been reclaimed by being thrust into a situation in which they found someone else seeking truth, and, in trying to help that person, have found their own way back to a firm footing!

The fourth cause is our lack of fellowship, our failure to enter into the trials of those around us and help to shoulder their load. Few, if convinced that someone really cares, will give up and drop out. Let us by all means enlarge the front door of ministry and evangelism, but let us do all that is within our power to close the back door of apostasy.

JAMES B. ROSS. [Departmental Secretary,
Arkansas-Louisiana Conference.]



THE MINISTERIAL CALL AND CALLING—No. 2

LET us now, in conclusion, note consecutively the four evidences of the divine call and commission to the gospel ministry.

First, that inner conviction that deepens with the years. This is the great work and prerogative of the Holy Spirit, inwrought in varying ways and degrees. Said Paul: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" 1 Cor. 9:16. A young man asked Moody, "Do you think I ought to enter the ministry?" His response was not only characteristic, but fundamentally sound. "Not if you can help it." God does not want and cannot use office or title seekers. On the other hand, no man can shake off the genuine grip of God's call.

It is not ordination, or zeal, or learning that makes a minister. It is the authenticating sense of God's hand laid upon him, and of a message he is commissioned and constrained to deliver. A call is a need made known, with divine power supplied to meet that need. There is nothing so tragic as a man in the ministry discharging his office simply because it is an office—standing before a congregation without knowing that God has put him there. Better not enter the ministry than blunder in with a blurred and distorted vision of God's power and man's need. The legend is told of the devil on a preaching tour. Two Christians made the discovery. One was greatly alarmed, but the other said, "You need not fear, for there is no power with it." Verily, power belongs unto God, and He bestows it upon only those whom He calls.

It should be noted in passing that conviction may come even prior to one's conversion, even though the heart may not yet be yielded to God, especially if the individual comes from a godly home, has had a religious training, and has been subjected to the Spirit's impressions.

The second evidence to be mentioned is the convergence of providential circumstances. This may be termed collateral evidence. Directing influences, arresting disappointments, advice of friends, opportunities for gospel service, a transforming book, a hedged-up path, a sudden bereavement, a notable deliverance from danger or death—these are often God's voice saying, "This is the way, walk ye in it." Thus the outer and inner calls blend into one.

Then, the approving judgment and official call of the church. The great Head of the church leads the church to recognize God's call. And what are some of the requisite personal qualifications that should guide the church in its decisions? There are four:

a. Spiritually, a man should have passed from knowledge about God to personal acquaintance with Him. That is foundational. The motive should be pure—not morbid, or selfish. *Vox populi* must not be the secret spring of his endeavors—to curry favor or win applause. Faithfulness is demanded. No man is fit for the ministry who does not have clear convictions on the authority of the Word, the Person and work of Christ, the efficacy of the gospel, and the specific testing truths and distinguishing characteristics of this last-day message.

b. Morally, he must be spotless and blameless, that his life shall not be a stumbling block to others. His ideals and standards must be the highest. In most professions a man may go on, irrespective of personal character; but the minister who has lost his character has lost everything.

c. Mentally, he should be capable of clear, logical thought and presentation, and should have some facility of speech. He should have capacity and willingness for hard mental work. Lazy men have no place in the ministry.

d. Physically, the blind, the deaf, those who have an impediment of speech or an incurable malady, should seriously question their call. The gospel standard of physical fitness should not be below that of the requirements for the Levitical priesthood, disclosed in Leviticus 21:17-21. When the person called has met these four requirements, the church unites the official to the inner and outer calls of God.

Lastly, the ultimate attestation is fruitage. The final and indisputable evidence that God calls a man to His ministry is the fact that He bestows upon that person the gifts which qualify and make him fruitful. There is no mistaking the minister whom God calls. The bestowal of the Holy Spirit ripens his life into one of resolve, power, and fruitfulness. God never chooses a man to be His spokesman and then deserts him. Search as we may, we shall not find any other outward test so reliable as the test of fruitage. Paul said, "If I be

not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord." 1 Cor. 9:2. This is the living, culminating evidence. The church has the right to look for this proof, and a minister should never be satisfied without it.

No amount of pious learning, literary or oratorical gifts, critical acquaintance with Scripture, hard work related to the church, or possession of conference credentials, is to be counted as a substitute for fruit. The man of God carries with him this indisputable witness that he is a minister of Christ, because hearts are softened, lives are changed, repentance and remission follow, and souls are saved as trophies of Christ's redeeming grace. These are the ultimate seal of his ministry, the divine attestation. Thus inner, outer, churchly, and divine evidences combine to mark the man.

The great need of the church today is a dominantly spiritual, wholly consecrated ministry, one that will never swerve from its high calling and commission, or prostitute to the slightest degree the gifts conferred by God. Dannecker, the great German sculptor, spent eight years upon a marble figure of Christ. After two years he called a child to his studio, and asked, "Who is that?" "Some great man," was the child's reply. Dannecker turned away, disheartened. But he began anew. Years passed, and he again called a child and asked the same question, "Who is that?" "He who said, 'Suffer little children to come unto Me,'" was the welcome response.

It was enough. Here was the secret: It was because Dannecker in the solitary vigils of the night had at last caught a vision of the Christ and had transferred it to stone. Napoleon heard of his fame and asked him to make a statue of Venus for the Louvre in Paris. To this Dannecker replied, "A man who has seen Christ would commit sacrilege if he employed his gifts in carving a pagan goddess. My art is henceforth a consecrated thing." May God give us the same spirit of fidelity!

Murray MacCheyne was one of Scotland's great preachers, though he died at the early age of twenty-nine. Everywhere he went, Scotland was shaken. He lived a wonderful life, preached a gripping gospel, and won thousands for God. A theological student who was anxious to discover the secret of the great preacher's power, went to the Scotch town where MacCheyne had lived, and found the church. He told the aged sexton that he had come a long way, and wanted to see where MacCheyne studied and preached, that he might understand his power.

The gray-haired sexton said, "Come," and led him into the study. "Sit down in that chair," he said. The theological visitor hesitated a moment, and then sat down. On the table in front of him was an open Bible.

"Drop your head in that Book and weep for lost men. That is the way our minister always did before he preached," he said. Then the sexton said, "Come with me." And he led him up into the pulpit before the open Bible. "Now," he said, "stand there and drop your head in your hands over that Book and weep for the people. That is the way our minister always did before he preached."

No wonder he stirred Scotland. May God give us the same spirit of mighty intercession, the same burden for lost souls, the same supreme faith, the same unswerving confidence and fidelity, the same poignant consciousness of divine call and commission that has marked all the great ministers of God through the ages. We need it, want it, yea, must have it, in proclaiming God's last message to man in this remnant of time.

Concluding, then, we may say that the true minister of Jesus Christ is called of God (Acts 13:2), is separated unto the gospel (Rom. 1:1), is qualified by God (2 Cor. 3:5, 6), has authority from God (2 Cor. 13:10), is commissioned by Christ (Matt. 28:19, 20), and is sent by the Holy Spirit (Acts 13:2, 4). God give us a host of such!

L. E. F.



Youth and the Crisis Hour

THE systematic Spirit of Prophecy Reading Program is about to enter its second year—a year fraught with increasing seriousness and obligation for the church and for our youth. This united reading plan is worthy the hearty personal and public support of every worker in this cause. The safety of this movement largely depends upon our acquaintance with, and our following of, these inspired counsels. We should tactfully urge the following of this plan by united families—both parents and youth. Especially vital just now to youth, particularly in North America, is the first volume, "Messages to Young People," which is to be read, beginning January 1. Let us acquaint our people with the plan, calling attention to the reading schedule in the *Review and Herald*, the *Youth's Instructor* (under "Fifteen Minutes a Day"), and the union papers, as well as to the individual schedule sheet.

Let us urge our youth to familiarize themselves with this priceless instruction, particularly pertinent to this crisis hour of time. Let us draw increasingly near to the youth of this movement, upon whom our hope depends, and constantly bear them before the throne of grace. Our young men face issues never before faced in just this way, concerning conscientious objection, noncombatancy, and the Sabbath in relation to national service. Remember Spirit of Prophecy Day, November 30, in your services.

VITAL "TESTIMONY" COUNSELS

Reprinted From Former Periodical Articles

Study of the Prophecies—No. 2

8. We Now Discern Only Shadow of Important Truth

All who have misconceived opinions and principles because they have entertained them, hold them fast as too precious to yield in order to obtain the most precious knowledge of the true bearing of the word of God upon all the movements of their daily life. These will lose much which they might have obtained, and that loss will prevent them from advancing in the light which God has given them opportunities to obtain. They have not mental or spiritual appetite to eat and digest; therefore the second advance steps could not be made in following the Lamb whithersoever He goeth.

