

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 12, No. 1

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NOTES AND NOTICES

Information and Sundry Items

A TRAGIC mingling of common fire with the sacred is perhaps the most pertinent way of describing certain serious innovations that, in

EARTHLY SUBSTITUTES crowd their way
FOR SPIRITUAL POWER into the field of

Seventh-day Adventist evangelism. Coupled with an unseemly sensationalism that ever attempts to insinuate itself, comes now the allurements of purely secular, non-Adventist attractions designed to draw the crowd before the distinctively Adventist lecture begins. Child prodigies of radio and even film-screen fame, trained birds and other novelties, vocalists and instrumentalists from the concert stage—these are the new drawing cards courted by some to appeal to and gather in an entertainment-loving populace. Yes, crowds come, but at what a price! We usually get the class of audience we seek. And what of the principle involved in such a practice? Blurred is the vision of the public heralds of this message who thus unwittingly swing away from the powerful, yet spiritual, presentation of the most momentous message in the history of mankind, and the magnetic appeal of the uplifted Christ. This is the greatest and truest magnet of all—the supreme drawing power of the universe. Recourse to earthly expedients will never compensate for lack of this compelling power from above. What a pity that fellow ministers and even laymen are compelled to protest against such unspiritual adjuncts used by ordained ministers of the gospel. Brethren of the ministry, let us set our house in order. Let the frown of distinct disapproval rest upon all such materialistic, worldly aids. Let moral pressure be applied to see that such disgraces disappear from our ranks. We need to pray for the heavenly eyesalve.

☛ WITH this January, 1939, issue, this journal enters upon its twelfth year of service to the field, and takes this occasion to extend a sincere New Year's greeting in the form of a hearty, "God bless you, each and all!" May the golden days of the new year of opportunity and responsibility be fully capitalized to the glory of God and the blessing of man. Let us face the future with eagerness and courage, knowing God is with us. What matter, then, who is against us?

☛ A SPECIAL seventy-two page issue of the *Review and Herald* has just been published under date of December 29, in honor of the seventy-fifth anniversary of the organization of the General Conference in 1863. It is filled

with a wealth of authentic information concerning the beginnings and the progress of our organized movement and of each department of our denominational work. It is profusely illustrated with pictures of the prominent institutions throughout the world, and with the photographs of our general church leaders. An invaluable body of historical data is given, including a list of denominational pioneers, and a record of the deaths of leading workers. Brought out in new, attractive form, this number is one that every worker should secure and file away for future personal reference. But more than that, our pastors should see that it is placed in every Adventist home, and our evangelists should see that it is placed in the hands of all new believers. As an informative, inspirational, stabilizing force, it is worthy the widest possible circulation.

☛ As heretofore, the rehearsals of divisional mission advance given at the Autumn Council, the leading sermons, and the secretary's official report, together with all leading actions, appear in the *Review and Herald*, where they are accessible to laymen as well as to the ministry. There will be no effort to duplicate them in THE MINISTRY. However, three calls, or appeals, which are of particular concern and significance to the ministerial body, as well as certain addresses and discussions from the Presidents' Council preceding the Autumn Council, will appear in this and succeeding issues of our worker journal. The calls originated in the preliminary officers' council; they represent the voice of overseas as well as home division officer conviction. They are fittingly introduced by a note from the President of the General Conference.

☛ A COURSE of exceptional moment to our workers at large is about to begin at our Theological Seminary in Washington, D.C. It is a six weeks' class in evangelistic principles and methods taught by an experienced and active evangelist—Elder J. L. Shuler. This is the first time such a systematic, well-organized study has been offered for our mature workers, and we trust it is but the earnest of ever greater and more comprehensive courses in this supreme field of ministerial privilege and responsibility. From a personal examination of the lessons, we are persuaded as to its exceptional value. It is scheduled for the second term, January 4 to February 14.

We Are Responsible

☛ BE it never forgotten that the Seventh-day Adventist evangelist is not like the independent evangelist of the popular churches about, who goes where he pleases, says what he likes, and is supported by the freewill offerings he is able to raise. On the contrary, the Seventh-day Adventist evangelist is not a free lance, but

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The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

¶ The release, upon MINISTRY request,
of a confidential communication revealing

OUR PRESIDENT'S HEART BURDEN

(The Background of the Three Autumn Council Appeals)

ONE of the definite objectives of THE MINISTRY is to provide, periodically, intimate contacts between our appointed leaders and our world worker body. The vast majority of such workers, scattered through all divisions, rarely ever have close personal association with our headquarters officers, and are seldom, if ever, privileged to attend our important administrative and legislative gatherings, such as the annual Autumn Council of the General Conference Committee. Their acquaintance with them is largely limited, perforce, to the reading of formal articles and form letters, and the special appeals and actions of our councils and conferences.

This journal wishes our worker group to sense and to feel the actual motivating spirit that lies back of such actions, and to perceive, if possible, the heart burden that can never be compressed into mere articles or actions. Such expressions are usually uttered only in the intimate circle of responsible leaders studying the broader needs and problems of the cause at large, and striving to effect their successful solution. Such intimate expressions, spoken freely without any thought of their going beyond the confines of the immediate group, portray a truer concept of our situation at large than is possible from a local viewpoint. If these considerations be understood at all, they make for greater confidence and understanding, and build for unity and cooperation on the part of all.

The following letter, penned by our General Conference president, was written for and read only to his close officer associates at the preliminary officers' meeting, preceding the recent Autumn Council in Battle Creek, Michigan, at which both headquarters and overseas officers were present. The letter speaks for itself, giving the background and setting of some of the leading calls and appeals sent forth from the Autumn Council proper. THE

MINISTRY assumes full responsibility for requesting its publication, for such was farthest from Elder McElhany's thought, either at the time of its preparation or at the time of its presentation. Had it been prepared for publication, its release here would not have had a tithé of the value and significance that it does under these circumstances.

Only this further word needs be added: The presentation of this letter at the officers' meeting resulted in the appointment of three committees from among the officers, who drafted three separate appeals concerning: (1) A Greater Evangelism, (2) Shepherding the Flock, and (3) The Unity of the Advent Movement. These were adopted by the Council proper, and appear in the *Review* of December 1, 1938, as well as serially in the January, February, and March issues of THE MINISTRY. Each appeal in these columns is introduced by a covering statement prepared by a leading officer. Such is the illuminating background of this confidential letter.—THE EDITOR.

To the General Conference Officers

MY DEAR BRETHREN:

Perhaps never before in the history of this movement has a group of leaders met together under such circumstances as prevail now. If by the grace of God we may have a full comprehension of our needs and by unitedly seeking Him find solutions for our problems, this meeting will not have been in vain. We have a long and important agenda. For months items have been accumulating for the study of the officers in this meeting. In the face of prevailing conditions, I do not know how some of these problems can be worked out, but I believe that as we discuss these problems in a spirit of unity and brotherly counsel, the Lord will lead us and help us to find a solution.

I desire to mention briefly some things that

do not appear on the agenda,—things that I believe are first and foremost in importance. We are living in the time of the latter rain. We need a great outpouring of the Holy Spirit upon us. We need this as leaders, and as a people. Our material resources are limited. Probably we shall never have enough to meet the current demands of a growing work. But we should all be conscious of the fact that the Lord has unseen and unlimited resources of power. We need large measures of that power today. We need it here in this officers' meeting. We need it in our Autumn Council. We need it in all the fields of earth. It is the primary and fundamental need today.

OUR SUPREME, PRIMARY NEED.—This needed power is the power of the Holy Spirit. Why do we not talk and pray about this more than we do? Why are not our leaders and ministers and churches generally more keenly alive to this outstanding need? May God help us here in this Council to have a very deep sense of our need of more and still more of the Holy Spirit's power in our own hearts and lives, and in the movement generally. This power will come upon us as we pray for it and prepare our hearts for its reception. I feel certain that every man here is fully in accord with me in emphasizing this important need.

We cannot blind ourselves to the fact that one of the most serious and vital needs of the church today is the need of a deeper, broader, higher spiritual experience. Can any true-sighted leader be satisfied with things as they are in this respect? Our leaders and churches need to be aroused as never before. Some may reason that this arousal should be along the lines of greater activity. I do not believe, however, that that is the thing of primary need. A church spiritually awake will be a church characterized by great activity. Would it be possible for this group of leaders assembled here to send out an appeal or to start an influence that will reach and arouse our ministry and our people generally to a renewed and deeper spiritual experience that is demanded in these perilous times?

As I write these words I pause to lift my heart and cry, "O God, give me this experience in my own heart. Help me to have in every respect the spiritual experience I so much need in these solemn times." My dear brethren, I am here to join with you in seeking for this experience. I have a deep longing in my heart that this officers' meeting and the Autumn Council this fall may be occasions in which we all shall recognize and enjoy the presence and leadership of the Holy Spirit. I hope and pray that this year there may go out from these meetings a spiritual influence that will be a blessing to the people of Battle Creek and that will reach to our people in the very remotest parts of the world. If it is decided that appeals of any kind should be sent out to our people, I hope that first and foremost there

shall be an appeal for holier living, truer consecration, firmer adherence to the principles of this message, deeper and more abiding faith, and a preparation to meet the Lord.

I feel a deep burden for our ministry and for all our workers. There is, it seems to me, a great need for lifting the spiritual tone and the efficiency of all our workers. We are now three or four generations removed from the pioneers of the movement. Our working ranks are being filled with those who have never had contact with those godly and devoted men who helped to found this movement. Thus there arises a danger that we today will lay emphasis on things that do not strongly build up the advent belief and spirit. There is danger that we, like Israel of old, will forget the way the Lord has led us, and depart from the fundamental principles of this message.

NATIONAL WORKER NEEDS.—In many lands where we must depend largely on national workers to instruct and build up the believers in the fundamentals of the message, there is a special need of helping our workers. In many cases they are shut in by language barriers. They do not have access to the abundant literature provided in the principal languages of the message. How can we help and uplift our workers who are placed in this situation? We know that in many lands large groups of believers are under the care and leadership of such workers. Special efforts should be made to strengthen and help them. I feel a deep burden for our fellow workers who are shut away by themselves, as it were, because of the conditions under which they labor. I hope you will share this burden with me. I appeal to you to put forth the utmost efforts in their behalf. Are there any plans that we can lay here to bring help and encouragement to this class of workers throughout our world field?

REVIVAL IN SOUL-WINNING EVANGELISM.—A great revival in soulsaving evangelism is one thing I wish strongly and solemnly to emphasize at this time. This need is not confined to the United States. It exists out to the ends of the earth. We recognize that there is a danger that in many fields the larger part of the funds may be spent in maintaining and administering the work, in pastoring and supervising, rather than in aggressive soul-winning endeavor. I believe we face a problem in this regard that needs to be safeguarded.

DANGER OF OVERORGANIZING.—We have as nearly perfect a system of organization as can be developed in this world. But have we not made the mistake of overorganizing? Local and union organizations are springing up in perhaps greater proportion than increase in membership. Organization should not be made a substitute for growth in membership. Instead of organizing geographical territories and putting men in charge as officers, we should effect organizations as a means of

properly developing and caring for the membership. The primary emphasis, it seems to me, should be on organizing churches rather than on organizing local and union missions. It is true that many local and union directors and superintendents are engaged in soul-winning efforts. I suggest to you division leaders, that you study your fields with the purpose of helping every worker to use his time and talents in multiplying believers rather than organizations. I believe our fields need to be surveyed carefully to ascertain whether workers and funds now being used in administering small groups of believers can be better utilized in building up new churches and adding new members.

MISCONCEPTIONS REGARDING GENERAL CONFERENCE.—There is another phase of our work that I believe is important, and should be mentioned in this connection. There are perhaps thousands of our believers who scarcely know that our whole world-wide unified body of believers unite in making up the General Conference. Too often the General Conference is regarded as something far away and apart from the immediate affairs and concern of local groups or bodies of believers. Sometimes even our workers help to deepen the impression that the General Conference consists of a few men and an office in Washington. Unconsciously such an attitude or conception leads to a weakening of the decisions and plans and policies adopted by the general councils of the church, and these come to mean but little to local groups. In this way the unity of the general body is broken, and the cause of God, representing a Heaven-sent message for every nation, kindred, tongue, and people, comes to be viewed in the light of national feelings and prejudices. It is not too much to say that the coming of the Lord is being delayed because of this attitude on the part of some.

DANGERS OF NATIONALISM AND RACIALISM.—Nationalism and racialism are today two of the most menacing dangers confronting this cause. In some sections of the world field the work is retarded and is languishing because we cannot send workers into those fields to carry forward the work. In some instances this condition arises from governmental regulations, and in other cases, I regret to say, it is on account of the prejudices of our own leaders and believers. In some cases fields are unworked and souls are left unwarned to die in their sins, instead of workers of other nationalities being called for. My concern is how we who are gathered here can plan to reach our believers of all nationalities and races in an endeavor to help them to a new and better understanding of the unity of the advent movement.

Instead of leaving many groups of believers under the guidance, influence, and instruction

of those who do not themselves fully understand the broad principles of unity upon which this movement is based, can we not find ways and means of bringing to them and to all our believers instruction in this important matter? Unless we find the way to do this, we face the danger of seeing this cause break up into national segments, without cohesive power, or unity. In choosing men as leaders in the various fields, we should seek those who are more interested in maintaining the unity of this gospel work than in maintaining national prestige. No more important question, perhaps, will come before this group of officers at this time. The question of how to finance our work is of course important; but even that is secondary to the problem of how to maintain the unity of this message. We know that today the world is divided by a spirit of nationalism that prevails in all quarters of the earth. The advent people, regardless of race or nation, must be one people bound together by the principles of heaven, in order that the prayer of Christ that they may all be one may be fulfilled.

Here are gathered men representing every division of this work throughout the world. I must lay upon your hearts a sense of the danger that we face. If it is in order, I would suggest that a representative committee be appointed to study this matter and draft an appeal to our believers throughout the world, calling them to a new loyalty to the great principles of this message and urging them to stand together as one people.

ONE SOLUTION FOR EARTH'S PROBLEMS.—It is unnecessary in a meeting of this kind for me to spend time calling attention to the perilous times in which we live. The world is in confusion, and is hastening rapidly on to the final day. There is only one lasting solution to the problems that face the world at this time. That answer is found in God's great threefold message of truth that has been committed to this people.

In view of the times and of the great outstanding need, this message should be making a deep impression upon the world. How can we arise to this need and to the opportunity? John the Baptist crying in the wilderness was God's answer to the need of his time, and Jonah proclaiming his warning message in Nineveh was God's answer to the need of his time. The advent message being proclaimed throughout the world is God's answer to the needs of the present hour. Are we fulfilling our divine mission as we should?

May the Lord help us and pour His Spirit upon us as we now address ourselves to the problems that confront us during this meeting. Let us all unite our hearts in earnest prayer for God's presence and guidance, and thus seek to find the way and the mind of God in all our problems.

J. L. McELHANY.

A CALL TO GREATER EVANGELISM

(An Appeal From the 1938 Autumn Council)

The officers of the General Conference spent some days previous to the recent Autumn Council considering various matters of vital importance to the cause of God. One of the most important of these questions was that of evangelistic soul winning. The action as adopted by the Autumn Council was entitled, "A Call to Greater Evangelism," and appears herewith.

Without question, all will agree that such a call is most timely. We are living in a critical and decisive hour. Events occurring in one part of the world quickly set the whole world in agitation. The spirit of fear and unrest seems to prevail universally. All about us men and women are inquiring regarding the meaning of these things. Their souls are at stake. This is our hour of great opportunity. There is but one answer to the question of what these things mean. We know they are but signs of the coming of the Lord. It is therefore the solemn responsibility of the church to engage actively in the work which is of primary and fundamental importance—the preaching of God's message of truth and the winning of souls for the eternal kingdom.

It is not enough to sound a call of this kind, or to adopt a resolution about its importance. The need now is for wise planning, for consecrated, continuous action for training the forces of the church to go forth as earnest, active soul winners. It is our earnest hope that every responsible leader will respond to this call to greater evangelism, and will seek to carry out the suggestions made, to the very fullest. "The night cometh, when no man can work." Let us hasten to do the work committed to us while there is yet time.

J. L. McELHANY.

BELIEVING that the winds of strife, which recently seemed about to blow in all their fury, have once again been held in check by the angels of God for the definite purpose of giving opportunity to the church to complete her Heaven-appointed task; and,

Believing that in the little time of comparative peace now vouchsafed to us we should witness the outpouring of God's Spirit without measure upon the church, and the swelling of the message to a loud cry in all the world;

We, members of the General Conference Committee assembled in Autumn Council at Battle Creek, Michigan, in October, 1938, including at this biennial session leaders and representatives from all the great world divisions, do hereby solemnly call upon our entire ministerial staff, including field leaders, throughout the world, to arise in the strength of God and proclaim with renewed vigor the advent message everywhere.

We believe that the time left us in which to finish our work is exceedingly short. Surely the consummation of all things is just at hand. The world is about to meet God over His broken law. Millions who are about to perish are still unwarned, and yet we are told that "we hold in our hands the bread of life for a famishing world." Years ago the word of the Lord came to us through His messenger, saying:

"A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations."—*Testimonies*, Vol. V, p. 187.

"We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world."—*Id.*, Vol. VIII, p. 36.

"As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death."—*Mount of Blessing*, p. 69.

"May God help His people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message."—*Testimonies*, Vol. VIII, p. 37.

We believe that it is high time the church of Christ arose and responded fully to these clarion calls from the Lord. The time is at hand for a mighty advance in soul winning. Responsible committees in each field should see that a larger proportion of the available funds are used in the carrying on of aggressive evangelism, and at the same time should give due attention to the fostering of the work already established.

In certain sections the spirit of evangelism needs to be revived. Great cities and large areas are still unwarned. The supreme purpose for which God has raised up this people is to preach the everlasting gospel in the setting of the third angel's message to the entire world, and we cannot neglect this task without denying our Lord. We therefore earnestly appeal that the work of public evangelism be strengthened in every land.