The more closely and studiously we search for the truth as for hidden treasure,—for there are bright and important truths of which we now only discern the shadows,—the more surely shall we advance in the light as He is in the light. We shall discern the brightness and value of truth to be as precious jewels. The voice of God is heard, but we may be so far away from Him, that we can only hear the echo. There are words of instruction coming from God day by day, and in an hour that we know not He may give words to His chosen messengers for us which we lose for want of discernment and appreciation. Then we go stumbling along in the uncertainty of night, and know not at what we stumble. There is a brightening glory for us as we advance, but which we shall never see unless we do advance. We may catch a few sparks, but that is all. The brightness of the heavenly glory we do not see.—(Sept. 12, 1897) *Ellen G. White Letter 147, 1897.*

9. Diligent Study Will Bring Greater Understanding

This book [Revelation] demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred word of the Lord, which in its symbols and figures means so much to us. There is so much that we positively must understand in order that we may shape our course of action so that we shall not receive the plagues which are coming upon the world.

In the Revelation the deep things of God are portrayed. Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul.

Those thus honored are to communicate to others that which they have received. And as they do this, angels make the impression upon hearts.

All who understand the word of God will realize that the things of minor importance which in the past have occupied their time and consumed their strength have deprived them of an experience and knowledge which they might have obtained had they kept the faith untarnished by selfishness. Had they done this, they would have understood the result of possessing that faith which works by love and purifies the soul.

Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is of no use for them to search this book with deep earnest longing and intense desire to know the meaning of the truths it contains. The One who revealed these mysteries to John can and will give the diligent searcher for truth a foretaste of heavenly things, hereafter to be realized. Rich blessings will come to him who reads and hears the words of this prophecy, and keeps those things which are written therein.—(Jan. 27, 1900) *Ellen G. White Letter 16, 1900.*

10. Location of Three Messages Divinely Fixed

The proclamation of the first, second, and third angels' messages has been located by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.

The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been, and the things that will be.

The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." When the book was opened, the proclamation was

made, "Time shall be no longer." The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By the increase of knowledge a people is to be prepared to stand in the latter days.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

This message, if heeded, will call the attention of every nation and kindred and tongue and people to a close examination of the Word, and to the true light in regard to the power that has changed the seventh-day Sabbath to a spurious sabbath. The only true God has been forsaken, His law has been discarded, His sacred Sabbath institution has been trampled in the dust by the man of sin. The fourth commandment, so plain and explicit, has been ignored. The Sabbath memorial, declaring who the living God is, the Creator of the heavens and the earth, has been torn down, and a spurious sabbath has been given to the world in its place. Thus a breach has been made in the law of God. A false sabbath could not be a true standard. In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Here was the first promise of a Saviour that would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.

In the 58th chapter of Isaiah, the work of those who worship God, the Maker of the heavens and the earth, is specified: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations." God's memorial, His sev-

⌚ The material must not eclipse the spiritual

SUPPLY FOR OUR

By N. P. NEILSEN, *President*



HE hour has struck for an enlarged soul-winning work to be done. This is preeminently the task that has been given to us as a people. The purpose of this movement is the preparing of a people for the coming of the Lord, not merely or chiefly the building up of great institutions and organizations, necessary though they be. Our time and energy must not be consumed in gathering together and building up material strength. The power of the church does not rest upon material things, but rather upon a vital connection with God.

True, we are in a material world and must necessarily deal with material things. But when we permit the material things to eclipse the spiritual, we drift into a fatal formalism and thus are shorn of our power for saving the lost. As we study the experiences of other denominations through the ages, almost invariably we find that when they have grown materially strong, they have become spiritually weak. They then depend too much upon their own strength, rather than upon the power of God. God forbid that the remnant church should ever follow in their footsteps!

What, then, is our greatest need in order to do the soul-winning work that is necessary in such a time as this? It is that a fresh baptism of power from above may come to the whole church. It is that the Holy Spirit may so vitalize every wheel in our organization that every department and every branch in our cause will become a real soul-winning agency.

enth-day Sabbath, will be uplifted. Isa. 58: 12-14.

The history of the church and the world, the loyal and the disloyal, is here plainly revealed. The loyal, under the proclamation of the third angel's message, have turned their feet into the way of God's commandments, to respect, to honor and glorify Him who created the heavens and the earth. The opposing forces have dishonored God by making a breach in His law, and when light from His word has called attention to His holy commandments, revealing the breach made in the law by the papal authority, then, to get rid

GREATEST NEED

nt, South American Division

Such an experience requires a living connection with the Source of all power.

Let me illustrate. Yonder is a streetcar climbing a grade with its load of passengers. It moves steadily forward and upward. But suddenly it comes to a stop. The motorman turns the controls, but there is no response. What is the matter? Oh, the trolley is off the wire. The connection with the powerhouse is broken, and the car can no longer move forward. Were the brakes not applied, it would go backward down the grade.

Thus it is with us. Only as we are connected with the Source of all power can we climb to greater heights. Only so long as our trolley of prayer is on the wire will there be an inflowing of power for service. If this connection is broken, we are shorn of power and there is nothing to prevent our moving backward down the grade.

The world is now passing through a crisis which seriously affects the church of God, but the greatest tragedy that could ever come to the church would be for it to be shorn of power to save the lost. Such a tragedy need never occur, however. Ample provision has been made for a continuous supply of power. What is needed is to keep that vital connection unbroken between God and His church, and then the resources of the Omnipotent will be at the command of His people. Shall we not make the question of our connection with God a matter of supreme personal concern? Let us go forth with power from on high to save sinners from impending destruction.

of conviction, men have tried to destroy the whole law. But could they destroy it? No; for all who will search the Scriptures for themselves will see that the law of God stands immutable, eternal, and His memorial, the Sabbath, will endure through eternal ages, pointing to the only true God in distinction from all false gods.

Satan has been persevering and untiring in his efforts to prosecute the work he began in heaven, to change the law of God. He has succeeded in making the world believe the theory he presented in heaven before his fall, that the law of God was faulty, and needed

revising. A large part of the professed Christian church, by their attitude, if not by their words, show that they have accepted the same error. But if in one jot or tittle the law of God has been changed, Satan has gained on earth that which he could not gain in heaven. He has prepared his delusive snare, hoping to take captive the church and the world. But not all will be taken in the snare. A line of distinction is being drawn between the children of obedience and the children of disobedience, the loyal and true and the disloyal and untrue. Two great parties are developed, the worshipers of the beast and his image, and the worshipers of the true and living God.

The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by Him that liveth forever and ever, that created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord's order that this disappointment should come, and that hearts should be revealed. Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established.

His law is linked with His throne, and satanic agencies combined with human agencies cannot destroy it. Truth is inspired and guarded by God; it will live, and will succeed, although it may appear in times to be overshadowed. The gospel of Christ is the law exemplified in character. The deceptions practiced against it, every device for vindicating falsehood, every error forged by satanic agencies, will eventually be eternally broken, and the triumph of truth will be like the ap-

pearing of the sun at noonday. The Sun of Righteousness shall shine forth with healing in His wings, and the whole earth shall be filled with His glory.

All that God has in prophetic history specified to be fulfilled in the past, has been, and all that is yet to come in its order will be. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the students of prophecy the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.

In history and prophecy the word of God portrays the long-continued conflict between truth and error. That conflict is yet in progress. Those things which have been will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.—(Dec. 6, 1896) *Ellen G. White MS 32, 1896*.

11. Every Position of Faith Will Be Examined

Our people have been regarded as too insignificant to be worthy of notice, but a change will come. The movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people of God to notice. There is a daily suppression of God's truth for the theories and false doctrines of human origin. There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The lawmaking powers will be against God's commandment-keeping people. Every soul will be tested. Oh, that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children.

Every position of our faith will be searched into and if we are not thorough Bible students,

established, strengthened, settled, the wisdom of the world's great men will be too much for us. The world is busy, anxious, and devoted. All are in the pursuit of some course that God has no part in. Evil is eagerly pursued as though it were righteousness, error as though it were truth, and sin as though it were holiness. Darkness is thickening, covering the earth, and gross darkness the people, and shall God's peculiar people at such a time as this be asleep? Shall those who hold the truth be silent as if paralyzed?—(Dec. 31, 1886) *Ellen G. White Letter 65, 1886*.

Circumspectness Demanded

(Continued from page 4)

cleave," is about to be broken, but just at the time when it may seem inevitable, the coming of Jesus will intervene.

It may even seem for a time that the fragments of the old Roman Empire have been fused fully and that the word of Daniel has been broken. A great world-peace cry from some imperialistic ruling power may be raised, but there still will be in it the weakness of clay, and it will not hold. We have been told that the "final movements will be rapid ones," and we hear today of "lightning wars," and see the most rapid movements of history. And we hear much about "rings of steel" in the present conflict. "There shall be in it of the strength of the iron." Dan. 2:41.

We do not know the turn, or turns, events may take. We know only the outcome. We know that as a climax to the march of rapidly changing current events, someday, very soon, Jesus will come to this earth. In the little time that remains, ministers and leaders should leave no potentiality for service unemployed. May we mobilize every ounce of strength, every equipment and facility, till nothing we possess or direct shall be an impediment in our preparation for the final conflict. May we place at the disposal of our King, cleansed hearts, consecrated feet and hands and tongues, open purses and bank accounts. Nothing short of this will suffice.