Conference and mission field committees should plan immediately to organize their forces for aggressive evangelistic advance in each field. They should make every effort to include evangelistic, administrative, departmental, and pastoral workers in an endeavor to enlist all in a supreme effort to raise the cry of the advent message in all the world.

In many instances public efforts should be of several weeks' or even months' duration, meetings being conducted five or six nights a week, and intensive house-to-house work being done by those connected with the respective efforts. Where, however, a live interest has been awakened in a community by the activity of a local church, it is to be remembered that often shorter efforts of from ten days to two weeks may be conducted, new members being added thereby and the church being encouraged to go forward in soul-winning endeavor.

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A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

☞ A plea for the stoppage of all preventable losses from our accessions

CONSERVATION OF EVANGELISM'S RESULTS—No. 1

By J. L. SHULER, *Southern Union Evangelist*

EVERY one knows the importance of taking care of a crop of wheat when it has been threshed out of the stalks. No farmer would think of leaving the grain in the field exposed to the weather; neither would he put it into a bin with large holes in the bottom. But what about the kind of care often bestowed upon the fruitage of public evangelistic efforts? The permanent good accomplished by a public effort, the lasting benefit from money, time, and labor expended, the potential possibilities of building up the cause of God and of saving souls for eternity, all depend on this matter of conservation. *It is on this point of conservation, beyond all others, that the work of evangelism needs to be safeguarded.*

It has been said that two out of every five who come in the front door to unite with the church, go out the back door and are lost to our cause. During the seven-year period, from 1931 to 1937, 90,388 new members were added to our churches in the North American Division, while 37,598 were dropped for apostasy or for some other reason. This would indicate that we are losing by apostasy 42 per cent of those brought into the church. Such an appalling situation not only calls for a careful study of the matter of conserving results, but demands an application of such appropriate action as will stop all preventable losses.

This matter of conservation of results in public evangelism consists of two definite factors: (1) thorough work by the evangelist and careful binding off of the interest; (2) right follow-up after the regular meetings are closed. If these two elements are given their proper place in the evangelism of the advent movement, the two greatest sources of preventable losses among our members will be eliminated. True success in evangelism does not depend so much on the number of people baptized, as on the number who stick to the message and are faithful to the end. And the percentage of converts who remain faithful depends on how thoroughly they are prepared for baptism, and the carefulness exercised in binding off and following up the effort.

Until the sealing work is done, there will always be some who will fall away. There were

many who started to follow Christ when He was here, and then fell away when the way became narrow and hard. There were many who fell away in the days of the apostles through sin and error in various forms. But the more thoroughly the minister does his work by the right kind of spiritual effort from the desk and from house to house, and the more thoroughly he establishes people in the message, the smaller will be the number who will fall away afterward.

Converts who are well grounded in the faith seldom leave the truth. When the evangelist does his work in the right way, not more than 10 to 15 per cent of the newly baptized converts will finally drop out from the advent movement. This has been demonstrated by accurate checkups on public efforts two or three years after the efforts were held, and the evangelist had passed on to other cities.

A Case in Point

Here are some actual figures. A city effort was held in 1932 on virgin soil, where people knew nothing about Seventh-day Adventists. There were only three white believers in the city at the time. After the effort, a new church was organized early in 1933, with eighty-three members. Five years later (1938) a checkup was made on every one of the eighty-three names. It was found that two out of the number had died in the faith, twenty had moved away and had been transferred to other Adventist churches or were attending services at other Adventist churches. Two were missing, and no one could tell where they were. Nine out of the original group had been disfellowshipped for apostasy.

Note that the number dropped for apostasy out of this group was less than two a year, or only 10.8 per cent for the five-year period. This is surely an excellent showing, in view of the fact that there was no established organization into which these new converts could be taken, and that they had no church building until two years after the group had been organized into a church. It is always a distinct advantage in holding a group of new believers to be able to add them to an established church organization with a house of worship. It should be noted that the number who moved

away to other churches amounted to 24 per cent for the five-year period. In making a checkup on how many converts remain faithful from a given effort, the figures must not be based only on those in that place who remain faithful, but due account must be taken of those who have moved to other places as well.

This example is only one of many that could be cited. Thank God, there is power in the third angel's message to hold those true who really accept it! This is in accordance with the instruction from the Spirit of prophecy.

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

This statement indicates very clearly where-in lies the fault when heavy losses follow an effort, and the work ravel out and vanishes away,—the evangelist did not do the work in the way God requires. The evangelist's work was of a shallow, superficial nature, and lacked the depth and thoroughness essential for permanent results. It is the will of the Master Workman that the fruit from the efforts of His underworkmen should remain. In John 15:16 He says: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

The Acid Test of an Effort

The acid test, then, of a successful public effort is not merely how many were baptized, but how many are in the truth as faithful, consecrated members of the advent movement two or three years after the effort has been held. It is no credit to any evangelist to baptize people by the hundreds, then in a short time have from 50 to 75 per cent fall away from the church. It is the quality of the members added to the church that really builds up the church, rather than mere initial numbers.

The story of Gideon's army suggests that God is more interested in quality than in quantity. Yes, it is not the number baptized that counts so much as the number that continue faithful. We are told through the Spirit of prophecy: "God would be better pleased to have *six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted.*"—"*Gospel Workers*," p. 370.

There is an unfair tendency today to measure the success of public efforts and the ability of evangelists altogether by the number of baptisms reported. The number of baptisms must always be taken into account, of course, but the yardstick of successful evangelism reaches farther than the number of baptisms.

It takes into account the percentage that continue faithful after baptism. This feature needs to be emphasized. Let there be a check-up one or two years after the effort to see how many have continued faithful to the truth out of the number baptized. Then can the real success of the effort be measured, and the ability of the evangelist be rated. This would be one effective way of correcting the loose, slack, halfway manner of working which is seen in some efforts.

It is to be regretted that sometimes an unannounced race or rivalry between evangelists for the largest number of converts leads to baptizing people before they are thoroughly instructed. Competition or goal setting among workers is a good thing if it is not carried to the point where standards are lowered or the work is too hastily done. We should seek to win the largest possible number to Christ and His truth, but the work of bringing them into the truth must always be done with thoroughness. Men build a cathedral to stand for centuries, but a true evangelist must build for eternity. How carefully, then, should this work of adding members be done! Whether a man brings in six, or sixty, or six hundred, he ought to follow methods by which every one, as far as possible, will be brought in to stay.

Some will attempt to justify the methods of an evangelist who suffers heavy losses among his converts, by reminding us that after all these losses are deducted, the number who still continue faithful exceeds what the majority of our mediocre workers can produce. *But this does not justify the methods of that evangelist.* His heavy losses will not occur, or continue, if right methods are followed. Whenever losses run above 20 per cent two years after the effort, the evangelist needs to revamp his methods in favor of a more thorough work.

Heavy losses are a reproach to the evangelist and an imposition upon the church. Efforts where from 50 to 75 per cent of the converts give up the faith and have to be disfellowshipped often bring the whole matter of public evangelism into disrepute in many minds. It leads men to wonder whether public evangelism really pays. Such efforts are really a disgrace to the high and holy calling of evangelism. It would be helpful to every evangelist to return a year or two afterward to the places where he has held efforts, and check up on how many of the converts have continued faithful.

This matter of thoroughness in evangelistic work must be important, in view of the emphasis placed upon it in the Spirit of prophecy. Every evangelist should make the principles there set forth the controlling features of his evangelistic work. Here is one statement: "Some ministers who engage in the work of saving souls *fail to secure the best*

—Please turn to page 46

Junior Chalk Talks

By RUSSELL QUACKENBUSH, District Leader,
West Pennsylvania Conference

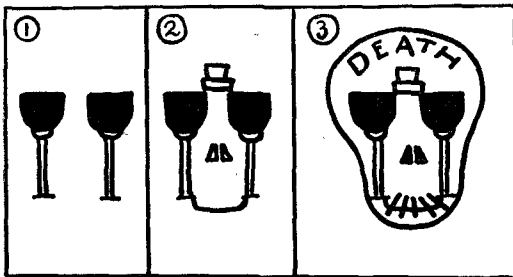
THERE are, doubtless, many ways in which a little "corner" in every sermon can be reserved for the benefit of the children. I have found that a junior chalk talk given immediately preceding the regular sermon is effective. In the giving of these chalk talks, four materials are necessary: (1) an easel or table, (2) a drawing board, (3) drawing paper, and (4) colored chalk. When the time comes to give the talk, the juniors should be invited to occupy the front seats, and these should be reserved for them each week.

The following is a sample talk, using Proverbs 20:1 as a text: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

I

SOME of the most familiar signs which we see today are warning signs. Flashing red lights and danger signals guard every dangerous crossing, hill, and curve.

For those juniors who wish to live long and happy lives, God has placed red warning signals in His letter. Here is one of them. Listen: "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:31, 32. (At this point begin outlining the two glasses with your chalk. Use black chalk if outlining on white paper; or white chalk if outlining on a blackboard or black surface. See cut, part 1.)



I am sure you know what I am drawing—what are they? Yes, they are glasses. We shall fill those glasses now (fill in outline with red chalk) with red to represent wine. You haven't noticed it, but there is something between these two glasses. (Outline bottle.) What do you see now? Yes, a bottle in which beer, whisky, or other harmful liquor might be kept. But there is still something behind these glasses and the bottle which you haven't seen. (Tell story.)

II

ONE dark, rainy night, four young people sat at a table in a roadhouse—two boys and

two girls. They had been drinking and not heeding God's danger signal. "Let's have the same, all around," cried the boy in the gray suit, to the waiter. A few minutes later, their drinking ended, they descended the front steps, walked uncertainly across the yard, and clambered into their car.

"We'll have to step on it," said the girl with the blond hair. "I told mother I'd be home early, and here it is 2 A.M." The boy at the wheel raced the engine, grated the gears into first, second, and finally into high. The car sped into the highway, the gas pedal to the floor. A few moments later, as they were racing down a hill, a curved white guardrail suddenly loomed up in the darkness ahead. The intoxicated driver jammed on the brakes. There was a sickening skid on the wet pavement, a crash, a scream, the thud-thud-thud of the auto as it rolled over and over and finally came to rest at the edge of a stream, and then there was silence.

An hour later, a truck driver saw the broken fence and noticed the wreck. He telephoned for an ambulance, and soon the four young people were on their way to the hospital. Before they arrived, the girl with the blond hair was dead. The boy in the gray suit died on the operating table, and the other two lived but a short time. No wonder God says not to look upon beer, wine, and intoxicating drinks. *Death* is behind those things. (Finish drawing.)

But you say, "I don't drink liquor; so why talk to me about it?" I am telling these things for this reason: Some one, someday, will tempt you to go through God's stop light, and drink. We can make a decision today which will help us at that time. How many with me will say, "I will never touch or taste those things which God has warned me against?" Let me see your hands. Thank you, I know you'll keep your word, and live happy and useful lives. (Offer prayer for help to be true to God.)

III

I HAVE found the following hints helpful in presenting chalk talks.

Look directly at the juniors, not at the older folk at the rear of the room.

Draw while you talk.

Ask questions of juniors in a conversational manner.

Don't stand in front of the sketch as you draw. Stand to one side, so all can see the drawing.

Don't talk more than ten minutes.

Have the juniors take part by reading the texts and offering prayer.

At close of talk, have the juniors return to sit with their parents.

The following statements from the Spirit of prophecy impress upon us the important consideration to be given to the lambs of the fold:

"The charge given to Peter by Christ just before His ascension was, 'Feed My lambs;' and this charge is given to every minister. When Christ said to His disciples, 'Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God,' He was speaking to His disciples in all ages.

"Very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young. . . .

"In every sermon let a little corner be left for their benefit. . . .

"Short talks, right to the point, will have a happy influence."—*Gospel Workers,* pp. 207, 208.



Sabbath School Possibilities

By J. G. MITCHELL, *Pastor,
Boston Temple*

THE Sabbath school and the church school offer to the minister two of the greatest fields for evangelism anywhere to be found. Yet comparatively few of our ministers sense the real importance of the Sabbath school. Some of our ministers themselves do not attend Sabbath school regularly, nor do they teach in this soul-winning department of the church. But I would almost consider a minister a failure who does not take an active part in the Sabbath school.

I know some ministers feel that they crowd out or suppress talent when they take over a class. But the pastor of a church ought to build up his own class, and not take the class of another teacher. The pastor's class should be a sort of visitors' class, in which the members stay until they join the church. In my Sabbath school class, one may become a member and stay until he is baptized. If the class is not crowded, he may stay for three months longer. But, when there is no longer room, we "graduate" the stronger members into the class of a good teacher, one to whom can be entrusted the souls of these newborn babes in the truth. Then, I work the harder to build up my own class, and thus the "graduation" comes again and again. It is with a real satisfaction that I view the work of the Sabbath school in stabilizing and rooting the 140 members who have been graduated from my class during the last two years.

Coming now to the "lambs of the flock." There is no place where the pastor can better meet the youth than in the church school and the Sabbath school. A pastor is pastor of the Sabbath school as well as of the church. He should help in securing and training real soul winners as teachers in the Sabbath school. This matter of teachers' being soul winners is one of the most sadly neglected features of Sabbath school work. How few teachers are chosen, on the whole, who are real soul winners! How few teachers' training classes are conducted with soul winning as one of the objectives! The pastor is, of course, but one individual, and unless he trains his helpers to win souls, his soul winning will not count very

materially. Mrs. E. G. White tells the ministry time and again that their duty is to train the flock to work for souls, and one of the most fruitful fields to labor in is the Sabbath school.

Think of the thousands of boys and girls who have belonged to the Sabbath school of this denomination, but who have never been brought to a decision. Where are they today? It is true that some who decide to become Christians give up. But what a wonderful army of young people we would have today had every pastor sought for all the children of his Sabbath school and helped them to decide for Christ!

Decision days? Yes, we ought to have more of them. But every Sabbath may be a decision day for some boy or girl, if you have your teachers "on the job." One teacher recently told me, "I am puzzled by the question one of my boys asked me: 'What can a fellow do when his father and mother know the truth and won't obey it?'" This little fellow had a real problem. His heart was touched and he wanted to be saved. He further asked, "How can I hold out, if my daddy and mother don't hold out?"

Another teacher came with this problem: "One of my girls wants to know why she cannot be baptized. She said you told her she was too young. 'If the Lord comes, and I'm not baptized, I'll be lost,' she says." The children can be taught to reason out the plan of salvation. They can be taught to love the Lord and to serve Him. They can be taught the need of their decision in this matter. What are we as ministers doing for them?

The Parental Part

We also need to work for and with the parents concerned in this matter. Parents do not take the question of the salvation of their children as seriously as they ought. Some will say, "I don't believe I ought to influence my children." Others say, "I believe the preacher ought to do the talking to the children. That is not my long suit." Still others admit their timidity, and say they "can't!" These parents need help. What are we ministers going to do about it?

It will take wise planning and workmanship to do all this through the Sabbath school, and at the same time avoid making the superintendent feel that you are trying to run it. Keep self in the background. Pray much. Personal labor for the boys and girls pays big dividends. Talk with your Sabbath school teachers about the individual boys and girls in their classes. Learn their names and call them by their names. You may have hundreds of youth in your flock, but you can do it if you make it your business to do so.

With a well-chosen corps of soul winners as teachers, and the pastor definitely keeping a

—Please turn to page 46

THEOLOGICAL SEMINARY LECTURES

Reproduced by MINISTRY Arrangement to Aid All Workers

THE CHRISTOLOGY OF ISLAM—No. 1

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

THE decisive factor in regard to Mohammedanism, as with all other religions, is this: "What do Mohammedans think of Jesus Christ? Whom do they say He is?" On the surface, Mohammedans and Christians have many things in common. These form a favorable meeting ground from which to proceed to points of difference. I have put down seven things which all Mohammedans and all Christians hold together:

1. Both Mohammedans and Christians believe there is one true God.

2. Both believe in the reality of God, in His presence, in His attributes. You may say to a Mohammedan, "God is almighty," and he will reply, "Of course He is." You say to him, "God is all-wise, all-knowing, and just, and He will punish the wicked." And he will say, "That is what I believe, too."

3. Both believe in the fact of sin. The Hindu does not believe in sin; he believes that if he has lied or stolen or killed, he did it because he could not help it. But the Mohammedan believes every man carries the burden of sin upon his own shoulders. He believes that the soul that sinneth shall die.

4. Both believe in human responsibility. Say to a Mohammedan, "If you murder, you will have to account for it," and he will answer, "I know that."

5. Both believe in prayer. When a Christian missionary lives among Mohammedans, there is sometimes the feeling that he is lazy because he does not pray as much as the Mohammedan. I once lived next door to a Mohammedan who would wake me up at four o'clock in the morning to pray. Five times a day the pious Mohammedan prays.

6. Both believe in revelation. Mohammedans put all the libraries of the world on one side of the scales and on the other side they put the Koran. They say, "God can hear, and therefore we pray. God has spoken, and therefore we read His book."

7. Both agree that there is to be a judgment, a retribution, a resurrection, and a glorious triumph of righteousness over iniquity.

Disagreements and Contrasts

You say, "Why, they are almost Christians! They believe so much the way we do!" Yes, they do. But I have not told you the contrast—how much they do not believe that we be-

lieve. There is a vast difference. So let us now note ten points wherein Mohammedans and Christians disagree.

1. Mohammedans deny the Trinity. They deny it openly and frankly in their books. They say God is one, not three in one. Christians believe there is the Father, the Son, and the Holy Spirit, but Mohammedans deny it.

2. They deny the ethical character of God; that is, His holiness. I spent one whole afternoon trying to convince a Mohammedan that God cannot lie. I said, "We will begin at a point on which we both agree: God cannot lie."

He said, "Not so fast. Would you say that God cannot steal?"

"What do you mean?" I asked.

"Why," he replied, "He does it every day. He took your two children. He destroys a whole country in an earthquake. He can destroy the whole world if He likes. He can do anything He wants to. It is the same way about truth. You say two and two make four. If God says two and two make five, it would be five. He can say what He likes, and truth is what He says it is, regardless of what we say it is."

He has many clever arguments, but we can see the fallacy of them. When the Christian says God is holy and cannot cheat or deceive anybody, the Mohammedan says on the contrary that God is the biggest cheater and deceiver of all. Thus they deny the holiness of God and deprive Him of His ethical character.

3. Mohammedans say, "There is no mediator between God and man."

4. They have the Koran instead of the Bible.

5. They claim there is no Christ, no death on the cross, and no atonement for sin.

6. They recognize a brotherhood of man, but no Fatherhood of God. They believe all Mohammedans are brothers because they all believe the same thing, but they would never call God Father.

7. They recognize no true moral freedom, and no religious freedom. They are tied fast to their creed and law.

8. They acknowledge no true place of womanhood and no sanctity of marriage. This is one of the great contrasts between Christianity and Mohammedanism.

9. They have no real place for childhood.

The Koran has no place for children. The Bible has. Jesus said, "Let them come unto Me, . . . for of such is the kingdom of God." Mohammed's second wife, whom he actually married and with whom he lived, was only eight years old.

10. There is no purity of life and no real sincerity in the Mohammedan system.

These differences were impressed upon me during my life among the Mohammedans as a missionary, but I would like to pass by them now and turn to the question of what the followers of Mohammed think of Jesus. What does the Koran say about Him, and who is Jesus Christ according to them?

Hindu books and Buddhist books contain nothing about Jesus at all, but the Koran mentions Jesus. There are 130 references to Jesus or to Christianity. What are the names assigned to Him? There are many names, the most important being Isa, which is a corruption of the name Jesus. They call Him "Son of Mary," "Word of God," and they also call Him, "Spirit of God" and "Word of Truth"—all beautiful names. But when you ask, "Is Jesus a prophet?" they reply, "Yes, like any other prophet. There are six great prophets. Jesus is one of them." The six prophets they list are: Adam, Noah, Abraham, Moses, Jesus, and Mohammed, and to each of these six prophets they give a special dispensation. The six great prophets go in an ascending scale, and the last, the greatest of them all, is Mohammed.

You are familiar with the word "dispensation"—the dispensation under Noah, the dispensation under Adam. And so they have six dispensations. They follow a strange doctrine, though it is not strange from their point of view, that every great prophet abrogates the previous legislation. The Mohammedan says, for example, that Adam could marry his own sister. Cain and Abel could marry their own sisters. Under the Adamic law, a man could marry his own sister; but when Noah came, he did away with the Adamic law. They assert that this law was also changed under Moses. By Jesus it was changed again, and the last change was the change made by Mohammed, who adjusted all the mistakes made by Moses and Jesus. In the day of Moses, marriage was perhaps too free, and in the day of Jesus, it became too ascetic, according to Mohammedan logic; so Mohammed settled it by saying that a man could have four wives.

Their answer to "Whom do men say that I am?" is: "One of the prophets in the same rank with Abraham and Moses." And what does the Koran tell us about Jesus as a historic character? What can be gathered from the Koran concerning the life of Jesus? You will find ten or twelve passages that deal with the life of Jesus. They present Him as being born of the virgin Mary, giving the names of her mother and father in the chapter

called "Al Amaran." They tell in detail how that an angel came to Mary and announced the birth of Jesus, and that she gave birth to Him standing under a palm tree. The child was thought to be an illegitimate child, and when they asked her, "Why have you committed this crime?" she answered, "Ask the child." And Jesus spoke, saying, "I am the son of Mary and the Word of God."

Thus, according to their writings, Jesus worked a great miracle by speaking from the cradle as a babe; and when He was a boy, He worked another miracle. He fashioned some pigeons of clay, and when His work was finished, the birds started to fly away. When you go outside the Koran, you find many stories told about Jesus' boyhood. The story is told that He worked for a dyer, who told Him to take garments and dye one of them green, another blue, and another yellow, in different vats. When the dyer left, Jesus, the apprentice, sat down and did not dye the garments. When the dyer came back, he exclaimed, "Why did you not dye them?" Jesus answered, "There is time enough." He then put all the clothes in one vat and pulled them out in different colors. That is one of the foolish miracles which they tell about Him. Then they tell stories of how He opened the eyes of the blind, healed the lepers, raised the dead, and cured the incurables.

In regard to Christ's teaching, there is not a single verse in the whole Koran which is taken from the New Testament. The only verse in the Koran which is taken from the Bible is the verse which says that the righteous shall inherit the earth.

—To be concluded in February



¶ "AND NOW—in a Thousand Tongues," is the title of a brochure recently issued by the American Bible Society, containing the thrilling story of how the Bible has now been translated into more than a thousand tongues, and constituting a review for use in the observance of Universal Bible Sunday, December 11, 1938. It commemorates the fact that the word of God has now been translated, either in whole or in part, into over a thousand tongues, and suggests a jubilee celebration because a great milestone has been reached in the world-wide program the goal of which is that every man shall hear of the mighty works of God in his own language. Portions of the material were presented last summer in our Theological Seminary lectures by one of the general secretaries of the American Bible Society. We have space for only a few excerpts here, but free copies of the entire treatise are obtainable from the American Bible Society, Park Avenue and 57th Street, New York, New York.

This, then, is the achievement we celebrate—the translation and publication of some substantial part of the Holy Scriptures in more than a thousand

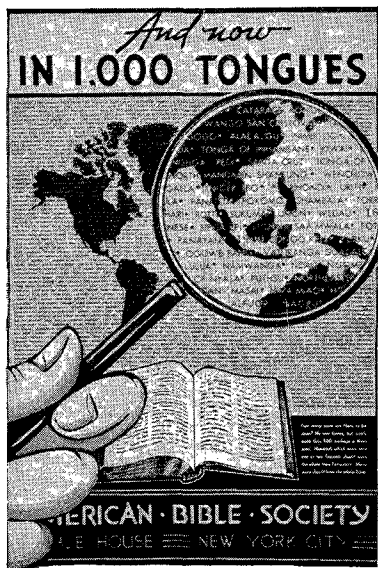
languages and dialects—173 of them in Europe, 212 in Asia, 345 in Africa, 89 in the Americas, 189 in Oceania. The numbers alone jolt us somewhat provincial Americans, living as we do in probably the largest homogeneous language area in the world. Most of us could hardly list fifty languages. Yet here are more than a thousand, which missionary and scholarly effort have provided with some part of the Holy Scriptures. And let no one think this has been the adventure of putting a few verses of Scripture into as many languages as possible. . . .

There are 880 languages that have at least one entire Gospel translated, either singly or within a Testament or a Bible! For those who have minds to discern, this achievement outranks the whole gamut of modern invention at which we so often marvel. . . .

Let no one think that translation of the Scriptures in a thousand tongues means that the millennium has arrived. A great milestone—the Roman mile, *millia*, was a thousand paces—has indeed been reached. But milestones were not made to sit on—a wise traveler counts most important what they tell of the distance he has yet to go. And a long distance lies ahead. . . .

No one knows how many languages and dialects the world contains. Authorities differ widely. There are hundreds of languages and dialects upon which no studies have yet been made. The estimate of the French Academy may serve our purpose. They list 2,796. . . . Thus there may be from 500 to 1,000 more languages in the world in which translations will be needed. . . . Printed translations may exist in some part in the speech of nine tenths of the world's population. But it would be a disastrous mistake to think that the Scriptures are in the hands of nine tenths of the people of the world. On a "calculated guess" considerably less than one fifth of them actually possess Scriptures. . . . At the present rate of distribution, with the production of other Bible Societies and commercial publishers added and allowing for no duplications or losses, it would take a century to reach that part of the unsupplied four fifths who are of literate age and are thus potential readers. . . .

This, then, is what any Christian can do, what every Christian must do—with faithfulness read the Bible and draw near to the heavenly Father who speaks through it. Such a Christian will want others to share his privilege and will be concerned that every man in every part of the world have the chance to read and possess the Scriptures in his own tongue.



The Ministry, January, 1939

THE QUERY CORNER

Bible Questions and Worker Problems

The Acts of Pilate

Can the Acts of Pilate, as published in "The Political and Legal History of the Trial of Jesus" (William Overton Clough, Indianapolis, 1895), be accepted as authentic?

THE book cited is one first copyrighted in 1883, and deals with supposed Jewish and Roman sources concerning the trial of Jesus, including the purported report of Pilate to the Roman government, together with personal letters written by Pilate. His theories are (1) that, according to Cicero, the governor of Judea was obliged to deposit two copies of his accounts in the two chief cities of his province and place one in the archives of the Acrarium, while in religious questions he had to report directly to the emperor; (2) that in 138 A.D., Justin Martyr, in his defense of Christianity, refers to "Acts which were recorded under Pontius Pilate;" (3) that Tertullian (200 A.D.), in the second chapter of his "Apologeticus," says: "All this was reported to Tiberius, the emperor, at that time;" (4) that Eusebius, in his "Ecclesiastical History," book 2, chapter 2, speaks of Pilate's having transmitted to Tiberius an account of the circumstances concerning the resurrection of Christ; and (5) that, during the reign of Maximinus, 311 A.D., false "Acts of Pilate" were forged manifestly for the purpose of discrediting the older Acts. (See "Ecclesiastical History," chap. 9, pp. 5, 7.) The question is asked, Are the "Acts of Pilate," as we now have them, authentic?

Eisler, in "The Messiah Jesus," is certain that the "Acts of Pilate" as mentioned by Justin and Tertullian are obvious forgeries, for no genuine acts or reports could contain anything like the detail for which they are quoted (page 15). He feels, from a critical comparative study of them with Josephus, that they depend on Josephus for facts (pages 46, 50, 52). He disagrees with Clough in feeling that the Emperor Maximinus (311 A.D.) published the *genuine* "Acts of Pilate" (page 16).

Tischendorf, describing the attitude of Justin and Tertullian, in his "Origin of the Four Gospels" (pages 141 ff.), thinks that the copy of "Acts of Pilate," as translated in his day, is not the work of one author, but rather shows evidence of having leaned too strongly on the Gospel of John.

The work, "Acts of Pilate," is recognized everywhere as apocryphal and of late origin, and should not be used as in any way authentic.

LYNN H. WOOD.

[S.D.A. Theological Seminary.]

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

LANGUAGE—THE VEHICLE OF THOUGHT

By W. L. ADAMS, *Educational Secretary,
Inter-American Division*

A WORD is the sign of an idea. An idea is something conceived in the mind, resulting in a mental image. Thinking and directing the activities of the body are the chief functions of the brain. We say that this is "mind" or "mentality." In order that we may get the greatest benefit from this mental activity, we must have some way by which we express to ourselves and to others these mental conceptions. For this purpose, we use words.

Names for things, whether these be visible or invisible objects, are used by man. These names, which we call nouns, are by far the largest group of words in our language. This list runs into the thousands. We have another group of words which we use to describe the activities of these objects, and another to tell their qualities and to describe them. Still other expressions are used to tell of relationships between words and ideas. These and the other parts of speech are all essential to the use of good language.

The English language has been enriched from other languages, both ancient and modern, as has, perhaps, no other language in the world. Besides the words composing the old Anglo-Saxon speech, we have added root words from the Latin, Greek, and many other tongues. This list of borrowed words and expressions exceeds that of the original language.

Our modern unabridged dictionary contains nearly half a million words and expressions, and is truly a treasure house from which we may draw if we have the key, or mentality, and the determination to enrich the mind with a competent list of words. It is not necessary for us to learn all of this great store of words, but we should have sufficient knowledge of them to give expression adequately to our thoughts. And we should not be satisfied with the minimum, but should determine to master a sufficient vocabulary to give expression to the various shades of thought. Naturally, this list of words and their use will be largely determined by our fund of general information. One cannot properly use the words peculiar to a scientific branch of knowledge unless he himself knows that science. Every trade and profession will have its own peculiar names and expressions. We cannot hope in

this short life to know all things. And we need not learn *all* the words in the English language, but we should have a sufficient vocabulary to make our thought clear and convincing.

Men have made a study of our language, and have determined the words that are the most commonly used by the average man. This scientific study has revealed the fact that when an elementary student has finished his course, he should have about 4,500 words at his command. A high-school graduate should have at least 7,500, and a college graduate should be acquainted with a list of from 12,500 to 15,000 words. These words should be those which can be spelled and defined and used when occasion requires. Although this is not a great proportion of the 500,000 words in our language, it is beyond the scope used by most people.

If one will check up on himself, he will find that he has in reality three vocabularies: one for reading, one for writing, and one for speaking. Our reading vocabulary is the largest. We read many things the meaning of which is not clear because we have only a hazy knowledge of some of the words. We could not count such words in our speaking and writing vocabularies. The words used in our writing vocabulary are much more carefully chosen than those used in our speaking vocabulary. We choose our words much more exactly and guardedly when we put pen to paper.

Variety of Expression

The spoken word usually contains more repetition of expression than the written, in which it is easier to weed out duplications. In order not to grow monotonous in either writing or speaking, we try to avoid using repeatedly the same words and phrases to express our ideas. Synonyms can often be used and other ways be found of giving variety to expression.

The words used on any occasion should be in keeping with the audience. We do not address children in the same way we would speak or write to those of more advanced age or of more learning, nor do we belittle our audience by addressing men of learning in juvenile terms. The language must be suited to the hearer. It should not be taken for

granted, however, that merely because words are lengthy they are thereby indicative of great knowledge.

The best authors and the greatest orators are not necessarily those who use big words, but they are those whose command of the language is such that they can find the right words for the proper place, be it large or small. Abraham Lincoln, whose schooling was very meager, studied language in a very practical manner. It is said that without the aid of a teacher he mastered the grammar of our tongue. And in his reading, he made such keen observation of sentence construction and words used by men of letters that he mastered both the thought and the words. When he read the speeches and writings of others, he tried to recast the wording so as to make it say what the author intended, only in a more terse manner. He was far more than a mere copyist; he was master of his own thought. Men have read and reread his great speeches to study his logic, his figures of speech, and his terse manner of clothing his thought in words to represent just what he intended to say. His short speech at Gettysburg will perhaps go down in history as one of the great masterpieces of literature. These three short paragraphs do not contain a word unfamiliar to any eighth-grade student.

Dr. W. Franklin Jones, who gave us one of the most scientifically constructed spelling books, has discovered the one hundred "spelling demons" of the English language. Strange to say, only two of these have as many as nine letters, and three have but three letters each.

I have carried about for many years a list of my own of ten short, nontechnical words, the longest of which has only ten letters. I am not the originator of the test, but have given it to thousands of people of all walks of life, as well as to students in our schools from the elementary grades to college. And I have yet to find one person who can spell all of the words correctly. Most people can spell but half of them or less. Those of our workers who would like to test their spelling ability on the list, may have some member of the family read the words to them. They appear on page 46.

A few suggestions that may enable one to acquire a good working vocabulary may be in order. These suggestions are not exhaustive, and I lay no claim to copyright.

1. While reading or listening to a speaker, note any word used the meaning of which is not clear to you. When you have access to a good dictionary, look up the word, noting its spelling, pronunciation, and varied meanings. These items are all important.

2. Before using a word, be sure that the form you use is the proper one. Some words are spelled alike, but are different in meaning; some are pronounced alike, but are spelled differently. A request was made of me years

ago to write an account of a series of sermons and studies given by one of our ministers in one of our churches. In making my report, I said that every sermon given seemed to be indited by the Spirit of God. When it came out in print, the editor let the word go through as "indicted," which was just about the opposite of the thought I wished to convey.

3. Go through the dictionary and make a selection of those words which you desire to add to your vocabulary, and then determine that you will master a given number of them each day. One of our German teachers told me that he learned the English language in this manner, learning an average of twenty words a day until he had the language. When you have thus mastered a word, find occasion to use it. When you have used it properly a few times, it is yours.

4. Encourage your friends to offer any suggestion that will help you in your effort to master the language. You may find a few good friends who will dare to do this for you. Many of them will not risk friendship in this way, for most of us are not looking for criticism. We want approval and compliment. Friends can be very poor counselors, or they can be very good help. Let them help you.

5. In speaking or writing, do not attempt to be heavy and ponderous in the expression of your thought. You may have a weighty idea, but try to put it into words that will convey the thought in the easiest manner. It is more difficult for one who has but little learning to appear to be learned, than for a learned man to put language into simple form.

5. Try not to say too much. Most people have ability to assimilate about so much at any given time, just as the physical system can take only about so much food. Many men have spoiled a good sermon or speech by continuing when the mental cups of the audience were full and running over. I count it a high compliment when some one says to me, "I like your talks, for you seem to know when to stop." An everlasting impression is not necessarily the result of a talk that is interminable.

The work of the gospel minister is a sacred one. His purpose should be to impress the truth upon his hearers, and not to draw his congregation to himself. The thoughts we offer, the language we use, and the results we see from our efforts, should all be to the glory of God. Let us master our mode of speech to this end.

BOOK REVIEWS

THE FOREIGN MISSIONARY ENTERPRISE AND ITS SINCERE CRITICS,* by E. B. McAfee. Revell, New York, 1935. 190 pages. Price, \$1.50.

This defense is not attempted by one unacquainted with the nature of his times, or not fully aware of the present status of Christian

* Elective, 1939. Reading Course.

missions and the character of the forces that are aligned against them. In his earlier work, "Changing Foreign Missions" (Revell, 1927), the author recognizes that a changing world has necessitated and actually produced marked changes in the missionary program, as regards such external aspects as personnel, approach, and adaptation of methods, while also pointing out its unchanging realities, the love and purpose of Christ, the need of humanity, the power of the gospel, and the Christian's abiding duty to proclaim its saving power.