We are to work so faithfully and so loyally in the place we now occupy that when persecution finally forces us to remove to another place, the work where we are will have been finished. It is not intended that we leave the work unfinished in any place. God will hold us responsible if this is done. We are not to wait in complacency, expectancy, and idleness, for persecution to come, when the saints will "leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."—*Id., Vol. V, pp. 464, 465*. But rather we are to put forth every human effort to get our work done before we are compelled to make that move.



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OUR MEDICAL WORK FROM 1866-1896—No. 12

The Spirit of Prophecy and Dress Reform

CONTRARY to the opinion of many, the Spirit of prophecy did not bring to us the various truths of our message. Rather, it gave guidance as consecrated men studied to unearth from the Word the truths God wished revealed for this time. In situations that perplexed these early leaders, the voice of the messenger would often make known God's revelations, but the purpose was never to discourage them from continuing to dig into the mines of truth. On the contrary, when differences of opinion threatened to hamper the progress of the message, they were ever directed to seek to understand the teaching of the Scriptures.

And so it was with the various truths of health reform. It was not God's purpose that the great scientific principles and blessings which He was to give to His children, that they might have health, should come initially through the voice of the Spirit of prophecy. Rather, this gift only impressed upon the church the importance of intelligent study and understanding of facts revealed to the seekers after scientific truth.¹

It is of interest to note that the first message on health given by Ellen G. White was an urgent call to the early believers to be clean in body and in mind. It is evident that the matter of cleanliness was not an unknown truth to people of that day, but God was so desirous that His church should be a clean people in their persons, in their homes, and in their environment, that He placed emphasis upon this. The counsel was timely, because there were some among early Sabbathkeeping Adventists who prided themselves on the fact that they were not thoughtful of their appearance and their persons, and gloried in this as an evidence of "humility." Regarding this, Mrs. White wrote in 1854:

"I then saw a lack of cleanliness among Sabbathkeepers and some at Caughdenoy. I saw that God was purifying unto Himself a peculiar people; He will have a clean and a holy people, a people in whom He can delight. . . . I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown is upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person, and pure, we cannot be presented blameless to God.

"I saw that the houses of the saints should be kept tidy and neat, free from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents with their children, and by the untidiness and uncleanness there."²

Mrs. White's messages relating to various phases of healthful living, such as personal cleanliness, use of drugs, balanced diet, suitable dress, etc., always bore testimony to a practical need among those to whom she was writing. In the proper use of these testimonies it is sometimes necessary to know the situation which called forth the message, in order that we may fully appreciate their application to our present day when conditions may be different. Thus it was with the question of dress reform. Many of the younger generation of today, hearing that this church at one time advocated reform dress, either ridicule the idea or pass it by as something that was a mistaken idea, while still others are ashamed to acknowledge that any early adherents of our church ever wore a "reform dress."

When we know the situation in the world at large at that time regarding woman's attire, the saneness of the counsel given through the voice of the Spirit of prophecy is evident. It was spoken to guide the early sisters of the church in the matter of Christian dress during a period when women's clothes were neither healthful nor modest. In that day prior to the dress-reform movement among Seventh-day Adventists, there existed reform costumes advocated by women's organizations in both America and Europe which, while serving a useful purpose, went so far in extremes as to become masculine and immodest.

In the *Water Cure Journal* of 1851 are illustrations of the various costumes—the American costume, the Rocky Mountain costume, and the Swiss costume. There were also what were known as Hungarian bloomers. In fact, the idea of reform dress originated among progressive women in Europe. A woman by the name of Elizabeth Smith-Miller, a relative of Elizabeth Cady-Stanton, and a daughter of the Honorable Gerrett Smith, was the first woman in America to introduce, in the city

of Seneca Falls, New York, the costume that later became known as the bloomer dress. She wore it for about three months on the streets and in homes in Washington, D.C. Of this attire, Mrs. Stanton, who then lived in Washington, writes:

"To see my cousin with lamp in one hand, a baby in the other, walk upstairs with ease and grace, while, with flowing robes I pulled myself with difficulty, lamp and baby out of question, readily convinced me that there was sore need of a reform in woman's dress, and I promptly donned a similar costume. What incredible freedom I enjoyed for two years! Like a captive set free from his ball and chain, I was always ready for a brisk walk through sleet and snow and rain, to climb a mountain, jump over a fence, and work in the garden, and, in fact, for any necessary locomotion."³

Amelia Bloomer, who was an assistant postmistress of Seneca Falls and the editor of a reform paper advocating women's rights, also became an advocate of this costume. Because of her literary connections, this dress—made somewhat in the Turkish style, including full trousers of fine broadcloth, a Spanish cloak of the same material reaching to the knees, beaver hat, and dark furs—was named the "Bloomer costume" after her. Mrs. Bloomer herself endeavored again and again to make clear that Mrs. Miller, and not she, was the real originator of this garment, and of this movement in America; however, the name "bloomer" persisted.

The style known as the "American costume" was somewhat a modification of the Bloomer costume. Still another group of American women were beginning to wear various types of a new costume designated only as the short dress. Brave were these early women (not

of our movement) in meeting the ridicule and criticisms of both the press and the public in their effort to get rid of the harmful tight waist, long, heavy skirts, and other contraptions that hindered their movements and handicapped their activities. A woman from North Carolina who signed herself "Mrs. O.C.S.," wrote thus:

"We are . . . loaded with unwomanly epithets; but we will bear them *manfully*, and trust that the day is not far distant when this or some superior style of dress among our women and mothers, shall tell its blessings on nations yet unborn."⁵

Speaking of the French reform dress which was being advocated among American women, she adds, "The waistcoat of this French model is in our view only another form of female inquisition." Later in the same article she says:

"We ask for a woman a *Godlike* form, physically, mentally, and morally, such a one as originally her Creator endowed her with, capable of appreciating the good and beautiful and free to soar into the atmosphere of health and intelligence, unfettered by human inventions and untrammelled by modern conventionalism."⁵

As far west as Colorado, a Doctor Blake took up the promotion of a reform dress known as the Rocky Mountain costume. Within a few years hundreds of women throughout the country adopted the modified costume and brought a new sense of freedom to the American woman. This movement even penetrated into the higher institutions of learning, and we find the women students who were admitted to Ann Arbor University in 1871 discussing the hampering effect of the abominable styles of the day, and their



American Costume in 1851. By 1862 the Skirt of This Costume Was Above the Knees



French Costume in 1851, Against Which Thinking Women Rebelled



Reform Dress Worn by South Dakotans in 1862, Intended to Correct Extremes of Dress Then in Vogue

effect upon women who wished to accomplish something in the world. Of this, Mrs. Anderson quotes one of the characters in her book, "Four Years in a Boy's College," as follows:

"Women have washed and baked and scrubbed, cried and prayed themselves into their graves for thousands of years, and no person has written a book advising them not to work so hard. But just as soon as women are beginning to have a show in education, up steps your erudite doctor with his learned nonsense embellished with scarecrow stories trying to prove that woman's complicated physical mechanism cannot stand any mental strain. . . . However, I like what he says against corsets, and the abominable way women dress, for I've been of the same opinion since I've been reading about dress reform in the woman's journal. . . . Ninety-nine hundredths of all diseases on record belong to women, and they all arise from her mode of dress. What would you think of tying up a race horse that way and starting him on the course? It is just as absurd to expect a woman to run this race of life creditably in her present style of dress."⁶

Newspapers, women's leagues, magazine articles, and books without number, urged the women of the country to rise against the thralldom of dress that bound them down. It was in the midst of such work for women's freedom that the enemy of all truth endeavored to make of the dress-reform movement something that would secure the disapproval of sober minds. Many of the costumes worn were quite like that of the men, and resulted in the disapproval not only of the clergy, but of earnest Christian people of good taste, who believed that the dress of men and women should be different. Some of our own progressive sisters in the church caught the spirit of the age and discarded their former tight-waisted, hoop-skirted long dresses for more healthful prevailing styles.

At many of the water-cure institutes of that time there were doctors who recognized the harmful effects of woman's dress to her health, and were advocating a simpler style. At Battle Creek, in our own health-reform institute established in 1866, our doctors also realized that they must give attention to some form of dress which they could advocate for their sick and ailing women patients. In this they received the support of the counsel of Ellen G. White. As early as 1865, in one of the early series of "How to Live," she wrote:

"My sisters, there is need of a dress reform among us. There are many errors in the present style of female dress. It is injurious to health, and, therefore, sin for females to wear tight corsets, or whalebones, or to compress the waist. These have a depressing influence upon the heart, liver, and lungs. The health of the entire system depends upon the healthy action of the respiratory organs. Thousands of females have ruined their constitutions, and brought upon themselves various diseases, in their efforts to make a healthy and natural form unhealthy and unnatural. They are dissatisfied with nature's arrangements, and in their earnest efforts to correct nature and bring her to their ideas of gentility, they break down her work, and leave her a mere wreck.