In meeting the barrage of criticism with which missionary forces must contend, and the sniping both before and behind, Mr. McAfee acknowledges frankly and with fairness that there are shortcomings both in personnel and in methods of operation, but as to the validity or imperativeness of the cause he allows no question. The large number of criticisms dealt with are conveniently grouped under five headings, including criticisms regarding the philosophy of the undertaking, missionary personnel, conditions in the homelands, mission reports, and the results of the work.

The criticisms themselves are such as have characterized attacks upon Christian work since its inception, and it may be felt that there is nothing particularly new in their statement or in the answers to them. However, there is a decided advantage in having the positions of the critics clearly stated, and the attitude of the proponents of the cause reaffirmed in the light of present conditions, as the author has so ably done. Aside from the help afforded for meeting enemies as well as honest doubters of the cause, the book presents many valuable facts and observations that may be studied with profit by those who would make missions more effective in the field of operation, and also by those who would give more intelligent and thus more telling support from the home bases.

Consideration of the fundamental objections to the philosophy of the missionary idea occupies the first and proportionately greater part of the book. These objections are met fearlessly and unequivocally in a spirit of loyalty to Christ and devotion to His commission. This volume is recommended to every follower of the Master who is in earnest about hastening the culmination of the work and the fruition of "the blessed hope."

B. P. HOFFMAN.

[S.D.A. Theological Seminary.]

G. CAMPBELL MORGAN,* by John Harris. Revell, New York City, 1930. 252 pages. Price, \$2.50.

The life of G. Campbell Morgan by John Harris is interesting to me for a number of reasons, some of which I shall briefly enumerate. Campbell Morgan is a self-educated

* Elective, 1939 Reading Course.

man. Like Spurgeon, he began to preach at the age of twelve. When he was twenty-one he offered his services as a minister of the gospel to the Methodist Church, and was told that he must first complete a course of training in one of their theological seminaries. This he was not able to do, because of the necessity of supporting his parents.

He continued his work as evangelist without support from any denomination till he was offered the pastorate of a Congregational church two years later. Though lacking a formal theological training, he appears to have obtained a good working knowledge of New Testament Greek and Hebrew. In preparing a sermon, he invariably works out the main divisions before consulting commentaries. His preaching is of the expository type, his sermons average not much under an hour in length, and people come back to hear him again and again.

This great preacher gives himself exclusively to the preaching of the gospel, having rejected a number of financially tempting offers to enter the lecture field. He has enjoyed outstanding success as a pastor of a church and also as a traveling evangelist. He holds the attention of the highly cultured and of the common people.

Doctor Morgan has five sons and two daughters. The sons are all preachers, and one of the daughters is his secretary.

When I last heard him in Washington, he preached to a packed congregation in the largest church in the city. It was necessary to surround the building with a police cordon, and no one could get in without a card. The text was the well-known verse, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." I do not recall hearing a single anecdote or illustration. There were no striking statements; there was nothing even remotely humorous, and scarcely any heightening of the tones of the voice. The preacher's equipment consisted of a rich, well-trained voice, a large knowledge of the great truths of the gospel, and a profound conviction of their truth and their infinite importance to men and women today. The attitude of the speaker was that of a teacher expounding with reverence and authority the gospel of our Lord Jesus Christ. The audience hung on his words, and would gladly have stayed another hour had the preacher wished to continue.

There is power in such preaching, and the life of the man who can attract enormous audiences in many parts of the world by simply expounding the Word, is of interest to Adventist preachers who aim to do what he is doing.

M. E. OLSEN.

[President, Home Study Institute.]

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

The Delivery of the Sermon

By H. J. CAPMAN, *Pastor-Evangelist,*
Chicago, Illinois

LAST month we considered the factors involved in the preparation of sermons, and noted that there are five parts to the sermon outline. We come now to the consideration of the sermon outline.

1. INTRODUCTION.—Don't apologize. An apology is weakness on parade. A good introduction should be short and direct. One illustration or observation, appropriate to the occasion, will sometimes serve to get the attention of the audience.

2. EXPLANATION.—Explain your theme to your audience. Suppose my subject were, "Why I Am a Seventh-day Adventist." To get the interest of my hearers I might say: "Once when I was walking down the street of a small town I heard some boys shout, 'There goes an Advent!' Now an *advent* is a *coming*, and one who believes in the coming of Jesus is an *Adventist* rather than an *advent*."

3. EXPOSITION OR PROOF.—The exposition includes proof texts, materials, and evidence, and the points one makes in the substance of the sermon. From the Bible, history, biography, latest scientific discoveries, well-chosen quotations, newspaper and magazine clippings, good illustrations, etc., we find the material for the exposition of the lecture.

In regard to anecdotes and illustrations, an anecdote should never be told for its own sake. Its application to the point at hand must be instantly evident. It is a skylight, not a foundation stone. Illustration is the oldest form of narrative. All the world loves a good story. Anything from human experience, and especially incidents from one's own childhood and adulthood, will hold attention. Incidents in the lives of one's friends and striking illustrations from the daily paper will also hold interest. Good illustrations are as varied as the truths they embellish. A wise preacher will constantly seek appropriate stories which he will use to feather the arrows of truth that he sends home to his audience. Dwight L. Moody captured his audience by choice illustrations. Abstract thought is made clear by the use of illustrations, blackboards, charts, slides, etc.

A famous doctor told me that the appetites of sickly people are often improved by a frequent change of the ware on which their food is served. The new ware gives a certain ap-

peal to the accustomed food. A new way of stating a fact awakens zest and interest, but hackneyed phrases leave one's hearers listless. Try to use freshness in expressing your thought. A man, in telling how rich Solomon was, once caught my attention when he said, "Solomon was so rich he could have hired Henry Ford for his chauffeur or John D. Rockefeller to mow his lawn." It is not necessary, however, to go so far as did the young preacher who changed the expression "from the cradle to the grave," to "from the bassinet to the sepulcher."

Psychologists tell us that only 10 per cent of an average audience will respond to an appeal to pure reason, and 70 per cent to an inspirational appeal, but over 90 per cent will instantly respond to humor. Through humor, Lincoln won the nation and endured the dark hours of the rebellion. It is difficult to be a winning speaker without a sense of humor. A good rule is: "Never laughter for laughter's sake, but a little humor now and then for the gospel's sake."

It is a false notion that frowns are more religious than laughter. The old idea that Jesus was often seen to weep but never to laugh has been proved spurious. Concerning the religion of Christ I read from "Steps to Christ": "The religion of Jesus . . . does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face."—Page 126. A bit of humor or a flash of satire, sparingly used, has universal appeal. Bible speakers used humor effectively. Elijah suggested to the prophets of Baal that they shout louder, for perhaps Baal was asleep, or perhaps he was out on a hunting trip. I can see the twinkle in his eye, can't you?

Mrs. White was not morbid and sad, as often pictured. Once she was addressing a parents' meeting at a Michigan campground, and began speaking of her two sons, Willie and James Edson. She told how she found it necessary to correct certain tendencies in the boys. "You see," said she, "they take after their father." A big smile lightened her countenance as her gaze met that of her husband, who was seated on the rostrum, and a bit of merriment rippled through the audience.

Let the sparks that fly from your anvil light and glow with fire. If the pulpit is on fire, the people will be there to see it burn. Let us be possessed of the spirit of a crusade. An audience will be impressed by the preacher who is tremendously in earnest. Nothing but fire kindles fire. The man who believes what he

preaches will compel others to believe that he believes what he proclaims.

I remember the first time I ever preached. It was at Matt J. Allen's Orange Hall meeting in Toronto. He had asked me to prepare and deliver a sermon, and criticized my technique thus: "Howard, don't be an icicle. Get some fire in you. Go after your audience and get the people. Preach as if life and death depended on what you said, or you'll never be a success in this preaching business."

Speaking a little louder than will fill the room wins the gratitude of your hearers. But a foghorn is monotonous, so change the pitch of your voice. No two bullfrogs croak in the same key, and no two sets of human vocal chords vibrate on the same level. All speech should be in the key of "B natural." This advice is good: "Begin low, go slow, rise higher, take fire, wax warm, sit down in a storm."

Two disappointed women, leaving a hall in which one of our evangelists had spoken, said, "We came to hear the Bible, and he didn't use the Bible. It wasn't a Bible lecture at all." The use of the Bible is essential and should naturally be made prominent and all-important in our sermons. We should live and preach in the atmosphere of the Holy Scriptures. If we would be mighty preachers, we must be *mighty in the Scriptures*. If the Scriptures are to be impressed upon the people, we must read the texts to them. A forceful way is to say, "I will read the exact words, so as not to make a mistake." In order to see what the people desired in this matter, I took a census, and they overwhelmingly voted for reading the texts, in preference to repeating them from memory. When talking with their friends, people say, "You should have heard that man. He knows his Bible. He reads it right out of the Bible. That is what the Bible says; so how are you going to get around it?" Let us use our Bibles in our preaching.

4. CONCLUSION.—Know where you are going, and when to stop. A brief sermon will be more easily remembered both by the speaker and by the hearer. Have a definite stopping place. Don't wear out the saints of the Most High by preaching on for another twenty minutes after reading a closing text. After a sermon of thirty-five to forty-five minutes, further talk is like pouring water into a tumbler when it is already full. M. N. Campbell taught us a good formula at Oshawa once: "Fill up. Get up. Speak up. Shut up."

5. SUMMARY.—It is well to sum up briefly the points that have been proved. One or two concise, well-worded summation sentences will fix the exposition in the minds of the hearers.

6. APPEAL.—Our sermons must bring people to a decision. To win souls and bring men's lives into harmony with God's commandments is the only object of our evangelistic dis-

courses. It is profitable to invite the members of a congregation to indicate their decision by uplifted hand, by signing a card, by standing, or by signing the covenant to keep the commandments of God.

After all, is there anything in all the world to compare with the results of preaching, the satisfaction found in building up men and women in the most holy faith? There is no higher calling than that of the gospel minister. "God had only one Son, and He made Him a minister." The call of the present hour is for better preaching. No amount of time, strength, thought, or effort can be too much to devote to this, our prime duty.

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

ILLUSTRATIONS ARE EFFECTIVE.—"I heard you preach thirty years ago," remarked an old friend the other day.

"What was my text?" I asked.

"Haven't the foggiest idea," was the reply.

"What was the subject?"

"Do not remember. But I recollect one illustration that you used upon that occasion."

Then he repeated the incident with absolute correctness, indicating that his memory had fastened upon that part of the discourse, overlooking everything else. Some preachers and Sunday-school teachers rather pride themselves upon the fact that they never use any illustrations in their teaching. *In this respect they differ from the greatest Teacher of all time, who threw light upon the truth by availing Himself of all kinds of similes.*—A. C. Crews, in *Westminster Teacher*.

EIGHTY-THREE A MINUTE.—At a certain mission church (says the Rev. W. W. Martin) I had put over the clock these words: "Eighty-three a minute." At last a deputation came to me and said, "Will you kindly take that down—it haunts us." They knew that it meant that eighty-three souls a minute were passing into eternity—into the dark—who had never heard of Jesus Christ. Are you quite happy about it?—*Sunday School Times*.

AWAITING FLAME.—Any one who has had much experience in building a fire on the warm ashes of an old one, has discovered that the mass of material—paper, kindling, and logs—will smoke and smoulder long before it bursts into flame. Sometimes one fears that it will not burn at all; but try the experiment of throwing a lighted match into that smoldering mass, and you will be surprised at the suddenness with which the whole bursts into flame. That represents the condition of many of our churches. They are smoldering, but not burning. A single spark of the divine fire will transform them. A revival among our church members must precede a work of grace among the unsaved.—*Watchman-Examiner*.

LOVE'S EVIDENCE.—In an engine room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is half full, the boiler is half full; when the tube is empty, the boiler is empty. Do you ask: How do I know I love God? I believe I love Him, but I want to know. Look at the gauge. *Your love for your brother is the measure of your love for God.*—*Sunday School Chronicle*.

THE CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

A NATIONAL MINISTRY IN EVERY LAND

By L. V. FINSTER, *Superintendent,
Colombia-Venezuela Union Mission*

THE work of a real minister for God includes much. Among the minister's many duties is the task of training men, that they may be "able to teach others also." This phase of his work is not as generally appreciated as it should be. Many times it is wholly neglected, as it requires much patience and toil, and is not a reportable item. Neither is it generally recognized as one of the great accomplishments of a minister. Nevertheless, in foreign fields there is no work of greater importance than that of training a national, or a native, ministry.

The foreign worker may by personal evangelism baptize many, raise up churches, and from all appearances be doing a great work, but the test of time will reveal the true value of his labor. If, for any reason, he may have to withdraw from the field, and has trained no one to carry on his work, it will cease to grow. But if, in connection with his public efforts, he has trained nationals of the country to get under the burden of carrying the message to their own people, he has built for permanency. "If our missionaries were to be removed by sickness or death from their fields of labor, where are the men whom they have educated to fill their places?"—*Testimonies,* Vol. V, p. 391.

The church of the third angel's message should be established in each land as a church of that country, not as a "foreign" church or religion. Because of growing national feelings, it becomes increasingly necessary for this message to become indigenous. And not until it does, will it grip the hearts of the masses of any land. The national worker knows his own people more intimately and understands the idioms of their language better than any foreigner can ever expect to. Then, too, he is accustomed to live under the conditions of his own country. So, with ability and consecration and a burden to carry this last message to their own people, national workers have many natural advantages.

"It may in some cases be necessary that young men learn foreign languages. . . . This should be done, however, only as a necessary step preparatory to educating such as are found in the missionary fields themselves, and who with proper training can become workers. It is essential that those be urged into the service who can speak in their mother tongue to the people of different nations." "In the primitive church, missionaries were miraculously

endowed with a knowledge of the languages in which they were called to preach the unsearchable riches of Christ. And if God was willing thus to help His servants then, can we doubt that His blessing will rest upon our efforts to qualify those who . . . with proper encouragement would bear to their own countrymen the message of truth?"—*Id.*, Vol. V, pp. 392, 397.

The national worker, nevertheless, does have handicaps and disadvantages. He, having been in heathenism, lacks the ideals and standards of the foreign worker. He has not had the privilege from childhood of observing the work of evangelists. Many times he has not had the privilege of attending our denominational schools. To help the national worker overcome some of these disadvantages should be one of the minister's most important duties.

New Testament Trainers

Jesus, the ideal foreign missionary, at the beginning of His ministry selected twelve men, that they might be with Him and learn His methods of work. When He was taken from them, they were prepared to carry on the work that He had begun. Later in His ministry He selected seventy more men and sent them out to preach. Thus He planned for the permanency of His work. And the great foreign missionary, Paul, was a trainer of men. Wherever he labored, he selected young men, *connected them with him in labor*, and thus trained them for the work of the ministry. Of his work we are told:

"Paul did not forget the churches that he had established. After making a missionary tour, he and Barnabas retraced their steps, and visited the churches they had raised up, *choosing from them men whom they could train to unite in proclaiming the gospel.*

"This feature of Paul's work contains an important lesson for ministers today. *The apostle made it a part of his work to educate young men for the office of the ministry.* He took them with him on his missionary journeys, and thus they gained an experience that later enabled them to fill positions of responsibility. When separated from them, he still kept in touch with their work, and his letters to Timothy and to Titus are evidences of how deep was his desire for their success. Experienced workers today do a noble work when, instead of trying to carry all the burdens themselves, they train younger workers, and place burdens on their shoulders."—*Acts of the Apostles,* pp. 367, 368.

If this important work of training indigenous workers had been carried out through the years as it was by the apostle Paul, our work today would be years ahead. We must

be willing to run some risk, to venture something; for often when we see only failure, God sees success. Paul himself not only was a trainer of evangelists, but he also laid this burden on the hearts of those he trained. He enjoined Timothy thus: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." And the servant of the Lord says:

"Those who receive the truth are, by their efforts, to increase the number of men and women who shall be laborers together with God." "Select Christian youth, and train them to be, not workers with hearts like iron, but workers who are willing to harmonize."—"Testimonies," Vol. IX, pp. 104, 219.

The calling of many nationals to the task of carrying the message to their own people is not intended to establish an independent national ministry, but a cooperative union with workers from other lands. Our message makes men from every land one in Christ. One of the best evidences that God is calling indigenous workers to the sacred work of giving this message to their own people is their willingness to cooperate with other workers.

We look to our schools to present the fundamentals of knowledge and doctrine and the theories of evangelism, but they can never fully train ministers. We need to coordinate the lessons taught in our schools with actual field work with experienced workers who have learned the greatest of all sciences—that of winning souls. Jesus took the twelve with Him and trained them in labor as He went from place to place. We have been given the following explicit instruction:

"Let young men work in connection with experienced laborers, who will pray with them, and patiently instruct them."—*Id.*, p. 120.

"Let young men feel it a privilege to study under older workers, and let them carry every burden that their youth and experience will allow. . . . Young men will be bidden to link up with the aged standard-bearers, that they may be strengthened and taught by these faithful ones, who have passed through so many conflicts."—"Gospel Workers," pp. 101-103.

In my observation, after thirty-seven years in overseas service, I find that where the missionary has been broad in his views and has put himself to the task of training a native

ministry, there the work has taken deep root and the message has spread by leaps and bounds. And where this is neglected, but little progress is made.

"Not one of our missionaries has secured the cooperation of every available talent. Much time has thus been lost. We rejoice in the good work which has been done in foreign lands; but had different plans of labor been adopted, tenfold, yes, twentyfold more might have been accomplished; an acceptable offering would have been presented to Jesus, in many souls rescued from the bondage of error."—"Testimonies," Vol. V, p. 391.

Danger to Be Guarded

I have observed that some, in trying to carry out this important work of training an indigenous ministry, have greatly erred in putting men into the work who were not properly trained, who showed but little evidence of being consecrated or of having received a definite call from God. Some with faulty judgment have thought that the great objective

was to get a large number on the mission pay roll. As a result, those hastily chosen have failed when put under trial. This has caused many to look with disfavor and mistrust on all national workers. But the greatest failure, in such cases, was with the foreign worker.

My burden is to urge the need of *educating, training, and developing* nationals, before calling them into the ministry. There are men of talent in every land. These men, if given a proper training, will be called of God and used mightily in His work. Such will prove loyal and true to this message, if they are treated with kindness and justice by those who come from

other lands. Young workers who come to the mission field should be very considerate of the older, tried national workers who know many things about their own people which the foreign workers must learn.

Many countries are now forbidding foreign missionaries to enter. The spirit of nationalism is in the air. So, while we have opportunity, we should improve the present. Then if foreigners are compelled to leave, and these indigenous workers are left alone, they will be able to continue the work of carrying the truth to their own people.

A Missionary's Prayer

By ADLAI ALBERT ESTEB

O LORD, I lift my sin-stained eyes
Away from earth to Thee;
I visualize Thy sacrifice
Upon that cruel tree.

Lord, help me give and live like Thee;
Teach me to sacrifice;
And may no act of mine e'er be
The cause of tear-dimmed eyes.

Lord, help me live Thy life divine,
And with sin share no part;
And may no unkind word of mine
Add grief to any heart.

Lord, help me give an offering,
Of service pure and sweet;
And may each gift of love I bring
Be blessed and made complete.

Lord, help me keep Thy perfect laws,
And Thy sweet will obey;
And may no deed of mine e'er cause
A brother's feet to stray.

(On furlough from China)

MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

THE MUSIC OF THE CHURCH SERVICE

By STANLEY LEDINGTON, *Music Instructor, Glendale, California*

THE music of the Sabbath service may be classified under the following heads: (1) the voluntary, (2) the congregational hymn, and (3) special music. The purpose of this article is to suggest in a simple way how to make each of these fulfill, as nearly as possible, its true purpose. It is taken for granted, of course, that local conditions in different churches will make it necessary at times to modify even ideal arrangements.

I. THE VOLUNTARY. The voluntary is an instrumental selection which may be played at the beginning of the service (the prelude), during the time when the offering is being taken (the offertory), or at the close of the service while the congregation is dispersing (the postlude).

The *prelude* is actually the beginning of the service, not something used to quiet a noisy congregation. Its function is to induce a serious, worshipful mood, to give tone to the rest of the service. The organist or pianist should choose something of a serious religious nature, avoiding all music of the sugary sentimental or cheap "variation" type. It should not be noisy or too "brilliant." The idea of worship should be considered both in the selection and in the rendition. "Pretty" pieces should be taboo. The *prelude* is not for entertainment or for the purpose of displaying technique, but to prepare for the consideration of sacred things.

In some churches a solo is sung during the time of the offering, but in the majority of cases the organist plays a suitable selection. The purpose of the *offertory* is to continue the mood of worship during this "break" in the service. The organist will usually choose something of a contemplative type to play at this time. Again it is well to avoid selections of the cheap, "pretty," type even though they may be built upon variations of some hymn or gospel song tune. Nothing is farther from being religious or contemplative in character. The organist should sense the function of the offertory, and should play so as to make it a beautiful, natural link in the service, and not an item of entertainment.

It is proper that the music chosen for the *postlude* (when it is used) should be of a more stirring nature. The postlude is the signal for

the congregation to disperse. In a well-organized church the entire congregation will quietly leave the church building proper while the postlude is being played. Frequently, a stately march is used for this part of the service. Nothing trivial, of course, should be used.

The main point in the consideration of the voluntary, I believe, is that both organist and congregation realize that these musical contributions are actually parts of the service, and that they should assist in creating and continuing the mood of worship, rather than interrupting and destroying it. Sometimes a well-chosen hymn tune, simply and thoughtfully played, makes an excellent voluntary. In choosing the music to be played, the organist should satisfy himself on the following points: Is it good music? Is it suitable for the use to which it is to be put? Will it draw attention to me, or will it tend to induce the proper worshipful, reverent mood?

2. THE CONGREGATIONAL HYMN. Congregational singing is, in my estimation, the most important musical part of the service. It is the voice of the whole church lifted to God in praise and adoration, or in supplication. Music comes to man's help when speech seems insufficient. So music should be considered as an intensifier and beautifier of thoughts and emotions. It is important that much thought be given to the selection of hymns for congregational use. The hymn is the congregation's contribution to the audible part of the service, and should be as ideal as possible. Congregations should be encouraged to sing beautifully and thoughtfully. They should be given the opportunity of becoming acquainted with fine hymns wedded to fitting music.

As the hymn is a combined form of words and music, the minister should give some time to the study of both hymns and hymn music, so as to be able to choose intelligently the congregational song. A few observations might be of help to those who have not had the opportunity for such study.

If it is kept in mind that congregational singing is a part of worship, hymn music that tends unduly to excite the physical or emotional senses will be avoided. I am convinced that much restlessness is caused by the singing of hymns that are overrhythmic. Rhythm is

that element which carries the music along (takes care of the motion). When this is the most conspicuous element present, the music excites physical reaction. Waltz and two-step rhythms are naturally entirely unsuited to be used in worship music. Even an ordinary march rhythm or the rhythm of the more stately dance forms, such as the minuet or the gavotte, are not in any way conducive to a worshipful mood.

We must remember that all strongly rhythmic music excites a physical rather than a mental reaction, and unless the words call for a physical setting, as in "Onward, Christian Soldiers," strongly rhythmic music should not be used. Even in this hymn the rhythm is very conservative and not at all of the "catchy" variety.

On the other hand, the music may be of the "too emotional" type, and this style of hymn music should be used only on those rare occasions when a high pitch of emotion seems called for. We are all aware that the ultra-emotional type of person is only too frequently lacking in those traits of character that make for stability and strength. So, too, it is with the highly emotional type of hymn music. It is almost always weak, depending for effectiveness upon an overabundance of "sweet" chords and weak progressions. Naturally, an overemotionalized person, like an overexcited one, physically, lacks the control of the mental faculties needed to understand thoroughly and to grasp firmly the deep, wonderful truths of God's word.

There are so many beautiful hymns which contain an almost ideal blend of the intellectual, physical, and emotional elements, that it hardly ever seems necessary to use music of an inferior quality. I suggest a few hymns from "Christ in Song" as examples of different types of hymns suitable for use in church services.

"The Church Has One Foundation" ("Aurelia"), No. 619.

"All Hail the Power of Jesus' Name" ("Miles Lane"), No. 259. ("Coronation," No. 258, is also acceptable, though not by any means as good as Miles Lane.)

"I Need Thee, Precious Jesus" ("Rutherford"), No. 620.

"Who Are These Like Stars Appearing" ("Neander"), No. 912.

"Abide With Me" ("Eventide"), No. 655.

"Sun of My Soul" ("Hursley"), No. 775.

"Jerusalem the Golden" ("Ewing"), No. 898.

A great many other hymns conducive of creating a worshipful atmosphere could also be mentioned. Let me remind you that I am discussing the music of the church service proper. Naturally, the music used in connection with other meetings—prayer meeting, young people's meeting, Sabbath school, etc., may be somewhat different. A word might not be out of place in reference to one point of great importance in the singing of the congregational hymn—the matter of speed. Most

organists and choristers are prone to err here. The younger generation seems to want to take the hymns at a breakneck speed, destroying both the sense of the words and the beauty of the music. And the older folk have a tendency to drag.

There are means, however, by which it is possible to arrive at approximately the correct speed for any hymn tune. First, notice the mood of the hymn by reading the words. Second, observe the time signature, noticing particularly whether the time used is, for example, 2/2 or 4/4. Third, if the music is of the rhythmic type, take it fast enough so that *the rhythm may be felt*, but not so fast that it becomes conspicuously rhythmic. If the hymn is of a contemplative character, be sure that the speed does not cause it to become rhythmic. Nor must it be taken so slowly that the singing is done by syllables, instead of by complete thoughts and phrases. An organist should read every stanza as the hymn progresses, so that his playing may be really sympathetic. It is clearly the duty of the organist to set the correct tempo when playing the introduction to the hymn before the singing commences, and then to stick to the speed set.

3. SPECIAL MUSIC. I do not like the term "special music," for it seems to bring with it the thought that such music is an added attraction. The only safe guide for such music is that it fit in as an integral part of the service. It should never be used for purposes of display either by choir or by soloist. This music should be chosen to fit in with the topic of the sermon, and thus has to be carefully planned in cooperation between the minister and the musician.

The only legitimate reason for using special music is that the choir or soloist, as a result of careful training, is able to render music of a more highly developed type than can the congregation, thus greatly beautifying and enriching the service. When this music is sung properly, the congregation can enter into this part of the service with wholehearted sympathy, accepting it as part of their own offering of worship.

Both soloists and choir directors should be very careful to use only such music as seems worthy of the sacredness of the occasion. Sad to say, the singing of choir or soloist is frequently considered, and used, as a medium of attraction. The selection of an anthem or solo for the Sabbath service is a serious matter and should be approached in a worshipful manner, with a desire to choose the very best possible.

Music may be made a medium of great blessing. It can supply something in the public worship of God that nothing else can, for through its medium, praise and adoration may rise to the throne on high as a sweet-smelling incense.



THAT HISTORY OF THE ADVENT HOPE—No. 1

A Statement as to the Progress and Significance of the Undertaking

THE deep and widespread interest in the history of the advent hope and expectancy which I have been commissioned to prepare, as evidenced by the constant stream of solicitous inquiries as to its progress, together with the frequent question as to why so long a time has been required to assemble the needed materials, makes advisable the release of a general statement at this time. I have just returned from a second period of research in the great libraries of Europe, in quest of certain additional source materials imperative to the completion of an adequate, balanced, and satisfying presentation, such as is demanded by the importance of the theme and the rightful expectation of our worker body for this last hour.

Those in America and Europe who have heard the oral presentations, particularly during the past year or so, have some idea not only of the vastness of the task and the obvious difficulty of the quest, but of its fundamental importance as well. The vastness of the undertaking was not fully realized by any of us when it was entered upon. Perhaps if we had known, we should not have had the courage to assume such a responsibility, because of the tremendous amount of grueling toil involved. Serious obstacles have had to be overcome. But tenacity of faith and unremitting effort, together with heaven's manifest blessing, have solved these grave difficulties. But of these I need not speak here.

We have obviously come to an era in our work, and in the affairs of mankind at large, which demands a more adequate and compelling reason for our separate existence as a movement than has ever before been called for. We have been forced by circumstances to grow increasingly apart from all other religious groups. And now the hour has clearly come for a more unassailable line and body of evidence that will not only fully justify our separate existence and our tenacious belief in the second advent as the sole solution for a hopeless world situation—and thus fulfill the age-old promise and purpose of God—but will at the same time connect us indissolubly with God's true line of witnesses in various lands through the ages past.

More than this, we need that which will overwhelm men with the sheer weight of un-

impeachable historical evidence, coupled with an irresistible logic that will enable us to drive home the sober fact that this movement is the finale, the inevitable climax of God's witness of the centuries, recovering and restoring the lost truths of the ages and constituting God's final appeal and warning to mankind. *It must take on its rightful world-embracing character.* It must appeal as never before to the Old World and the New alike, as well as to all groups of the honesthearted therein—Protestant and Catholic, Gentile and Jew, skeptic and believer.

TWO years ago I was urged to begin writing, and made some attempt. But I soon discovered that there were important gaps that must of necessity be filled in. These necessary but missing sources could be secured only in Europe—the actual scene of the epochal events marking the pathway of the advent hope and expectancy through past centuries. The quest this past summer which occupied nearly five months, thus became imperative. And I am happy to report, at its conclusion, that it has proved even more fruitful and confirmatory than I dared anticipate at the outset. I went to Europe primarily to fill in the important gaps in the main line of evidence already in our possession. Not only was this accomplished, but entirely new supporting fields of evidence were discovered that are of major importance to us.

For example, there were the amazingly complete coin and medallion collections of the British Museum, which disclosed certain irrefutable evidence covering both pagan and papal Rome. And likewise as pertains to the seemingly uncoordinated voices in the difficult period between the eleventh and fourteenth centuries. The master key is now unquestionably in our hands. Again, the amazing extensive chorus of voices which have been recovered, which perceive and declare, *at the moment of fulfillment*, the ending of the 1260 years of papal supremacy in and through the French Revolution, and the consequent overthrow of the papal government at Rome, is another signal gain. And then there was the sudden, amazing phenomena of men in different lands and continents simultaneously turning from the historically accomplished 1260

years to the astonishingly uniform exposition of the great approaching judgment hour, with virtual agreement and emphasis upon the time of the ending of the 2300 years in 1843, 1844, or 1847.

Nothing like it in the annals of prophetic exposition has ever occurred before or since. And the evidence I would stress is not confined to a few isolated voices in one or two lands, but to a surprising chorus of harmonizing voices in various lands, obviously led by the same Spirit to essentially identical conclusions. Truly, only the compulsion of a divine message whose hour had come can explain the thing that happened. The tremendous advantage of such an approach, lifted above all national lines, is apparent to all who have caught the full force of its significance, particularly for our presentation in lands outside of North America.

BY inexorable facts I have been led over unexpected pathways and away from certain previous conceptions and anticipations, to the inescapable conclusion that the history of the advent hope is inseparable from the history of prophetic exposition. The one depends basically upon the other, and simply cannot be studied without the other, for the status of the one determines the status of the other through the centuries—since the advent hope is the goal and climax of the prophecies. The two have been inseparable. As the one flourishes or wanes, so the other flames high or burns low. As the one is revived, re-established, and carried forward, so the other comes forth from the shadows and assumes its rightful place again. Thus the field was unavoidably widened, and though our task was made more difficult, the pursuit of it became even more vital than ever to the advent movement today.

I have thus been carried far beyond my original plans, expectations, and scope of study. This has unavoidably required more time and effort. But it has clearly been the hand of God that has so led. Extraordinary courtesies and favors were extended by the libraries and universities. Providential opening and guidance are clearly apparent to all who know the facts. And in following this indelible trail, a wealth of evidence has been found and assembled in the field of progressive prophetic exposition that will prove of inestimable worth to us denominationally in days to come. The clue to it all, I hasten to add, was given through certain clear statements and suggestions in the Spirit of prophecy, which declarations have been my guiding star and stay when at times it seemed that I had come to the blind end of a broken road, and when in the earlier period of this investigation there was skepticism on the part of not a few as to the profitableness of the investment of time

TRUE SHEPHERDS

MEADE MacGUIRE, **JESUS**, the Chief Field Secretary of the General Conference says—

Shepherd and our example, gave His life for His sheep. He did not hesitate to go out even into the darkness of God-abandonment to save sinners. He was, for a time, separated from the Father, because of His love for men. One of His faithful undershepherds once said, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were separated [margin] from Christ for my brethren." Rom. 9:2, 3.

That was likewise the spirit of a true shepherd, not of a hireling. Paul was willing to follow in the footsteps of the Chief Shepherd through Gethsemane and Calvary, to save, not himself, but the sheep. This also was the spirit of the great Savonarola in his cry out of the darkness of the fifteenth century:

"Listen, O people, over whom my heart yearns as the heart of a mother over the children she has travelled for. God is my witness that but for your sakes I would willingly live as a turtle in the depths of the forest, singing low to my Beloved, who is mine and I am His. For you I toil, for you I languish, for you my nights are spent in watching, and my soul melteth away for very heaviness. O Lord, Thou knowest I am willing—I am ready. Take me, stretch me on Thy cross: let the wicked who delight in blood, and rob the poor, and defile the temple of their bodies, and harden themselves against Thy mercy—let them wag their heads and shoot out the lip at me: let the thorns press my brow, and let my sweat be anguish—I desire to be made like Thee in Thy great love.

and money involved. That difficult period, I am grateful to add, is now largely in the past, and there is general acceptance and appreciation of the fundamental place and importance of the undertaking.

Those who know most about it have the greatest confidence in it. And those who have penetrated farthest into the field of church history involved are the most impressed with the solidity and certainty of the findings. The problem now will be to subdue the pressure that will inevitably be exerted by some to condense and epitomize to the extent that the real effectiveness and the full value of this diversified source evidence—which is the legitimate heritage of the entire ministerial force of this movement—may be jeopardized, because it cannot properly be given in cramped form and limited space.

The very expansiveness of this movement, spreading onward through the five continents

NOT HIRELINGS

"But let me see the fruit of my travail—let this people be saved! Let me see them clothed in purity: let me hear their voices in concord as the voices of angels: let them see no wisdom but in Thy eternal law, no beauty but in holiness. Then they shall lead the way before the nations, and the people from the four winds shall follow them, and be gathered into the fold of the blessed. For it is Thy will, O God, that the earth shall be converted unto Thy law. It is Thy will that wickedness shall cease and love shall reign. Come, O blessed promise: and behold, I am willing—lay me on the altar: let my blood flow, and the fire consume me, but let my witness be remembered among men, that iniquity shall not prosper forever."

Such is ever the attitude of the faithful undershepherd. Even in Old Testament times, we read, "Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." And God's seal of approval was: "Moses verily was faithful in all his house." Like Paul, he was willing to follow the Chief Shepherd in sacrificing all for the sheep.

Soon the Good Shepherd will appear and will say to all true undershepherds: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Surely this stands as an appeal and a challenge to us all.

and the seven seas, has come to demand an expansion of our vision. A lengthening of our cords and a strengthening of our stakes as relates to a greater and more unanswerable line of evidence of a world character than was heretofore possible, because it was unknown and unsought, are called for. This assembled mass of impressive historical facts—representing not simply the voice of one nation or tongue, but the simultaneous and united voices of a host of competent witnesses—confirms and immeasurably strengthens every main fact, epoch, and advance in the great prophetic outline, and at the same time corrects minor misunderstandings.

In confirming our own personal faith, it automatically answers the charges, contentions, and negations of critics. This in itself really justifies all the time and effort spent, even if no other results were gained, for it puts at rest certain specious but difficult questions

which inevitably perplex one who is not possessed of all the facts. But this aspect really becomes quite secondary in the light of the positive values which are clearly the foremost, abiding results, and the basic reason for the extensiveness of this great task.