"Many females drag down the bowels and hips by hanging heavy skirts upon them. These were not formed to sustain weights. In the first place, heavy

quilted skirts should never be worn. They are unnecessary and a great evil. The female dress should be suspended from the shoulders. It would be pleasing to God if there was greater uniformity in dress among believers. The style of dress formerly adopted by the Friends, is the least objectionable."⁷

About this time four or five sisters of the Battle Creek church had made a short dress to wear while doing their washing and house cleaning. Mrs. White again wrote:

"My views were calculated to correct the present fashion, the extreme long dress, trailing upon the ground, and also to correct the extreme short dress, reaching about to the knees, which is worn by a certain class. I was shown that we should shun both extremes."⁸

In the midst of this confusion relative to dress among the early sisters of the remnant church, there came to the messenger of God a definite vision in which there was revealed to her the subject of dress. She writes:

"I saw that God's order has been reversed, and His special directions disregarded, by those who adopt the American costume. I was referred to Deuteronomy 22:5, 'The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God.' God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ."⁹

In speaking of the revelation regarding the matter of dress reform, she describes the three companies of women who were presented to her:

"The first were of fashionable length, burdening the limbs, impeding the step, and sweeping the street and gathering its filth; the evil results of which I have fully stated. This class, who were slaves to fashion, appeared feeble and languid.

"The dress of the second class which passed before



The Rocky Mountain Bloomer; Costume Worn by Fair Oregonians in 1851

me was in many respects as it should be. The limbs were well clad. They were free from the burdens which the tyrant, Fashion, had imposed upon the first class; but had gone to that extreme in the short dress as to disgust and prejudice good people, and destroy in a great measure their own influence. This is the style and influence of the 'American Costume' taught and worn by many at 'Our Home,' Dansville, New York. It does not reach to the knee. I need not say that this style of dress was shown me to be too short.

"A third class passed before me with cheerful countenances, and free elastic step. Their dress was the length I have described as proper, modest, and healthful. It cleared the filth of the street and sidewalk a few inches under all circumstances, such as ascending and descending steps, etc."¹⁰

After this message was made known to the churches, there were those who quibbled over the details as to what constituted a proper reform dress. The question of length became a matter of discussion. To some of these inquirers, Mrs. White wrote:

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation. As I wrote upon the subject of dress, the view of those three companies revived in my mind as plain as when I was viewing them in vision; but I was left to describe the length of the proper dress in my own language the best I could."¹⁰

Later a survey was made of the length of the dresses worn at the Health Reform Institute, and it was found that the measurements of those who appeared attractively gowned in this new attire wore their dresses eight to ten inches from the floor.

Actions were taken by the church regarding the dress for Christian women in those early days. We find one which was passed by the Battle Creek church in 1866. Another action by a committee of which James White was chairman was passed as late as 1872. It was noted in one of the early actions that a very definite average of nine inches from the floor was chosen as the ideal length, but as time went on we find those early believers recognizing individuality, and thus giving a range of inches from the floor, "according to the height and age of the wearer."

It was interesting to note that the dress-reform movement in the world met the same difficulties in securing the cooperation of women as it did in the remnant church, in getting individuals to be willing to stand the ridicule that would come to them in their change of style. After a time the most noted believers in dress reform, such as Susan B. Anthony and Lady Stanton, ardent advocates of women's rights, felt that the question of dress was becoming more important than the question of votes, and many of them discarded it in their public work because it attracted so much attention, and caused minds to be more centered upon dress than upon the more important questions of the day.

Another evil which attended dress reform

in the world was the espousing of the cause by women whose character was questioned, and also by those who were advocates of Spiritualism, a very prominent movement around 1860 and 1870. Some even believed that the reform dress was born out of spiritualistic environment, and that for this reason Christians should not wear the dress. Again, the voice of prophecy to the early leaders urged individuals to seek truth rather than to develop prejudice merely because non-Christian peoples recognized a good thing and adopted it. Gradually through the united effort of all sane, thinking women, the crusade against dress ills had its desired effect, and fashion began to decree more rational and healthful styles. Of this, Mrs. White wrote in 1897, when she was asked regarding the advisability of the revival of a reform dress:

"The reform dress which was once advocated, proved a battle at every step. Members of the church, refusing to adopt this healthful style of dress, caused dissension and discord. With some there was no uniformity or taste in the preparation of the dress. . . .

"There were some things that made the reform dress a decided blessing. With it the ridiculous hoops, which were then the fashion, could not possibly be worn. The long dress skirts, trailing on the ground and sweeping up the filth of the streets, could not be patronized. *But a more sensible style of dress has now been adopted, which does not embrace these objectionable features.* The fashionable style of dress may be discarded, and should be by all who will read the word of God. The time spent in advocating the dress reform should be devoted to the study of the word of God.

"The dress of our people should be made most simple. The skirt and sacque I have mentioned, may be used,—not just that pattern and nothing else should be established; but a simple style, as was represented in that dress.

"Some have supposed that the very pattern given was the pattern that all were to adopt. This is not so. But something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as the exact rule to guide all in their dress. But this I do know, the very same objections, only much stronger, exist today as when the short dress was discarded. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. Simple dresses should be worn. Try your talent, my sisters, in this essential reform."¹¹

Thus we see that there were no arbitrary details to the style of the reform dress advocated by Mrs. White, and worn by her and others in those early days. Perhaps we cannot better describe that early dress than to state that it was somewhat the style of the bolero jacket dress of today, which is so attractive on almost any woman. Since there was no restriction regarding alteration, it can readily be seen that with varying lengths to the jacket, and with proper and attractive colors suitable to the wearer, the form of dress advocated in that day could, with slight variation, still be made an attractive dress. In fact, it forms the basis of the attractive coat dresses and ensembles that are still a favorite among well-dressed women.

In this connection a personal incident may prove of value. Some fifteen years ago when perusing some back numbers of the *Review and Herald*, an artist secretary and I ran across a picture of that early reform dress. I was not then as familiar with the whole history of dress as it affected the women of the world as I am today, but I was interested to know just what this dress was, which I had heard mentioned in ridicule only, in connection with my contact with Seventh-day Adventists. With eagerness we two read the article that accompanied the picture, and with a few deft strokes the artist pictured the dress as it still could be made to appear—a modern dress fully suitable to be worn by Christian women today. The accompanying illustrations will bring to the minds of our readers the sensibleness of the reform dress worn by a few sisters in the early Seventh-day Adventist Church, in contrast with the prevailing reform-dress costumes of the day.

We present the American costume of 1851, the skirt of which had receded until at the time of Sister White's message of 1862, it did not reach the knees. In contrast was the Parisian costume, with its long skirts, hoops, and frills, against which these early pioneers in the world and in the early church rebelled. Although the unhealthful features of the dress of women of the nineteenth century have largely disappeared, the general instruction regarding the dress of Christian women is as applicable today as was the message of the reform dress in 1862. In conclusion we quote from "Ministry of Healing:"

"Our clothing, while modest and simple, should be of good quality, of becoming colors, and suited for service. It should be chosen for durability rather than display. It should provide warmth and proper protection. . . . It should have the grace, the beauty, the appropriateness of natural simplicity. Christ has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the flowers of the field, to the lily unfolding in its purity. . . . Thus by the things of nature Christ illustrates the beauty that Heaven values, the modest grace, the simplicity, the purity, the appropriateness, that would make our attire pleasing to Him."¹²

K. L. J.

¹ *Health Reformer*, March, 1868; August, 1868; February, 1870; July, 1870; January, 1871; April, 1872.

² White, Ellen G., "First Health Vision," Feb. 12, 1854 (unpublished).

³ Stanton and Blatch, "Elizabeth Cady-Stanton," Vol. I, Harpers, New York and London, 1922.

⁴ Bloomer, Dexter C., "Life and Writings of Amelia Bloomer," Arena Pub. Co., Boston, 1895.

⁵ *Water Cure Journal*, Vol. XIII, 1852, Fowlers and Wells, New York.

⁶ Anderson, S. L., "Four Years in a Boy's College."

⁷ White, Ellen G., "How to Live," No. 6, 1865.

⁸ White, Ellen G., "Testimonies," Vol. I, p. 464.

⁹ Id., pp. 421, 422.

¹⁰ *Review and Herald*, October 8, 1867.

¹¹ White, Ellen G., "Letters," No. 19, 1897.

¹² White, Ellen G., "Ministry of Healing," pp. 288, 289.

Dietary During Affiliation

By BYRON T. SANFORD, *Student Nurse,
Paradise Valley Sanitarium*

DURING my six and one-half months of affiliation at the county hospital, I tried my very best to keep my vitamin, mineral, caloric, protein, carbohydrate, and fat intake up to the needed standard for my size and weight. In doing this I did not at any time eat meat—with the exception of its flavoring in the food, which I could not avoid—nor did I use condiments other than what was already in the food. Instead of coffee and tea, I used milk. We Adventist nurses soon found that the cafeteria workers noticed our preferences in food, and that they tried to cooperate in giving us only the food that we wanted. We never had to ask that the meat be left off, as they did this as soon as they saw us coming.