Seven years have been spent, along with my stipulated Ministerial Association duties, in assembling what is unquestionably the greatest and most valuable combined collection of advent-hope and prophetic-interpretation source documents of its kind ever brought together in one place. These have been gathered from all sections of the Western Hemisphere, and gathered, I firmly believe, just in time, ere increasingly critical world conditions will ultimately make impossible of access these priceless materials as they lie scattered over the face of Europe. In looking back over these years of effort, I must honestly say that I do not believe it could have been done in much less time or with much greater economy.

—To be concluded in February

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A Call to Greater Evangelism

(Continued from page 6)

We urge that in mission lands special efforts be put forth to train quickly a large army of native evangelists to work for their own people. We also appeal for a deeper consecration and a more thorough organization and training of our church members, including the youth, to engage in soul-winning work, so that our entire membership may be aroused and pressed into this mighty effort to finish the work while the day of opportunity lasts, for soon, very soon, "the night cometh, when no man can work."

We urge that in countries where ordinary public evangelism is not practicable, our workers and people follow the example of the early church in going from house to house and there opening the word of God to the people, thus fulfilling the prophecy: "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—"The Great Controversy," p. 612.

Because of the seriousness of these times and the lateness of the hour, we believe that this call to evangelism is one of extreme urgency. We must not hesitate longer to press all ministers and lay forces into this all-important line of service. "The night is far spent, the day is at hand," and it is high time we awoke out of sleep and went forth under the power of the Spirit of God to finish quickly our world task.



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THE MATTER OF MAN'S ORIGINAL DIET

By G. K. ABBOTT, M.D.,
Ukiah, California

As announced in these columns last month, it is our plan to provide statements and discussion from a scientific point of view that will parallel and amplify the various subjects found in the Spirit of prophecy, as compiled in the book "Counsels on Diet and Foods." Several writers have been requested to prepare the articles to be printed in these columns month by month, and these are to be read in conjunction with the related chapters in the book referred to. The first article in the series appears herewith from the pen of Doctor Abbott, well-known author and medical leader in our ranks. This article covers Section IV, on "The Proper Dietary," in the book, "Counsels on Diet and Foods."—H. M. W.

WE find this important statement on page 81 in "Counsels on Diet and Foods:" "In order to know what are the best foods, we must study God's original plan for man's diet." Throughout the history of the world, the study of "God's original plan" and conformity to it would have revealed many things that men should know. In the matter of diet, study of the plan would have clearly shown the best foods for the nourishment of the body, and so have saved Christians from making many serious blunders. To some extent it might have held back the steadily increasing weight of disease which has settled upon the church and mankind in general, as men have departed farther and farther from the original diet.

DIGRESSIONS IN DIET.—The first digression was the use of flesh as food, and doubtless the failure to make full use of the vegetables (herbs of the field) which were added to man's diet after he lost his Eden home. Following the flood, there were widespread hindrances—because of climate, soil, etc.—to securing fruits which evidently constituted such a large proportion of the Edenic diet. There was also a tendency to too great dependence upon dry, mature grains as food, because these were more easily kept over winter seasons and readily transported without quick deterioration. The use of fermented wine was an early departure from food in its "natural state," as the first Biblical account of alcoholic intoxication reveals. The use of spices and condiments to alter the natural flavors of food was likewise a very ancient custom.

LIFE SHORTENING.—The greatest shortening of man's life came with the flood and the well-nigh universal use of the flesh of animals as food. But the divine edict, "Surely your blood of your lives will I require," was no arbitrary pronouncement, as is unmistakably evidenced by extensive food researches of the last thirty-five years. The facts regarding the life-shortening effects of muscle meats, fat meats, internal organs (brain, liver, sweetbreads, etc.); excessive grain ration, and beverage stimulants, with their preponderance of nitrogenous and acid-ash wastes, will be given later in connection with the various classes of food.

DISEASE PRODUCING.—"He who created man and who understands his needs appointed Adam his food." This is a most comprehensive statement. Its depth and breadth have come to light only since the research on vitamins and minerals began in the early years of this century. But the greatest need for such information came in the past century when the production of white flour and the refining of sugar reached large proportions and the use of these products became extensive. The expression "natural state" certainly marks such denatured foods as unhealthful. They were not provided for man by his Creator, but man, who does not understand his own needs, has sought out many inventions.

FOODS PROVIDED BY THE CREATOR.—Taking several statements which are given in Parts I and III of the section on "The Proper Dietary," we find the classes of food which in their natural state "are the most healthful and nourishing," and in which "are to be found all the food elements that we need." These classes of food which "constitute the diet chosen for us by our Creator," are fruits, vegetables, grains, and nuts, together with milk or cream. (Pars. 111, 112, 113, 114, 137, 138.) When these foods are eaten in their unrefined state, "prepared in as simple and natural a manner as possible," every food element needed by the human body is amply provided for. Grinding the ripe grain, preserving the whole kernel with its germ and bran, is

one of these "simple and natural" means of preparation. Food prepared and served, "free from spice and grease of all kinds," is "simple and natural."

Natural foods, simply prepared, is unquestionably the most important single health pronouncement of modern scientific research. The practical key to this health secret was given to the Adventist people through the Spirit of prophecy in 1864, 1890, 1902, 1905, and 1906. (See dates of writing on paragraphs just cited.) Scientific research which began to explain the functions of these elements found in foods in their "natural state," and the diseases which follow when these foods are *denatured*, began in the eighties of the nineteenth century.

From 1882 to 1885 Baron Takaki experimented with diet to prevent beriberi in the Japanese navy. He succeeded in preventing the disease among the sailors, but wrongly attributed his success to a higher protein content of food provided. In 1897 C. Eijkman, director of the hygienic laboratory at Batavia, Java, reported beriberi as due to the lack of some substance essential to normal nutrition not present in polished rice, but obtainable from the rice polishings.

"Several independent investigators within less than a year (December, 1911-July, 1912) succeeded almost simultaneously in separating from rice bran and from yeast a substance which would cure the disease when induced in pigeons by feeding polished rice. Of these, Casimir Funk was the first to announce publicly that he had been able to cure, in a few hours, pigeons paralyzed by polyneuritis, by a few milligrams of the crystals which he had prepared from rice bran (December, 1911). He suggested for this substance the name 'beriberi vitamin.'"—*The Foundations of Nutrition*, by Rose, p. 245, 1938.

There is in this first identification of a vitamin a very important lesson for vegetarians. As late as 1906, when I met Baron Takaki at the Mayo Clinic, he still believed that a higher protein ration was the secret of the prevention of beriberi, because he had prevented the disease by the addition of fish to the diet of the sailors. This delusion regarding protein, honest though it may be, still exists concerning various other diseases and disabilities in which science has amply proved a deficiency of vitamins or minerals as a dietary cause. War edema (dropsy), which is similar to the "wet" form of beriberi, is still often claimed to be due to protein shortage. As late as 1938 a trained dietitian made a similar claim regarding the danger of protein shortage in an article entitled, "A Warning to Vegetarians."

In this case a quotation from Sherman was used to support such an idea. But Sherman's definite statement regarding the research in question, printed in at least three different publications, was that the great health, efficiency, and longevity benefits, designated by him as "a whole series of criteria," were due

to a more liberal supply of calcium and vitamin G, and could be obtained by the addition of protein-free milk. In the recital of another experiment by Sherman and Campbell, Mary Swartz Rose gives practically the same notable benefits by two contrasted but ample diets, differing only in the addition of pure calcium carbonate to make the calcium intake of the second diet equal to that in a quart of milk, instead of a pint as in the first.

"On the calcium-enriched diet, growth was somewhat more rapid, and average size at a given age somewhat greater, as shown by growth curves for each sex in Figure 47. The appearance and behavior of the adult animals indicated that the more liberal calcium intake resulted in a higher vitality and its maintenance over a longer time. The females matured somewhat earlier, showed a longer period of ability to bear young, and reared a higher percentage of them. The males, not having the strains of maternity, manifested their greater vigor by longer life and a longer period between the attainment of maturity and the onset of senility. Thus improved growth, greater adult vitality, lowered death rates, and increased length of life show that the increased calcium improved the nutritive value of a diet which by all ordinary signs would be adjudged adequate."—*Id.*, p. 172.

Let us not be deceived by misunderstood or misapplied facts into concluding that vegetarians are in any danger whatever of getting a deficiency of protein, or that they must eat more eggs, nut foods, beans, etc., because they do not eat meat. Complete and incomplete proteins which supplement each other are found in abundance in a vegetarian diet. These fundamental facts are stated in plain, understandable terms by Sherman in his book "Food and Health" (1935, chapter VIII, pp. 69-77), which all should read who have any question regarding this matter.

FOOD CONTROL OF BODY.—Since the first steps in the identification and chemical isolation of vitamin B, the science of *whole, natural foods* has been expanded to an almost unlimited extent and importance, with respect to those subtle elements—vitamins and minerals. Here are a few conclusions:

(1) Proper nourishment of the human fetus in the maternal organism prenatally, and even proper development of the fetus, is to quite an extent dependent upon the diet of the mother, which should be made up largely of the protective foods—fruit, vegetables, and milk. (2) Normal growth and development of all the tissues of the body in the infant and child—bones, teeth, epithelial tissues, digestive glands, the blood, and even the ductless glands with their own influences in the development of these parts—are likewise dependent upon vitamins, amino acids, and minerals. (3) Prevention of the entrance of germs into the body by maintenance of normal structure and function of the skin and mucous membranes is dependent upon the action of vitamin A. (4) Vitamin C has recently been discovered to have a significant relation to blood and tissue factors of internal protection

against infections, transcending the accepted mechanisms of immunity. (5) Vitamin B₁ exerts a most important influence on oxidation, appetite, and normal peristalsis of the stomach and intestines.

(6) The ductless glands are peculiarly dependent upon vitamin C for their normal balanced action. (7) By its relative deficiency, the release of control of vitamin A on the growth and normal function of the epithelial cells, permits, under a variety of forms of irritation, wild, uncontrolled growths (tumors).

(8) The keeping of the blood within its proper channels is effected by adequate amounts of vitamins C and P, the prevention of hemorrhagic diseases of a certain type by the use of vitamin K. (9) A "carpenter and mason" action is carried on in the body by the sunshine vitamin D. (10) Calcium and vitamin G and other fractions of the B complex extend life's vigor into old age, as is indicated in the statement from Rose.

Page after page more could be written regarding the prevention of such diseases as pernicious anemia, goiter, tuberculosis, pneumonia, diabetes, abscesses, skin diseases of various types, and a whole catalogue of other ailments, and we would then only touch upon a mere summary of the effects of food as altered by habit, appetite, custom, ignorance, and superstition, in explaining the meaning of food in its natural state, "prepared in as simple and natural a manner as possible." In my

recent perusal of eight new books on food research and nutrition, I caught a view of the wealth of simple yet life-giving information summed up in the significant words just quoted; and when I opened another new volume, "The Physiologic Basis of Medical Practice" (Best and Taylor, University of Toronto), for reference on a certain problem in nutrition, I more fully appreciated the meaning of the phrase, "who created man and who understands his needs."

When I hear some one say, "I can't eat fruit; it is too acid," or, "I don't like vegetables; they were made for cattle fodder," or, "I must have meat; my system needs more protein," I could wish these who have been deceived by their feelings and deficiency-disordered functions could have an intimate acquaintance with the facts of the modern science of nutrition. It would give them more faith in the Testimonies as the Creator's message of health to us. With such a background they would, I feel sure, freely confess as did Job (Moffatt's translation):

"I am of small account: how can I answer Thee?
I lay my hand upon my lips;
Once I have spoken—never again!
Twice—but I will not say one other word!
I admit Thou canst do anything,
That nothing is too hard for Thee.
I thoughtlessly confused the issues;
I spoke without intelligency of wonders far beyond
my ken. . . .
So I despise myself,
In dust and ashes I repent."

MEDICAL WORK IN FINLAND AND SWEDEN*

By G. A. LINDSAY, *President,
East Nordic Union Conference*

AS I am privileged to meet with our fellow believers here in Battle Creek, I am happily reminded of the fact that it was from this church that men and women went forth to pioneer the advent movement in the northlands of Europe about sixty years ago. It was here that our pioneers received their preparation for evangelistic, colporteur, and medical ministry.

Of course you are already acquainted with the fact that the medical ministry as it is carried on by our people has found a ready soil in the lands of Europe which I represent. The Skodsborg Sanitarium in Denmark is a widely known institution, and its influence for the good of the advent movement is widely felt. The system of treatments and various kinds of baths that are being given in that institution is generally known by the name "the Skodsborg method." It is a good method, too, and many non-Adventist places giving treatments resort to the trick of advertising that

they use this method. However, we are not embarrassed much by this, for they cannot really practice the Skodsborg method to the satisfaction of their patients unless they have had their training in one of our institutions.

The Danish government has conferred special honors on the founder of the Skodsborg Sanitarium, Dr. C. Ottosen. And early this year (1938), on the recommendation of his cabinet, the king of Sweden awarded the present medical director, Dr. A. Anderson, who for many years has served the institution, with the insigne of the Order of the North Star, making him a knight of that order. This is the highest Swedish order conferred on any one not of the royal family. It is a mark of distinction usually granted only to diplomats or persons who have done something which greatly benefits humanity—usually in the field of science and research.

We have two sanitariums in Sweden, and our training schools both in Finland and in Sweden are turned into sanitariums for three months every summer, with good returns both to the institutions and to the patients that come.

* Excerpts from sermon at Autumn Council, Battle Creek, Michigan, 1938.

Then we have a fair-sized clinic and treatment room in the capital city of each of these countries—Helsingfors and Stockholm. There are also about a score of privately owned clinics being operated in Finland, as well as a private sanitarium.

Effective in Removing Prejudice

All of these institutions have a Seventh-day Adventist personnel, and have been a real source of blessing to our work in the East Nordic Union. They remove prejudice as nothing else could. They have opened the door to many a heart for the advent message. We have many who have accepted our message as a result of coming to one of our institutions. Many, many more have been so favorably impressed with what they have heard and seen in our sanitariums that they have become real friends to this advent people. Among these we could mention some in all walks of life, such as ministers of other churches, educators, leading businessmen, editors, senators, government officials, and common working people. Many of the last-named are accepted as charity cases. Our leading sanitarium at Hultafors grants help to charity cases to the amount of from three to four thousand dollars yearly.

Here is a little incident that took place last July when I visited our summer sanitarium in Finland, which gives evidence of the influence of our institutions. As I rode out to the institution from the city in an omnibus, I overheard a conversation between some passengers who were also going to the summer sanitarium. They had had the place recommended to them by some friends, and one of them was quite well informed as to some of our peculiarities. She said, "The people who own the institution are called Adventists. They keep Sunday on Saturday; they don't eat meat; they drink a cereal coffee instead of the real coffee, and instead of the real tea they make a tea of apple leaves. I don't know much else about them, but they are a good people, every one says."

A little boy in the company had become so interested in the description of Adventists that he cried out quite loudly, "Mamma, what are the Adventists like?"

The mother answered: "I don't know, Sonny; but we shall soon find out."

This was on Friday, and on Sunday morning I had a chance to speak with one of the women whose conversation I had overheard in the omnibus. I told her I understood this was her first visit to this place, and then I inquired how she liked it by this time. "Oh," she said, "I have heard so much good about this place and these people, but the half has not been told. Where do all these genial, trustworthy young people come from?"

"From our churches," I replied. And I told her that we have many more such young people.

The Ministry, January, 1939

While visiting another of our sanitariums, I was talking with the manager, when the wife of a noted university professor came by. She commented on the pleasant weather we had just had after an unusually rainy and cold spell, and said, "And for this good weather, we should be grateful to God and your gardener." I was curious to learn what our gardener had had to do with the changing of the weather. She explained, "A few days ago I passed by the greenhouses and heard the gardener talking to some one, but I didn't see any one around. I stopped and listened, and he was talking with God. He was telling God that if He didn't give sunshine and suitable weather, the whole strawberry crop of several acres would be lost, that this was God's own institution, etc." Then she added, "God heard his prayers. Isn't that wonderful, to see a man with such childlike faith talking with God!"

In Finland we started a monthly health journal in January, 1937, and I admit that some of us had our misgivings about the success of such a venture in a country of three and a half million inhabitants, most of whom live in towns and villages. I am happy to report that we already have a circulation of 25,000 copies monthly, of which more than half are subscriptions. God is truly blessing our medical missionary work. We have witnessed it as an "opening wedge" for our work into many a heart.



The Redeemed Man (Sermon Outline)

By M. A. HOLLISTER, *Associate Secretary, Medical Department*

INTRODUCTION: When man fell under the dominion of sin, the entire man was involved—not the spiritual part of man alone, but the physical also. This will be observed in the results of the curse upon the whole man, for his sin was the violation of both the moral and natural law of God. In yielding to the demands of the physical nature to satisfy the appetite, he violated his relationship to the moral law of God, and was banished from Eden. When Christ came, He came to redeem all that was lost by Adamic sin.

BODY OF SERMON:

1. "Ministry of Healing," p. 280.

"That which corrupts the body tends to corrupt the soul. It unfits the user for communion with God, unfits him for high and holy service."

2. 1 Corinthians 10:31.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

3. 1 Corinthians 3:17.

"If any man defile the temple of God, him shall God destroy."

4. Romans 12:1, 2.

"Present your *bodies* a living sacrifice . . . unto God."

ILLUSTRATION: Leviticus 1:3.

"If his offering be a burnt sacrifice of the herd, let him offer a male *without blemish*."