My main problem was to keep up my protein intake, and to make up for the vitamin and mineral loss through the abundant fruits and vegetables which I had been used to eating. The way in which I overcame the first obstacle was to eat two slices of whole-wheat bread and drink two glasses of milk at each meal. This gave me my needed protein. I also took a large order of cottage cheese when they had it, which was about once or twice a week. I met the second obstacle by getting a double order of fruit or vegetables at every opportunity. Potatoes were served at least one meal every day, and oranges were obtainable every morning. These were a real asset to me, especially for vitamins and carbohydrates.

I therefore used milk, bread, butter, potatoes, and orange juice as a basis for my diet, and filled in with vegetables and fruit as I was able. Taking into consideration only the foods mentioned, I found that from them I obtained from 1,200 to 1,400 units of my needed 2,000 to 3,000 units of vitamin A, and received almost double the amount of vitamin C that I needed, 50 to 70 milligrams. Since I had an abundance of milk, bread, and butter, and some fruits and vegetables every day, I knew that I was getting enough of vitamins G and E. Milk alone gave me more than enough calcium, and just enough phosphorus. Bread, milk, and potatoes provided sufficient iron.

By steadily maintaining this diet, I was able to keep up my energy, endurance, and general health. I spent some time almost every day out of doors for sunshine, fresh air, and vitamin D. I was ill only once during the six and one-half months that I was at this county hospital for affiliation, and that was due to food poisoning, which lasted only about three days. At the end of my stay, I found that I had gained about eight pounds, and felt none the worse because of the change.

CURRENT SCIENTIFIC COMMENT

TALKS AND ARTICLES which deal with the importance of observing the principles of healthful living and the value of periodic health examinations, are often

regarded rather apathetically by the layman, and are frequently looked upon as being something not to get overexercised about. Considerable importance and interest must therefore be attached to a recent, carefully controlled statistical study,* which reveals remarkably favorable health conditions in a group of office workers of 18,000 to whom a regular periodic health examination and advice were made available as a matter of routine.

Beginning in 1914, the Metropolitan Life Insurance Company instituted annual medical examinations for all its employees, the plan being to check all individuals, help establish a correct diagnosis if disease was present, place adequate information at the disposal of the attending physician, and by a series of reports on the same person over a number of years gain a knowledge of the course of events regarding those impairments and ailments that come to so many in the course of life.

In 1938 the health status of the group was studied at some length. There were 68 deaths in the group of 18,000 workers during that year. On the basis of comparing the ratio of actual deaths to the deaths expected if the sex, age, and mortality had been the same as that of the white population of the United States as a whole, the actual death rate among these employees "was about one half of the expected." Males below the age of 35 recorded less than one quarter of the expected deaths, using the white population of the country as a standard, and between the ages of 35 and 75 years there were only one half of the expected deaths.

"Females below the age of 35 had about one fifth of the expected deaths, those between the ages of 35 and 45 had about three tenths of the expected deaths, and those between the ages of 45 and 75 had about three quarters of the expected."

An examination of the ratio of actual deaths among the group to expected deaths by cause, based on the white population of the United States, presents a number of points of interest. For example: The ratio of actual to expected deaths from influenza and pneumonia was 41 per cent; from tuberculosis (all forms), 28.3 per cent; diabetes mellitus, 35.7 per cent. Deaths from cerebral hemorrhage were about 50 per cent of the expected; cancer deaths

about 70 per cent; and heart disease about 75 per cent.

By and large, an examination of the ratio of mortality of the employees of the Metropolitan Life Insurance Company, based on mortality by sex and age of the white population in the United States, reveals a remarkably favorable health condition, undoubtedly due in considerable degree to the periodical health examination.

Further comments seem unnecessary, for these figures speak rather positively. Observance of health principles with adequate periodic physical examinations, together with the other agencies at our disposal that make for disease prevention; pays big dividends in health, efficiency, happiness, and increased years of life.

H. M. W.

Diary Written on the "Luzeiro"

By L. B. HALLIWELL, Superintendent,
North Brazil Union Mission

AS I am writing this, we are in our mission boat "Luzeiro," anchored on the great Amazon River about nine hundred miles up the river from Belém, or Pará, Brazil, our mission headquarters, waiting for the steamer that brings Pastor Olson and our other workers to help us with our annual camp meeting. This is the flood season, and the Amazon is now fifty feet above its low water level of October. In many places it has overflowed its banks, and a canoe can travel for hours through the flooded forest. Due to the myriads of mosquitoes that breed at this time, an epidemic of tropical fever is reaping a terrible toll. During the two months that we have been out, we have been called to treat more than one thousand sufferers and have witnessed many touching sights. But to be brief, I have chosen just one page from our diary, April 18, 1940, to write about.

At six A.M. we pulled anchor and continued up the small river Iraria to visit our brethren and interested ones. We had not gone far when we saw a woman on the bank frantically waving a white towel and calling to us to stop and treat her children. We disembarked and followed her to a small straw hut. She opened the mat door, and we hurried in as she closed it behind us. By the light from a flickering lamp she showed us three small children, all shaking with the terrible tropical fever.

Mrs. Halliwell asked her to open the doors and windows to let in some sunlight and fresh air, and as we administered quinine by hypodermic to these little ones, the woman told us her sad story. The fever had come earlier this year and was more severe. The father and the grown son had come down first, and were

* Statistical Bulletin, Metropolitan Life Insurance Company, Vol. 20, No. 12, pp. 5-9. New York City.

not able to care for the small farm. After a few weeks the father died; then the son was taken, and she was left alone with the three sick children, and nothing with which to treat them. We left a few atebriane pills, spoke a few comforting words, prayed with her, and were on our way again.

At the boat, a canoe was waiting for us. A man of about thirty years, with a pale face and sunken eyes, called to us in a weak, trembling voice, "Please go with me to my home. My people are all sick." He tied his canoe on behind the "Luzero," and in ten minutes we went down the gangplank again to witness the same sight—another hut, another pitiful story. This time a mother sat in a hammock holding a small baby, its cheeks red with the fever, as red as if they had been painted. She held it while it was being treated, and then gave it to the sick father, who was shaking with a terrible chill, while she was treated. Then she led us to an adjacent room where her son was burning with a high fever. During the course of the day we visited eighteen homes, gave injections to eighty-four, and left enough atebriane pills to check the fever.

About four o'clock we arrived at the home of one of our sisters, and found her sick in her hammock. (In the Amazon region, everyone sleeps in a hammock.) We treated her and her children, and after we had visited awhile, she called to her son to give us the Lord's tithes. Sick as she and her family had been, with no money to buy medicine, and scarcely anything to eat, she had faithfully saved her tithes. As the boy gave us a small sum of money and a fowl, she remarked, "I knew the Lord would not forsake us if we were faithful in saving our tithes. The 'Luzero' is here now, and we will soon be well again."

While we tarried in this home, a canoe arrived, bringing a very sick man to be treated. He lives far up the river and out in the lake in a place where the "Luzero" has not yet entered. He and twelve others from that place were on their way home after serving a short jail sentence. The epidemic was so bad on their lake that the witch doctor was not able to check it with all his magic. So in his despair he pointed out a certain man as the responsible one for the fever, and called him "the mother of the malaria," saying that they would only recover when this man was dead. In their rage, they attacked this poor victim with knives and clubs and nearly killed him. Then they came to the "Luzero" to be treated. We were happy to be able to help these poor souls, who for so many years have been steeped in ignorance and superstition.—*South American Bulletin*, September, 1940.



MEN do not stumble over mountains, but over molehills.—*Confucius*.

The Ministry, December, 1940



Association Notes

AN inspiring, stimulating article from Dr. Alexis Carrel appeared in the *Reader's Digest* for September, 1940. We recommend that our members read and re-read his stirring words. To quote him briefly:

"Our race pitifully needs new supplies of discipline, morality, and intelligence. . . .

"To combat dangers from within and without, the race must enormously strengthen itself. . . . If there is to be any regeneration of our people, it must take place in the small laboratories of our private lives. We must realize, with all the intensity we can command, that refashioning our own character is not only the most satisfying and rewarding preoccupation of man, but is also the most important contribution we can make to society.

"This renewal of ourselves is a *three-dimensional undertaking*. Our wondrous human organism is a trinity of functions: *physical, mental, and moral*. [*Italics ours.*] If we are to experience the joy of being fully alive, . . . we must discipline ourselves on all three planes of life."

Attention is called to how closely the thought and spirit of Doctor Carrel's message parallels these familiar words from "Ministry of Healing," page 146:

"In teaching health principles, keep before the mind the great object of reform,—that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids in the preparation for the life to come."

¶ WE urge all members of the Medical Missionary Association to renew their subscriptions at once to *THE MINISTRY* for 1941. If you do not subscribe personally, see that your renewal is secured through the institution with which you are connected.