Note the repetition of this thought in Leviticus 1:10; 3:1; 4:3, in illustrating the only kind of sacrificial offering acceptable to God. In Leviticus 7:6, in giving instruction regarding the sacrifice, the Lord says, "It is most holy." The personal application is made in these words, "Ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be Mine." As the animal sacrifice was separated from the herd to be made holy unto the Lord, so God separates His people from other people, that they may be holy unto Him. (See Deut. 7:6; 1 Peter 2:9. Rom. 12:1, 2.)

CONCLUSION:

1. 1 Corinthians 6:19, 20.

"What? know ye not that your body is the temple of the Holy Ghost? . . . Therefore glorify God in your body, and in your spirit, which are God's."

2. 1 Thessalonians 5:23.

"The very God of peace sanctify you wholly; and I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ."

3. "Ministry of Healing," page 283.

"Had Israel obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity."

4. "Ministry of Healing," page 285.

"In Joseph and Daniel, in Moses and Elisha, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results."

5. Romans 15:4.

"Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."



Demonstration Health Talk

By BYRDENE SCOGGIN, R.N., *School of Nursing, Loma Linda Sanitarium*

SUBJECT: "Care of Communicable Diseases in the Home."

AIMS: To care for the patient in such a way that complete recovery from illness is made in the shortest time possible. To protect other persons from contracting disease.

DEMONSTRATIONS: Use of protective cover-all apron. Care of soiled linen and dishes used by patient.

EQUIPMENT: Cover-all apron, newspapers, wash boiler, yellow soap powder or other disinfectant recommended by the physician, hand basin and brush, thermometer in disinfectant

solution, small-necked bottle with cotton in bottom to protect thermometer, two washbasins, paper bag.

INTRODUCTION: As soon as a member of the family becomes ill, it is important that the family physician be called. First signs, so important in arriving at an early diagnosis and preventing serious illness or troublesome handicap, are often not noticed or heeded as of consequence by any one but a physician. If the disease is one that can be easily transmitted, the physician's advice is needed in protecting other persons as well as in caring for the patient.

BODY OF TALK:

- A. Understanding of how disease can be transferred is necessary.
 1. Protection of others rests essentially upon prevention of transfer of germ causing the disease.
 2. Disease is often easily transferred and not always apparent.
 3. Most germs are expelled from the body in discharges from nose, throat, bladder, or bowels.
 4. Saliva is the outstanding offender in the spread of communicable diseases, and the mouth is the chief portal of entry for all germs.
- B. Simple precautions important.
 1. Washing hands thoroughly after caring for patient.
 2. Keeping hands away from face when caring for patient.
 3. Instruction of patient regarding turning face when coughing or sneezing.
- C. Arrangement of room for patient ill with communicable disease different from that for patients suffering from other illnesses.
 1. Only persons caring for patient should enter the room.
 2. Room should be occupied by patient alone.
 3. Room should be one that can be easily ventilated both day and night; it should be a bright room with windows completely screened.
 4. An adjacent bathroom is desirable, and if possible it should be used exclusively for the patient.
 5. Only necessary furniture should find a place in the sickroom.
 - a. The bed (if possible, three-quarter size), raised to suitable height by blocks, should be near a window.
 - b. The dresser, or a small table, should stand near the head of the bed.
 - (1) Water pitcher and dinner tray can be placed on the small table.
 - (2) A thermometer in disinfectant solution should be on table, as well as two washbasins and other utensils used for the patient.
 - c. If there is no running water in the

room, another small table is needed on which to place a basin of water, soap, and hand brush.

6. All unnecessary and expensive furnishings, such as rugs, draperies, and hanging pictures that cannot be properly cleansed, should be removed from the sickroom.
- D. Wearing a separate garment in caring for a patient with a communicable disease is a protective measure.
 1. A cover-all apron should be worn by the attendant. This apron, opened down the front, can easily be put on and taken off when entering and leaving the sickroom.
 2. When not in use, the apron should be placed on a clothes hanger, and hung on a hook near the door in easy access for the attendant when she enters the room. (No one should handle the apron except the attendant who wears it.)
 3. When put on and taken off, only the outside of the apron should be touched, so that the inside which contacts the attend-

**CURRENT
DIETETIC
NOTATIONS**

"Of much broader and deeper significance in the relation of food to health is the problem as to how perfectly the food, even if freely chosen, meets all the best nutritional interests of the body; and whether this is accom-

plished with such conservation of the food supply as best to serve the community and the people as a whole. . . . This knowledge is of fundamental importance and has marked a great advance in our understanding of the right use of foods. We now see that adequacy alone is not sufficient aim. It is true that we should seek to make all dietaries adequate; but having found or attained the adequate, we no longer rest content with that as if there were nothing more to be learned or accomplished. Not merely adequate, but rather optimal, nutrition is now the aim.

"It is, of course, a truism that every part of the body should serve the other parts as a whole. Whenever training is needed to ensure this, such training (whether given by adults to children or whether it be self-training at whatever age) is an important part of one's education. Now that scientific research has shown how great is the influence of food upon nutritional well-being (internal environment), and resulting health and happiness, efficiency and usefulness, it is clear that the intelligent education of the palate to welcome and relish the best kinds and relative amounts of foods as judged by their nutritional characteristics, is much more important than any previous generation can have understood. Only those who have studied the newer findings of nutritional research can fully realize this—and many otherwise intelligent people still allow their food intakes to be guided by the whims of an uneducated palate instead of by the scientific knowledge which is now well established and readily available.

"To start with the unspoiled young child and educate his palate as he learns the use of his other senses is the best and most profitable way, but even the reeducation of an adult palate to a more intelligent food habit may be well worth while. And if it is undertaken wholeheartedly, it is not unduly difficult."—*Chemistry of Food and Nutrition*, by H. C. Sherman, pp. 528, 529, Macmillan, 1937.

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ant's dress is kept untouched and clean. (Demonstration.)

4. The attendant should scrub her hands thoroughly with soap and water both before removing the apron and after hanging it up.
5. The apron should be changed frequently, so as to keep it clean and safe for use.
- E. Thorough cleanliness is necessary. The physician who gives instructions to carry out in the care of the patient will also leave orders as to solutions to be used in cleaning. For much of the cleaning, a strong soap solution will be all that is necessary.
 1. Soiled linen should immediately be put into a wash boiler filled with cold, soapy water. After several articles have accumulated, the linen is boiled in the same water for twenty minutes, after which it can be safely placed in the family wash. (Demonstration.)
 2. Used dishes and silverware are put in a pan of cold, soapy water, covered completely with water, and boiled for fifteen minutes before being put with the family dishes for thorough washing.
 - a. All unused food is scraped from the dishes into a large newspaper. (Demonstration.)
 - b. Fluids are poured into the toilet bowl, or, if disinfection is necessary, they are put into a large covered pail containing a disinfectant.
 3. Soft, clean cloths, or kleenex, are used for discharges from the nose and throat, in place of regular handkerchiefs, and are burned without further handling. (These are placed by patient in paper bag pinned to side of bed. Demonstration.)
 4. When physician wishes examination made of discharges—for instance of sputum—sputum cups of heavy glazed cardboard should be used. These may be obtained by application to the local or State board of health.
 5. When disinfection is ordered by the physician, discharges from the bladder and bowels are disinfected by lime solution, unless otherwise ordered. Lime is left in contact with the waste for two hours, after which it can be emptied into the toilet with safety.

CONCLUSION: The fear and worry often experienced by the physician's diagnosis of communicability need not be felt if some of these facts and simple methods of precaution are understood and conscientiously followed.

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Nutrition and Physical Fitness

IN discussing the medical needs of the public at large, Lord Horder, eminent British physician, stressed the importance of health education and the role of the physician in supplying such information. We quote interesting and pertinent statements from him:

"Inevitably the doctor's work of the future will be more and more *educational* and less and less curative. More and more he will deal with physiology and psychology, and less and less with pathology. He will spend his time keeping the fit fit rather than trying to make the unfit fit."

"The ingredients of optimum fitness are really very simple. Enough of the right food; shelter, which includes clothes and warmth; a job of work; access to fresh air and such sun as our climate yields; leisure for play of body and mind—these are the essentials."—*British Medical Journal*, Vol. II, pp. 858, 859, 1937.

It is now generally recognized that the chief factor in physical fitness is *adequate nutrition*; therefore this fact should serve as a point for emphasis in our health education. Instruction relating to diet and foods should be very practical, of a "homely" nature, and should explain how to select proper food, what to do with it, and how to prepare food for the table in order to preserve all its nutritive virtues to the best advantage.

An adequate diet pivots upon an adequate and suitable protein supply, amounting to 45 to 70 grams a day for adults. There is still need for pointing out the fact that green vegetables and fruits are not luxuries but necessities. The average mixed diet in many Seventh-day Adventist homes is lacking in protein, inadequate in such "protective foods" as green vegetables, fruits, and milk, and is unbalanced by a preponderance of starches and sugars.

That adequate nourishment is fundamental and essential in keeping fit must be kept prominently in the foreground by every educator. Fitness can never be obtained by all other measures put together if adequate nourishment is neglected.

Proteins differ considerably in their value to the body. Some are incomplete; that is, they do not contain all the units (amino acids) essential to complete nutrition. Proteins derived from nuts, soybeans, peanuts, eggs, and milk are of outstanding value, as are also the proteins found in the green leafy vegetables, although from this latter source only relatively small amounts are obtained. The individual relying too largely upon cereals and beans for his source of protein will not be adequately supplied with all the essential elements.

Current advertising often to the contrary notwithstanding, fruits and green vegetables continue to be the most suitable source of vitamins and mineral salts, including those of alkaline reaction. In certain deficiencies, however, vitamins and mineral salts may be required in concentrated form as prescribed by the attending physician.

As one reads the current scientific literature relative to principles of nutrition and the most satisfactory dietary, he cannot but be impressed anew by the accuracy and profound wisdom displayed in the counsels on diet given this people in the Spirit of prophecy.

H. M. W.



The Chaplain's High Calling

By ALONZO J. WEARNER, *Chaplain, St. Helena Sanitarium*

NEVER for a moment, in our plans or in our labors, should we lose sight of the grand purpose for which our large investment in medical institutions is made. The volume of business and the many details of an efficient professional service tend to obscure spiritual interests. The long, busy hours necessary to maintain a continuous night-and-day service may easily lead to the neglect of personal piety. The traits of Martha are commendable only when the devotions of Mary are not neglected. The chaplain therefore plays an important role in helping maintain the proper spiritual tone in a medical institution.

"Let the workers in the sanitarium remember that the object of the establishment of these institutions is not alone the relief of suffering and the healing of disease, but also the salvation of souls. . . . The work of the true medical missionary is largely a spiritual work."—*Counsels on Health*, p. 540.

"The spiritual work in our sanitariums is not to be under the control of physicians. This work requires thought and tact, and a broad knowledge of the Bible. Ministers possessing these qualifications should be connected with our sanitariums."—*Id.*, p. 293.

One is led to exclaim, "Who is sufficient for these things?" What a weight of responsibility for the welfare of blood-bought souls is here! The chaplain has more to do than say daily public prayers and occasionally call upon the sick. He must find food for his own soul in the living bread, and commune with the Source of all power. This requires much time and quiet study. He comes in contact with men of high and low estate, of varied religious beliefs and of no religion at all, rich and poor. He must meet their natural prejudices and if possible overcome them. The nervous, and those afflicted with various ailments, pour out their troubles and complaints upon his soul. He must patiently listen, console, and explain. The dying and the bereaved cling to him for comfort and prayer. Along with the physician, he must willingly respond to any call night or day, when his services may be needed.

The chaplain must be on hand in the dining room to say grace at all meals and to help maintain a pleasant table conversation. Each morning he conducts a devotional service for the sanitarium guests, and several evenings a week gives a lecture or sermonette for their benefit. He must be willing to deliver his prepared discourse to many, or to a pitiable few scattered about in parlor seats. He must accustom himself to microphone technique, and keep in mind the personnel of the listeners-in. He must take time for just being sociable. Whenever possible, he must accept invitations to speak at luncheon clubs, near or far away.

The spiritual interests of an institution lie largely, however, with the large family of employees. Among these, an atmosphere of sincere religion in life and labor must be fostered. The chaplain must seek the willing and happy cooperation of each member, however employed. Very close indeed must be the co-operative relationship of medical superintendent, general manager, and chaplain. The superintendent of nurses holds a key position in the work of preserving correct ideals and Christian standards among the nurses. The medical staff, by remembering their high calling as medical evangelists, may do much for the souls of both patients and employees. The chaplain need never feel alone. His work covers all departments. He must be actively supported by all, or his task is impossible.

The nurses' training school requires his services in the teaching of Bible classes equivalent to that of the college grades, and this is of first importance. Here his study and experience is passed on to others who multiply it for the cause of God at home and abroad.

In addition to the institution, with its guests

and its family of helpers, the chaplain sometimes has the care of the institutional church as well, and all the duties that devolve upon a pastor are his. The weekly sermon, his Sabbath school class, the promotion of campaigns, the church school, and other duties must not be overlooked.

The heavy investment in our sanitariums, the large numbers of non-Adventists who pass through our halls, the many people who find employment in these institutions, warrant the best efforts of any chaplain to maintain a strong spiritual and evangelistic ministry. Let us make this possible by the closest cooperation of all workers within and without our institutions, and by most earnestly seeking the directorship of the Holy Spirit.



Medical Missionary Results

By MRS. H. N. BRESEE, R.N.,
Falls City, Nebraska

BEFORE launching our effort at Falls City, we covered the city in Harvest Ingathering, telling the people of the evangelistic effort and the health classes to be held there soon. The businessmen were much interested, and not only gave to the Ingathering fund but were willing to furnish necessary materials for the health and nursing classes. A room was prepared in the tabernacle, equipped with a hospital bed, a blackboard, suitable linen, slogans, and Bible texts on health.

At the opening of the meeting, about fifty women began studying in the health class. Part of the classwork was given in the hours previous to the evening meeting, and after the class, the women would file into the main auditorium for the meeting. On evenings when health classes did not meet, a health talk was given during the song service. This was done mainly to interest these same women, in order to bring them out, so that they would not miss any of the series of meetings. An effort was made by the instructor to touch the life of each student in some individual way,—by a diet list, by help on a personal problem, or by needed help in the home. At the close of the fall effort, quite a number of these women who were found in the baptismal class, took their stand for the truth.

Early last spring, we again opened our series of meetings. Previous to this, our health magazine was placed in as many homes as possible. An announcement of the spring nurses' class soon to open was placed inside each cover. My husband and I visited the homes of the sick, praying with them and doing what we could for them. Recently we held our final baptism, and gleaned thirty-five precious souls. A new church is soon to be built, and we believe that many more will yet ally themselves with the remnant people. We praise God for the "entering wedge."

Association Notes



WE desire to call attention to the value of enrolling in the Ministerial Reading Course for 1939. The books selected are of unusual interest and have been chosen with great care. The book "Counsels on Diet and Foods" is one of the four books. The parallel comments from scientific sources appearing each month in *THE MINISTRY* will be of added interest as this book is studied.

WE also call the attention of all M.M.A. members to the need of renewing their subscriptions to *THE MINISTRY* for 1939.

WE trust the president of each alumni chapter will give his support to the M.M.A. and call attention to enrollment, for we still find some C.M.E. graduates who are not yet very familiar with this organization.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

False Messianism

EDITOR, THE MINISTRY:

I wish that some one with more time than I have would get an inspiration to expand the following outline. It seems to me that a very important article, or even a booklet, might be developed around these topics.

1. The Real Hope of Israel. The prophecies of Daniel and the other prophets were often much misunderstood. The two aspects of the kingdom became confused. See Philip Mauro's book, "The Hope of Israel: What Is It?" The critics now teach, as the Jews have taught for many centuries, that the "Messiah" is the people of Israel themselves, not the name of an individual.

2. This perversion, or some similar one, inspired the zealots in their grossest forms of fanaticism just preceding the fall of Jerusalem. Josephus tells us that these fanatics were the cause of the worst horrors of the siege. Since the destruction of Jerusalem is a type of the end of the world, we may expect similar fanaticism again to arise and to cause some of the gravest problems of the last days.

3. Two generations after the fall of Jerusalem, a similar fanaticism led to the revolt of Barcochebas, or Bar-Cocheba, 132-135 A.D., which had to be put down under the emperor Hardian. After this, Jerusalem was even more completely demolished, the place was sown with salt, and all Jews were forbidden to come within a certain number of miles of the site under pain of instant death.

4. Augustine's "City of God" was a twisting or perversion of the Christian hope of the kingdom. He invented (or popularized) the theory that the church as it now exists represents or embodies the promised Messianic kingdom. The Catholic Church is largely based on this idea. The advent source research has clearly developed this fact.

5. Almost countless times since then, men have arisen impelled with the fanatical notion that they were commissioned to establish the kingdom here and now. Luther had to meet some of these fanatics. The Fifth Monarchy men of the time of Oliver Cromwell were some of the most troublesome people with whom he had to deal. Many of the Puritans (both those who came to this country and

those who stayed at home) were fired with the same notion, and they were invariably intolerant and fanatical.

6. The reformed Presbyterians (successors of the Covenanters) are now teaching the same idea, that the church must here and now establish the visible kingdom of God on earth. They say that all the governments of earth must be brought under the rule of the church.

7. The Federal Council of Churches of Christ in America, and foreign church bodies associated together into the Universal Christian Council, headquarters at Geneva (alongside the League of Nations), have a similar aim. They are working to make all the governments of earth conform to their idea of what the kingdom of God should be like. And their officials hope to have a part in bringing this about. Nothing but persecution of conscientious minorities can be looked for as the result of their success.

8. Communism is the materialistic expression of the same twisted view of the Messianic kingdom. Karl Marx, a Jew, transferred his Messianic hopes to the proletariat of all nations, making the proletariat the equivalent of the Messiah, which the Jews have long taught means the race of Israel, not an individual. Thus Marx taught that the laboring classes are destined to bring in the Utopia, or a permanent condition of social perfection. And communism hopes to force this social utopia upon all the world.