¶ WE heartily welcome the new M.M.A. members enrolled from the classes in the College of Medical Evangelists. This year marks the largest enrollment of Seventh-day Adventists in the history of the Atlanta-Southern Dental College at Atlanta, Georgia, with a total of thirty-seven of our students; and subscriptions to *THE MINISTRY* have just been received for all thirty-seven.

¶ THIS issue marks the completion of the third year of our Medical Missionary section in these columns of *THE MINISTRY*. We trust that you have found in them much of interest and value. During the forthcoming year we shall do our utmost to present informative and inspirational matter for the benefit of all our readers. These columns are open to you, and we earnestly solicit your counsel and help.

¶ It would be helpful in keeping our files and lists if you would designate your professional title, as R.N., M.D., or whatever it is, when sending in subscriptions and articles.

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

V. Meaning of the Altar

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

PERHAPS there is no term employed in sacrificial service that in one way has come closer to our hearts and our homes than the word *altar*. It has entwined itself into our domestic vocabulary and into our public worship and ceremony. The family altar is the sacred shrine around which father, mother, and children gather to offer their daily tribute of praise and thanksgiving, and to make known their requests to a loving Father. It is there on bended knees that we renew our vows and pledge our faithful obedience. It is there that we make confession of sin, and seek and obtain forgiveness. It is there that the Spirit speaks to our hearts, makes duty plain, and points out the way our feet should take in the ensuing day.

It is at the marriage altar that our sons and daughters plight their troth to another for life. It is there that public witness is borne to faith in the immortal saying of our Creator, "It is not good that the man should be alone." It is at this altar that young hearts, with hand in hand, take the mutual pledge to leave father and mother and cleave to each other so long as they both shall live. This altar was sanctified forever to a holy purpose, when the Lord God made a woman from an intimate part of the man close to his heart, "and brought her to him" to be a helpmeet for him. That beautiful scene in Eden has never lost its sacredness or significance to the Christian in the rolling of the centuries. So meaningful is the marriage altar that it is carried over in figure to the marriage supper of the Lamb in the New Jerusalem.

From these two sacred usages in the home and in the church, the altar has passed into our general vocabulary, in simile and metaphor, as standing for the great uplifting ideas of devotion and sacrifice. The altar has become a symbol of self-denial and patriotism, as well as of intercession and adoration. So far has it influenced the diction of our best literature that it bears eloquent testimony to the virility of Biblical and Christian ideals.

It is not strange, therefore, that we find the altar set up at the very birth of the human race, immediately consequent on the entrance of sin. We do not find the word *altar* in the fourth chapter of Genesis, but we do find the idea clearly implied in the first few verses.

Abel brought live offerings from his flock to the Lord, and though no mention is made of shedding their blood, without this they would have failed of significance. Else why should the firstlings of the flock have been acceptable, while the fruit of the ground was displeasing? Yes, truly, Abel looked by faith down the centuries to the cross. Not much of the background is unfolded in the Genesis record, but the essentials of the altar service are revealed.

The first actual mention of an altar does not occur till after the flood, when "Noah builded an altar unto the Lord" and made offerings of clean animals that were taken aboard the ark at least partly for this purpose. The pleasing thing about the record is that the Lord smelled the offering as a sweet savor, and pledged in His heart never to curse the ground again as He had in Eden, nor again smite any more every living thing, as He had done in the flood. Nothing is more acceptable to God than recognition of His unfulfilling promise to lay His own Son on the altar of sacrifice for fallen man. The altar has stood from the beginning as a central idea in the plan of salvation for the redemption of the sinner. Thank God, we can still say, with the writer of the Hebrews, "we have an altar" today.

It will now be interesting to look into the word *altar* for any light we may get on its meaning and use. The Hebrew word, used in its first mention in Genesis 8:20 and in more than a hundred other places in the Old Testament, including both the golden altar and the brazen altar of the tabernacle service, is *mizbeach*. It is built on the verb root *zabach*, to slay, and may therefore be rendered "slaughter place" or "place of slaying." It is accurately rendered in the Septuagint Greek, *thusiasterion*, place of sacrifice, from *thuo*, to slay. In both languages, usage has given the root idea the turn of slaying for sacrificial offering. This it truly was in the first instance of its Biblical use in Noah's act of worship, and thus it is still called in its last mention in Revelation 16:7.

One idea that is always present in the word *altar* is that of elevation. From Genesis on we find the altar built up above the ground—as an earthen mound, a heap of stone, unhewn stones laid in order, then of the more valuable materials, of wood, iron, brass, or gold. The very word *altar* that we use in English comes from the Latin *altaria*, things used upon the *ara*, itself a raised structure, even in the practice of idolaters. Thus it always points heaven-

ward, away from the earth and earthly things. So also Jesus on the cross—that great altar of sacrifice—was “lifted up from the earth,” as He Himself expressed it.

This brings us to the great lesson of the altar. It stands as a symbol of the death of God's Son for the love of man—of “the Lamb slain from the foundation of the world.” Its meaning is “place of slaying” for an offering. From the day that Adam was driven from the Garden of Eden till the tragedy of Calvary, it pointed forward to the great Sacrifice “for every man.” Abel caught the vision, doubtless from his father Adam, and brought his offering as an expression of his faith in a Saviour to come, even though it cost him his life, the first human blood to be shed in the tragic story of sin. Noah, as he left the ark, built the first altar of burnt offering for a sacrifice of thanksgiving and adoration.

Following his first interview with the Lord after entering the land of Canaan, Abraham built an altar to which he afterward resorted. Later he built an altar on Mt. Moriah for the offering of Isaac, his son—an act which typifies the most fully in the Old Testament record the offering of the “only-begotten Son” upon Calvary. Jacob, in his later life, returned to Bethel where he had had his ladder dream, and built an altar to the “God of Bethel,” that is, to the God of the “house of God,” as he had at first called it.

But we cannot follow further these great landmarks in the story of the altar, for we wish to find its place in the typical sanctuary ordinances after the Lord gave His people a complete system of sacrificial service. Moses had built the first altar in the land of Amalek before Israel came to Sinai. Then, following the pattern given him in the mount, he constructed the most elaborate altar the world had seen or was to see till Solomon's time.

First let it be said that the sanctuary in the wilderness was made up of two principal structures—the tabernacle proper with its two apartments, and the altar of burnt offering and sin offering in the court outside. Two things should be here particularly noted. First, the phrasing used to designate the complete service or structure; namely, “the tabernacle and the altar,” or “the sanctuary and the altar,” or more simply “the altar . . . [and] the veil;” or sometimes in reverse order, “the altar and the sanctuary” or “the altar and within the veil.” There is an exact parallel to this phrasing in the New Testament, where in Revelation 11:1 we find “the temple of God, and the altar,” and in Luke 11:51, the reverse order, “the altar and the temple.”* The second important point to note is that when the simple expression “the altar” occurs in the Levitical

books, nine times out of ten (to be more exact, all but twelve times out of 133) it refers to the brazen altar in the court.

These two points emphasize the very important part which the brazen altar played in the service. It was the “slaughter place,” or “place of slaying,” as one scholar puts it in interpreting its name in Hebrew, *mizbeach*, and its Greek equivalent, *thusiasterion*. It was used for two principal kinds of sacrifice—the sin offering and the burnt offering. As the slaughter place of the sin offering, it directly foreshadowed the great “offering for sin” on the cross. As the altar of burnt offering, it served for an oblation of substitution, thanksgiving, and adoration for the mercies of the day and the great gift of the promised Saviour. Serving in these two great functions, it seemed sufficient to mention it only as “the altar” to have it understood which one of the two altars was meant. In fact, the golden altar was not an altar in the same sense as the brazen altar, since no slaying was done there, but was rather what Ezekiel calls it, “the table that is before the Lord,” or as Malachi says, “the table of the Lord.”

On the importance of “the altar,” it is hardly necessary to say that it served as the basis of the entire sanctuary service. Without it the service in the tabernacle proper would have availed nothing, for its service could be performed only with blood—the blood of the sin offering. This is in full harmony with the service in the true sanctuary of which the typical was a pattern. It is said of our great High Priest that before He could enter upon His ministry, He must of necessity “have somewhat also to offer.” That “somewhat” was His own precious blood shed upon the cross. “Without shedding of blood, is no remission” of sins, and without the remission of sins, there could be no efficacious ministry that involves the remission of sin.

Plainly, then, the basic part of the true sanctuary service was accomplished on the earth. The cross of Calvary was the “slaughter place” for the great Sin Offering. The ministering of the merits of the blood of the Sin Offering must be done in “the true tabernacle, which the Lord pitched, and not man,” in heaven itself. Praise God that very work is going on there now, in your behalf and mine. This work in the sanctuary above is possible now because more than nineteen hundred years ago the Son of God voluntarily “offered up Himself” upon the altar, paying the penalty for your sins and mine. In ancient times, the altar, because of its sacred use, came to be regarded as an asylum, a place of refuge for those who were in danger or other trouble. So may we flee to the foot of our cross-altar in time of need, and cast ourselves upon the mercies of a living, loving God.

[END OF SERIES]

* Compare this phrasing with the same in the preceding article, “The Meaning of the Veil,” in the November MINISTRY.

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THE RELIGIOUS PRESS

Valuable Current Excerpts

EINSTEIN'S ATHEISM.—For Albert Einstein as a scientist, every thinking man must have the highest respect. But when, as in his recent address at the Jewish Theological Seminary in New York, before a conference of 500 leaders in science, philosophy, and religion (Protestant, Catholic, and Jewish), he attempts the role of philosopher and theologian, he shines less gloriously. A reader of that address gathers from one phrase that Doctor Einstein himself is a little suspicious of his own capacity for reflective thinking in the philosophic sense; for in endeavoring to dismiss rather summarily the notion of a personal God, he refers to "domains in which scientific knowledge has not yet been able to set foot." But, turning directly to Doctor Einstein's atheistic thesis, we quote the following:

"The more a man is imbued with the ordered regularity of all events, the firmer becomes his conviction that there is no room left by the side of this ordered regularity for causes of a different nature. For him, neither the rule of human nor the rule of divine will exists as an independent cause of natural events."—*Zions Herald (M.E.)*, September 25.

FUTILE ARGUMENT.—There is nothing new in Einstein's ideas. They are only the arguments of humanistic atheism restated. A refusal to acknowledge the personality of God is to deny one of the most reasonable facts in the universe. Science acknowledges design in nature, which affirms the existence of the Designer. None could design without personality. Such an office demands intelligence, volition, and action. The first cause of all things must be a person, and if Einstein were to give to his origins earnest thought, he must accept the personality of God or become distracted. . . .

If the world needs one doctrine more than any other today, it is that of the personality of God. It is He who has incarnated Himself in the person of His Son, Jesus Christ, our Lord. It is in the sacrifice of the infinite Person on Calvary's cross that a sufficient atonement has been made for the sins of all people. It is in the resurrection of the Son and His reunion with the Father in heaven that hope is given to the souls of men.

Einstein may seek to discredit "blind faith" and compare it to "darkness," but it is a confession of his own state more than anything else. Radiance means nothing to the blind. The facts of God and His eternal world are as if they did not exist to the spiritually dead. So the eminent scientist becomes the object of pity and prayer as we see him a soul groping in darkness without the comforts of the living God.—*Watchman-Examiner (Bapt.)*, September 26.

"LORD'S DAY" BATTLE.—Many thoughtful believers . . . feel that our widespread desecration of the Lord's day is one of the potent dangers facing our land today. The Lord's Day Alliance for many years has carried the battle for the Lord's day into the territory of the enemy. . . . More than half the States have organized to combat the evil, educate the ignorant, and fortify the believers in the Lord's day. The day has been degraded by deliberate attack on the part of commercial amusements, for the most part. The Alliance annually helps defeat about fifty legislative measures detrimental to the peace and dignity of the sabbath. The Alliance won Sunday rest for 300,000 United States postal employees, and for twenty-eight years they have enjoyed it. Within the last fifteen years more than a million workers have received the boon of Sunday rest by the aid of Alliance activity. Fifty thousand grocers in New York State were saved from a pernicious legislative program involving Sunday busi-

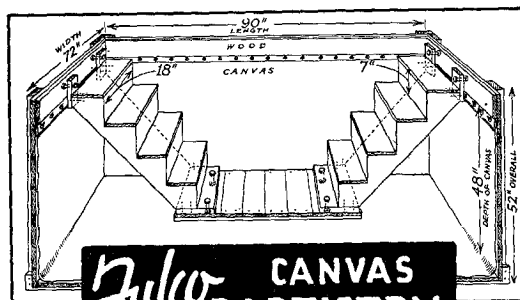
ness. . . . Every Christian has a place to fill and a part to play in this great warfare. Self-control and family observance of the Lord's day will be the first line of action.—*Presbyterian*, October 3.

CENSUS REVELATIONS.—Beginning in 1790, the census has been taken every ten years. The first was a mere counting of individuals; the last—that of 1940—covered eight major activities—population, farms, dwellings, stores, factories, mines, quarries, oil wells, and drainage and irrigation projects. A census of religious bodies is also taken every ten years, falling on the years ending in "6"—1906, 1916, 1926, and 1936.

The census bureau has listed 256 religious denominations in the United States, with 55,807,366 members. This count—nearly half the population—was based on 1936 statistics, which have just been completed. The count was made by correspondence with officers of the different denominations. The membership total was about a million larger than a similar count in 1926, which showed 54,576,346.—*Religious Digest*, October.

CHINESE CONDUCT.—There are about 3,000 Chinese boys and girls in the New York area. During the last eight years there have been among them only two cases of juvenile delinquency. A recent legislature and court investigation has discovered that Chinese percentage of delinquency is the lowest of any racial or sectional group, the ratio being almost negligible. Chinese teachers were questioned by the investigators concerning the reason for this remarkable showing. What they learned should be broadcast throughout America. It was a precept of Confucius: "The misconduct of the child is the fault of the parent."—*Presbyterian*, July 25.

MISSION MAINTENANCE.—It is most encouraging to see how certain American churches are assuming missionary burdens of churches in some of the warring nations. *The Presbyterian of the South*



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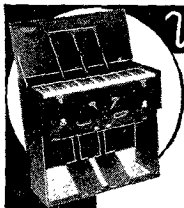
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has reported a Baptist drive to raise two hundred thousand dollars to save British Baptist missions, and one of its July issues contained this item:

"American Lutherans have assumed full responsibility for all Lutheran enterprises in the world, except those of Sweden, which still receive funds from home societies. Of the forty-five Lutheran mission fields, including those of Norway, Denmark, and Finland, thirty-one are in serious need. During this summer Dr. Ralph H. Long, executive director of the National Lutheran Council, led in the raising of \$500,000 to maintain all these fields on a minimum basis."—*Presbyterian*, September 26.

GAMBLING POLL.—A survey made by the Institute of Public Opinion revealed that more people gamble in church-conducted lotteries and raffles than in any other form of gambling. Dr. George Gallup gives us these figures: Church lotteries, 29 per cent; punch boards, 26 per cent; slot machines, 23 per cent; playing cards for money, 21 per cent; betting on elections, 19 per cent; sweepstake tickets, 13 per cent; betting on horse races, 10 per cent; number games, 9 per cent. He further reveals that more than five persons in every ten in the United States indulges in some form of gambling; most of them freely admitted that they came out on the losing end, and 45 per cent of all who gambled admitted that they were on relief.—*Religious Digest*, October.

EMERGENCY SCRIPTURE FUND.—The American Bible Society is engaged in raising an emergency fund of \$150,000 with which to provide Scriptures for those countries usually supplied by foreign Bible societies now drastically affected by war. Scriptures are immediately needed for refugees, prisoners of war, soldiers, and the wounded in hospitals.—*Watchman-Examiner*, September 5.

JAPAN NATIONAL CHURCH.—A National Christian Church is now in process of erection in Japan under national auspices. A conference is to be held on September 17 of all Japanese Christian churches. This will be of great interest, because it will settle the lines of the future situation. One of the secretaries of our Board of Foreign Missions conversant with the problem in the Far East, tells us that the Japanese law requires that there be at least fifty congregations and five thousand communicants before a church may be registered.—*Presbyterian*, September 12.

SCARCITY OF MISSIONARIES.—It is said that in Africa there is one missionary to every 80,000 people; in Korea, one to every 120,000; in Japan, one to every 170,000; in China, one to every 470,000.—*Watchman-Examiner*, October 3.

ADVERSITY'S ADVANTAGES.—War and oppression are actually proving very favorable to the cause of evangelical Christianity. Witness this instance in a report of the Russian Missionary Society, as published in *The Pilot*, concerning work on the Russian-Polish border:

"Among these people—very poor in this world's goods . . . probably the greatest religious revival of modern times has been taking place along the border of Russia for the last three or four years, and thousands have been brought into the kingdom of God. And poor as they are, these Polish Christians have been supplying us with help for our work there, to the extent of more than 10,000 zloty a year for evangelistic enterprise, and more than 5,000 for the support of the orphanage, besides gifts in kind."—*Presbyterian*, September 26.

JESUITS' ANNIVERSARY.—The Roman Catholic order of Jesuits celebrates this year the four hundredth anniversary of its foundation. It has a membership now of 25,945 priests, and it is important to notice that the largest section is assigned to the English-speaking lands, 7,200, or more than a fourth of all.—*Religious Digest*, October.

ACCIDENTS AND DRINKING.—One out of four fatal accidents in 1939, according to the National Safety Council, involved a driver or a pedestrian who had been drinking. This percentage is twice that of 1933.—*Christian Century*, September 18.

BREWERIES SPARED.—A report emanating from England states that in their bombing raids Germans are sparing breweries. Temperance forces in Great Britain, on the other hand, are pleading for abstinence as a valuable aid to self-defense. If breweries are really being saved by the invaders, it is a significant commentary on their idea of which side of the cause the breweries serve.—*Presbyterian*, September 26.

SUPREME COURT DECISION.—The Supreme Court of the United States has now decided that school boards have the right to compel pupils to salute the flag, conscience or religious beliefs to the contrary notwithstanding. This was the ruling of an eight-to-one decision of the court in a case which had been brought to it by appeal over previous rulings of Federal District Court and the Third Circuit Court of Appeals, both of which defended the pupil's right to refuse the salute on conscientious grounds. Justice Stone was the only dissenter to the majority opinion of the Supreme Court. Whatever we may think of the tenderness of conscience or religious fanaticism of those who find the flag salute a religious issue, this ruling of the highest court of the land ought to give all who cherish the supreme rights of conscience serious concern. Is America going to resign her position as defender of the rights of small religious minorities? Are world conditions going to induce a wave of hysteria among us which will let us in for a new and sinister form of witch hunting?—*Moody Monthly*, October.

EUROPE'S SCOURGE.—Those who talk lightly of war do not know what war is. Little faith can be put in the official . . . communiques, but students of military problems agree that the sufferings in various parts of Europe are far beyond any that an afflicted world has yet borne. Not only has death deprived thousands of homes of fathers, sons, and brothers, but at this moment famine and plague threaten to carry off an even greater number of combatants and noncombatants.—*America*, September 28.

Introduction to Book of Sermons

(Continued from page 19)

light and truth, they appear compelled to grope and stumble in the dark, frantically grasping at anything within reach in the hope that what they secure will ultimately lead them to their desired haven.

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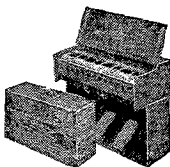
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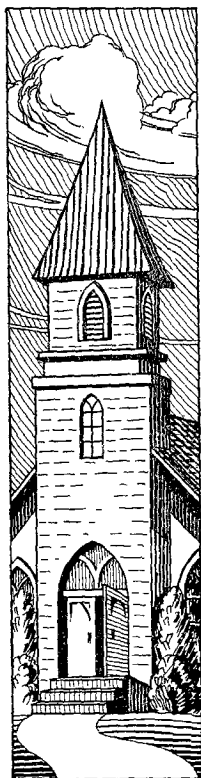
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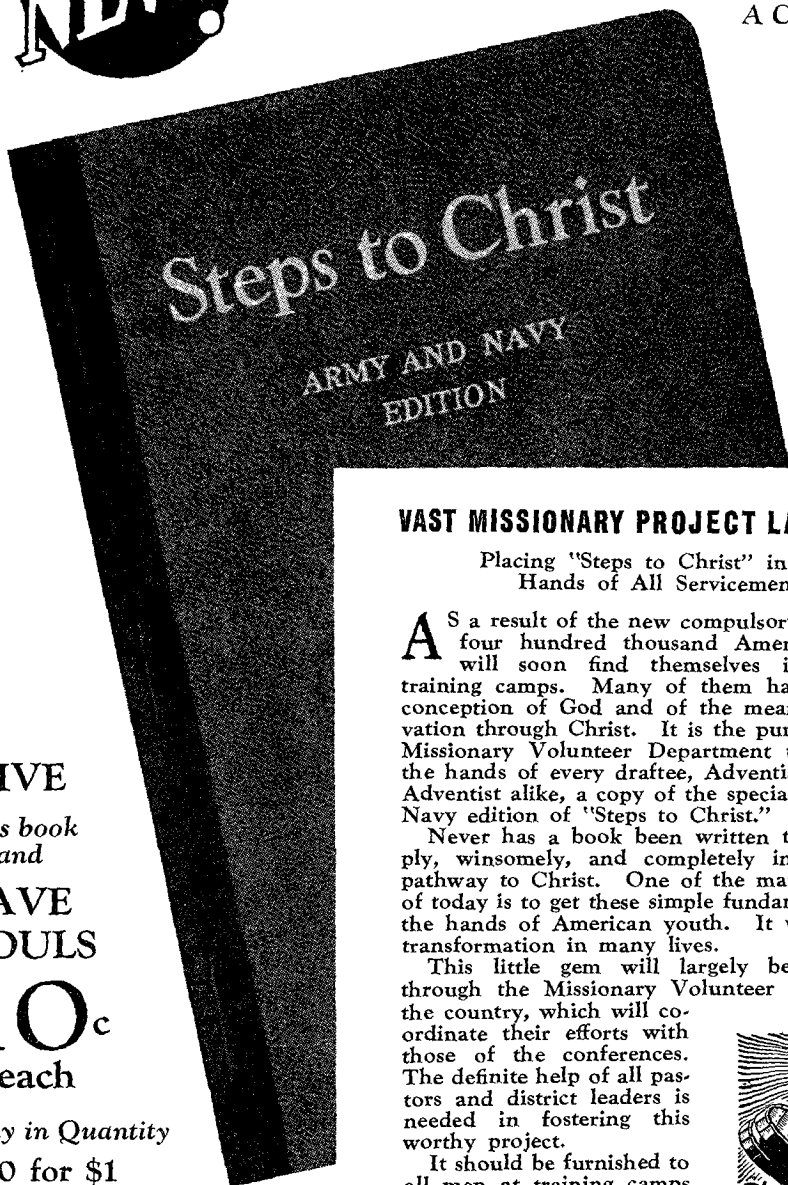
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FULFILLMENTS!—God's word is inerrant, and cannot be broken. Divine prophecy is, therefore, immutable and will be fulfilled. The major portions of each outline prophecy having already been fulfilled, only the remnant events of each of the converging lines yet remain to be accomplished. Our eyes should consequently be fixed, and our study centered, upon these comparatively brief end sections of the convergent lines of prophecy. These will largely be perceived and understood as they come to pass. Seeming impossibilities can become actualities within a brief time, and apparently insurmountable obstacles can be removed with breath-taking rapidity. The whole trend of a nation or a continent can be changed almost overnight. Our peril will be that, because of preconceptions as to the mode of fulfillment, we may miss the very process of fulfillment actually going on. We may be unaware until it is virtually accomplished, possibly in an unexpected way. Our safety lies (1) in filling the mind with the phrasing of the prophecies and the expressions of the Spirit of prophecy yet to be accomplished, and (2) in keeping the mind open and the eye alert to current events. We must cling to the clear specifications, and seek to match the events with the prediction. Preconceptions and misconceptions will prove deterrents to actual perception.

COPYISTS!—We should assuredly study the methods of other successful evangelists, comparing equally effective ways of presenting truth, avoiding those unwise and unworthy elements that sometimes creep into the labors of the best of men, but *developing that individual form of presentation best suited to our own personalities and conditions.* Let none be content to merely ape another man's method. May we be preserved from a crop of copyists of a few successful evangelists. The development of our own distinctive form of presentation is most important. There are clear, governing principles of sound and effective evangelism, with an almost infinite variety of ways of applying them. These we should sedulously seek.

MORALS!—Following inevitably upon the heels of war come lowered war morals—a general sagging of all standards and relationships toward God and man. The incessant violation of normally accepted principles of right under the pressure of war necessity plays havoc with the conscience of man. That which has been looked upon with

disapproval, or even horror, comes to be viewed with indifference, or even approval, under the constant assault that finally conceals its actually sinister character. Such is the narcotizing effect of transgression. We must, therefore, be constantly alert concerning all breakdowns of standards. We must brace against these downward trends. God does not change, nor does His declared standard of right and wrong. We will have to stand for unpopular standards in the face of a compromising world. Human life, property, chastity, and our supreme relation to God will all be involved in the final test, under the pressure of custom, necessity, or ostracism.

IMPERATIVES!—The reason some workers press so hard on certain doctrinal or prophetic hobbies and pet themes, and stress such secondary matters all out of proportion to their importance, is often that they are not studying and stressing the great essentials of the message, and placing the emphasis there. Men must study and emphasize something, and when their thoughts dwell on minor, controvertible matters, then emphasis gravitates to such topics. The great themes of this message invite us. They beckon us and await us. No one has ever exhausted them. Some of their greatest aspects have not yet been uncovered. Here is scope for the greatest intellects. Let us dwell upon the great themes of this message. They are God's imperatives for earth's last hour. Enlargement of vision and strengthening of service will result.

IGNORANCE!—When, in public discourse, one discusses or alludes to some item which involves the original Scriptures, the vital facts of history, science, astronomy, music, literature, or other branches of learning, let him, for the sake of truth and the fair name of the church, be accurate and just in the citation, and sound in the inferences or conclusions drawn therefrom. There is scarcely anything more odious to the informed than actual ignorance on the part of a public speaker in the field in which he presumes to teach and influence others. He should either *know* or be silent on such items, as, for example, concerning the historic episodes and dates in the change of the Sabbath, or the course of progressive papal development in history. Pitiable are the unwarranted and erroneous assertions too frequently heard. Ignorance is inexcusable on the part of one who assumes to speak with authority as a public teacher and expositor of truth.

L. E. F.