9. All such false Messianic hopes are the sheerest fanaticism. They have always resulted in wild individual and mass conduct, with hardship to many, and with cruel persecution or death for all who seemed to stand in the paths of such fanatical aims. In the closing hours of time, the world is destined to see these fanatical ideas displayed on a world-wide scale.

GEORGE MCCREADY PRICE.

[Professor of Geology, Walla Walla College.]

Young People's Night

EDITOR, THE MINISTRY:

Two years ago I held an evangelistic effort in one of our cities. There were certain conditions which made it impossible for the usual local Missionary Volunteer Society meeting to be held on Friday evenings, and so my assist-

ant suggested that we set aside that evening specially for the youth who attended our evangelistic meetings.

Friday evening was thenceforth advertised as "Young People's Night" in the newspapers as well as on handbills and through our public-address system on the streets. We took turns speaking on those nights, using our regular doctrinal topics, and reserving the center section of the tent for youth. On some nights we brought in outside talent to help. On one occasion the young people from one of our near-by churches gave a temperance program that was well prepared and effectively presented. On two other occasions we had our colored singers from the city give a brief program before the sermon, and the young people's secretary of the conference gave a stirring lecture at another time. Several social gatherings were planned, with my associate in charge, to which all these young people were invited. These gatherings, which were held on Saturday nights, have proved helpful.

More than half of our baptisms that year were from among young people just finishing high school. It was a joy to see those young people go forward in baptism, despite vigorous opposition from parents, friends, and church workers. Our Sioux City church had its first successful singing band that year, these young people taking part both in singing and soliciting. Today some of these youth are in our colleges preparing to be nurses, stenographers, and teachers. Since that initial effort, we always set aside Friday night as young people's night, and with continued success.

W. R. ARCHBOLD.

[District Leader, Iowa Conference.]

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Modernism's Devitalized Bible

MODERNISM'S deadly permeations into the popular churches necessitate an understanding of its underlying spirit and fatal principles. Its frankly non-Christian position on the Christian verities as currently enunciated by leading spokesmen is therefore of concern to us, for contacts with those under its influence are unescapable. A recent declaration of importance appears in the *Christian Century* (March 30, 1938). Modernism's blasphemous denial of the inspiration, and therefore of the inspired authority, of the Bible, is again displayed in language that cannot be explained away.

"What we call Modernism is a necessary stage for Christian thought to pass through on its way to a positive affirmation of the truth of Christianity. Modernism has been pretty largely an experience

of disillusionment with respect to the untenable claims of conservative orthodoxy. . . . It will be a long time before the work of Modernism is done. The rank and file of both our laity and our ministry are still in the period of conflict between conservatism and Modernism. Those who have long since passed through this conflict, and have gone on to other issues, will do well to keep this fact in mind."

The editor then answers categorically the question of a reader concerning "inspiration," in this remarkable, open statement of repudiation, and its "man of straw—verbal dictation":

"The concept of 'inspiration' does not figure at all in my reading of the Bible. It does not occur to me that its words were dictated or authorized or guaranteed in any way essentially different from the manner in which any other ancient writing on a highly important subject was set down. The writers of the Bible, both of the Old and New Testaments, were men like ourselves—like Stanley Jones and Kagawa, if you wish. I cannot imagine what added authority the Bible would have if it were conceived as having been dictated by God to a stenographer. Its values would be no more precious. Its meaning would be no more clear. Its truth would be no more authoritative. Indeed, I fear it would subtract from its authority if God had so dictated it, for I would be at a loss to account for the obvious errors in it. That there are errors and inconsistencies and ungodly sentiments in the Bible, cannot be reasonably denied. These I am able to account for without strain when I take the Bible as I take any other book, remembering that it was written by actual men who lived at particular times and in particular circumstances, and who had certain empirical promptings and purposes in mind when they wrote."

Comment is scarcely needed. Gone is the uniqueness, the authority, the reliability, the inspiration, so far as the Modernist is concerned. That is why it is so hard to reach those who have become entangled in the toils of Modernism. There is nothing they recognize as authoritative and trustworthy, except as it conforms to their own distorted judgment concerning truth and right. Individual perception is therefore the final judge and arbiter. *Inspiration* of the Bible is not the question with the Modernist—that is denied. The truthfulness of the portrayal is his measure of evaluation. That is the issue, and each must judge for himself. Quoting further:

"The question which I wish answered when I read the Bible is not, Is this inspired? but, Is this a true account of the events and insights with which it deals? No 'inspiration' can make it true if it is not true, nor can it add to its truth if it is true. All this, however, is negative. But I have no space adequately to set forth the positive pre-eminence of the Bible. What I have said does not divorce God from the Bible—indeed it brings Him more intimately into it. This is because it is a faithful record of a body of human experience in which God progressively revealed Himself. This history culminated in the appearance of Jesus of Nazareth and in the creation of the Christian community. The Bible is the human story and interpretation of these transcendently important events. Its preciousness does not lie in its having been written in a unique or miraculous manner, but in the incomparable importance of the matter with which it deals."

Such is the position of candid Modernism. There is no longer any kinship to the historic

Protestant platform of "the Bible only" as the supreme rule and divine authority for Protestantism. No wonder Roman Catholics taunt Protestants with bringing about the woes of today—the breakdown of morals, the repudiation of authority, and the drift into the nameless perversions and iniquities of the times. Modernism is a pilotless, compassless, chartless bark on a stormy sea, hoping somehow through human intuition to reach the port. God pity such!

Modernism's New Program

AGAIN we call attention to strange recent *actions and enunciations of Modernism*. Disillusioned by the futility of its former fallacious positions, it is now shifting emphasis from the social gospel to affirmation of the historical aspect. It has the seeming earmarks of a revival, but it is nevertheless a subtle, spurious one. Note first what the *Christian Century* (February 9, 1938) affirms in its leading editorial:

"There is now running through the churches of Western Christendom a contagion of affirmation much like that which characterized the primitive church itself. Many Christian leaders testify that a veil seems to have been withdrawn from their eyes, and that they are now seeing the truth of the Christian gospel as if it were a new revelation, in much the same way as the early Christians must have seen it. There is an awakening to the fact that the church's thought has been led into a wilderness of alien ideologies. But the church is now in the way of discovering that its own historic ideology is not something to be ashamed of, or to be adjusted to the ideology of secular culture, or to be held true only if it is diluted with liberal interpretations, or to be shelved as suitable enough for a prescientific age but not suitable for our sophisticated time. On the contrary, the opinion is gathering force that the church must inscribe on its banner the bold affirmation: Christianity is true!"

These auspicious-sounding expressions about the removal of the "veil," and the "wilderness of alien ideologies" are followed by a frank declaration of a new evangelism:

"If this is so, if there is abroad a new and joyous conviction that Christianity is really true, and if this conviction is grounded in something more than a momentary emotion—that is, if it can give a reason for itself—we may expect a new evangelism to emerge, a fresh presentation of Christianity to the world. But this evangelism must begin within the church itself, for if the world stands in desperate need of faith, no less does the church stand in need of it. There has never been a time when Christian faith was at so low an ebb, when its basic convictions have been so shaken, when its mind has been so cluttered with diverting irrelevancies, and when its local congregations have resorted to so many devices and tricks as substitutes for the essential functions of religion. It will be an enormous undertaking, this, of calling the whole church from its wanderings in the wilderness of secular ideologies back to its historic and essential character.

Speaking of the bewilderment and futility of present popular theological training, the unpreparedness of the product of these modernist centers, and the need of evangelism there, the editorial continues:

"Principal J. S. Whale, of Cheshunt College, Cambridge, remarked in conversation that our theological seminaries are graduating men into the Christian ministry who have not yet learned what the gospel is. Any one acquainted with the student body of almost any high-ranking theological school knows how deep is the intellectual confusion into which these young men are plunged. It is a confusion which in but few cases grows less as the day of graduation and ordination comes. It is plain that our theological seminaries need to be evangelized. They, too, have been seduced by the ideology of science and have lost the power to affirm that Christianity is true—true in the terms of its own ideology. Here, more than at any other place in our system of Christian institutions, the gospel is being eclipsed by disciplines which divert the thought of both teachers and students from the concrete historical reality of Christian faith."

One of the chief elements of diversion has been the "psychology of religion," with "religious experience" and other "psychological piffle" as its subject matter. The factual realities are declared to be thrust aside by "experience," thus:

"The reality and authority of the objects of religious experience are held to be unimportant in comparison with the experience itself. Theology is held at a discount. History is irrelevant. Metaphysics is regarded as old-fashioned. . . . Thus, in comparison with the august realities of the Christian faith, what engages the student preparing for the Christian ministry is too often psychological piffle."

Asserting that "the keynote of the new evangelism is the affirmation that Christianity is true," the disappointing intent of it all is plainly disclosed in these phrases too clear for misunderstanding:

"Some will charge the evangelist with being a reactionary or a fundamentalist, neither of which he is. Others will say that he is reviving the old conflict between religion and science which has been so comfortably resolved by the slow capitulation of Christian faith to the categories of science.

"The great field for the new evangelism is thus Protestantism itself. In sacrificing history, in subordinating the church to the Bible, the creeds, and an inner experience, Protestant ideology must be held responsible for the reign of subjectivism in Western Christianity. The new evangelism must bring it back to objectivity; that is, to history; that is, to the Christian church; that is, to the revelation which God made of Himself in the little community which gathered about the person of Jesus long ago and which became in history the carrier of His saving grace for all men in all the ages. . . . Protestantism, especially in America, has neglected this primary Christian function. This neglect was logical enough in the light of its doctrine of salvation by faith alone."

Such are the strange but disappointing movements of a religious liberalism that has cast aspersions on the inspired Bible and the *Christian verities*, and that seeks, through human reason and effort, to find its way back to God.

Catholicism and the Bible

IN certain ways Protestantism has departed farther and more hopelessly from the faith than has Roman Catholicism. This we should never forget. The theory of evolution, for instance, which has made such devastating in-

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Running on the Rim

(A little homily on "flat" sermons)

By J. L. BROWN, *Departmental Secretary,
South American Division*

OUR Urcos mission station is in a productive section of Peru, not many miles from the city of Cuzco. The road that leads up and down through the valley is in fairly good condition, considering the surroundings and the country. It was my privilege recently to visit this mission in company with the director, who offered to take two of us fellow workers to Cuzco in his little "missionary car." We had covered a little over half the distance when one of the tires blew out. The inner tube was completely ruined before we could stop. We had no fifth wheel, nor even a spare tube.

All that could be done was to travel the last few miles on the rim, over the gravelly, rocky road. Yes, we were running on the rim. We two passengers left the driver and his car and sought a more comfortable means of transportation.

Not infrequently a missionary preacher has a "blowout" in his sermon when he is only about half through his discourse. He tries to speed on in "high," but the back-seat passenger-listeners soon discover that he is running on a "flat." Finally he realizes that he is losing speed, and is troubled. He stops a moment, wipes the perspiration from his forehead, and begins to ponder. He has a flat! He reaches for his kit (notes), but finds that he has no repairs, and no extra inner tube. All his wind was spent in the blowout. The only thing left for him to do now is to run on to the end of his sermon "on the rim."

The grinding of the rim on the gravel grates on people's nerves. They wish the preacher would stop, so they might get out and find some other way of transportation to the Holy City.

This little running-on-the-rim incident calls to my mind an experience which took place in my own career about twenty years ago. Perhaps other young ministers have also gone through the same agony. I was to preach a sermon in a crowded theater in the city of Santiago, Chile, during an annual gathering of our people. This was my first sermon in Santiago. I had good "passengers," such as Elder O. Montgomery, the division president; Elder J. W. Westphal, the Austral Union president; and a theater full of believers and unbelievers. The brethren were anxious to hear the new "missionary preacher" deliver the message.

roads upon Protestant theology and education, has found practically no foothold in Catholic literature or teaching, or in its educational institutions. Higher criticism, with its repudiation of the inspired authority of the Bible, has left liberal Protestantism without a chart and compass, but has made virtually no inroads upon Roman Catholicism. Discussing "The Church and the Bible," *Our Sunday Visitor* (April 3, 1938), makes this telling point that cannot be gainsaid:

"The Catholic Church holds the Old and New Testament, gathered together in what is known as the canonical books of the Bible, not only to be authentic but inspired. She has always defended this teaching, and although Protestants, who long defended the theory that 'the Bible and the Bible only' is a source of faith, have practically abandoned it, the Catholic Church still stands by the Bible in its entirety."

This we do well to remember and to capitalize. And it may safely be said that for this reason it is often far easier to reach Roman Catholics with our message than Modernist Protestants who have lost respect for the Word. Claiming to be the preserver of the Scriptures through the Dark Ages, Rome makes this uncomfortable charge as to present-day attitudes:

"The Catholic Church, often accused of minimizing the importance of the Bible, is actually the Bible's chief defender, if not its only defender in these days."

But the characteristic error that always accompanies Catholic allegiance to the Bible—placing the teaching and tradition of the church above the Bible—is its claim to be the only true and lawful interpreter of the Bible. And here is where we must capitalize upon the former reverence and belief as we show the fallacy and futility of the tradition channel:

"Evidently Almighty God never intended that people should build up their religion by the private reading and interpretation of the Bible. One can defend this theory and at the same time have the greatest reverence for every word contained in the Holy Scriptures."

This *Sunday Visitor* discussion was engendered by a recent statement of the Anglican Dean of Exeter Cathedral, in England, who is quoted as saying in a speech given in New York:

"The Bible is a difficult book. To read it and really understand it requires not only intelligence, but time—more time than most of us have."

"But the point we wish to make is that if most people are not sufficiently intelligent to get their religion from the Bible, then Almighty God would never have compelled them to acquire and build up their faith in that way. God holds no one to the impossible. That God would not do it is clear from the Bible itself, which declares: 'Faith comes by hearing.'"



CLEAR language usually comes from clear thinking.

I got started in fine shape, but the road seemed rougher than at other times. When I was about halfway through my discourse, I realized that my audience was listening to a "flat" sermon. I had experienced a "blowout." My wind had failed me. I nervously reached for "repairs," but there were none. The rest of my sermon was spent "running on the rim," and my "passengers," of course, wished that I would stop.

Finally I arrived at the end of my sermon. I was covered with perspiration, and sadly disappointed in myself. I was defeated. It was then that Elder Montgomery stepped up to me and said: "Young man, that is the best thing that ever happened to you. I have gone through that experience more than once." Elder Westphal also felt sympathetic, but heartily agreed that it was the best thing that could have happened to me.

This experience set me to thinking. I could not afford to stand still or give up. I must find my trouble and be prepared for the next trip. I thought of a young missionary who had gone through just such an experience in the church in Gland, Switzerland, once while I was sitting in the audience, and I hoped that I would never have to go through the same experience again. So I determined to use my defeat as a steppingstone to higher ground.

"If there is any single factor that makes for success in living, it is the ability to draw dividends from defeat. . . . Defeats are nothing to be ashamed of. They are routine incidents in the life of every man who achieves. But defeat is a dead loss unless you face it without humiliation, analyze it, and learn why you failed to make your objective."—*William Moulton Marston*.

The disciples were defeated on one occasion when they tried and failed to cast out an evil spirit. The frustrated followers of Jesus came to Him asking for help in the analysis of their defeat. He told them frankly that this kind of spirit would not leave without fasting and prayer.

"Christ was constantly confronted with apparent failure. . . . But He would not be discouraged. . . . The life of Christ's disciples is to be like His, a series of uninterrupted victories."—*Gospel Workers*, pp. 514, 515.



Ten Don'ts for Speakers

1. Don't apologize for your speech.
2. Don't tell your audience that you are not going to make a long speech, and then proceed to make one.
3. Don't be a repeater. Say what you have to say but once.
4. Don't lead up to a point and then forget to make it.
5. Don't use long sentences, and don't omit your verb.
6. Don't use statistics unless you know they are correct.
7. Don't attempt to discuss in detail all the issues in a ten-minute speech.

8. Don't tell some other speaker's pet story. Play fair.

9. Don't encroach on the time of the other speakers.

10. Don't be childish as to your part of the program; do what your chairman wants you to do. In five minutes you may win or lose your audience.

Because these rules were written for women, nothing is stated in regard to platform manner (annoying, slouching mannerisms that lead speakers to play with a pencil, their clothes, their hair) and moronic humor. Here, too, we find practical application for the apostle's appeal: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

As the years move on, the church, in an increasing degree, will need well-trained, alert young people who can speak up for our cause, and speak clearly, logically, and emphatically. The mechanics of public speaking; that is, position, poise, voice, pitch, inflection, can be acquired by any one with patience and perseverance.—*Lutheran Sentinel*.



Attention Ministers!

By H. A. VANDEMAN, Pastor,
Flint, Michigan

TIME OF READING: 35 seconds. TIME OF APPLICATION: Somewhat longer, but time well spent. To be read daily until each item becomes a part of the life.

Clean teeth, clean fingernails, clean underwear, clean linen, sweet breath, combed hair, frequent soap baths, shined shoes, erect posture, conservative, neat-fitting clothes, properly pressed and brushed—these all give added force to well-mannered speech and tactful conversation.

Reader will prayerfully study the above outline and conscientiously apply every detail according to the principle expressed in Luke 5:31, 32. In some cases the dose should be doubled.

RESULTS: More entries into better homes and more souls saved in the kingdom.



Recent Improvements Commended

ENLARGEMENT APPRECIATED.—"We are greatly pleased with the enlarged MINISTRY and the material which it contains. It is a fine piece of work, and the field appreciates it."—*Varner Johns, Bible teacher, College of Medical Evangelists, Loma Linda, California*.

COMPLETELY "DEVoured."—"I have been an enthusiastic reader of THE MINISTRY ever since it was started as a publication. The last few issues have been masterpieces of literature as well as deep mines of valuable information. In no publication have I ever found so much in so brief compass. Every word is eagerly devoured."—*R. E. Crawford, home missionary secretary, Georgia-Cumberland Conference*.

NOTES AND NOTICES

Information and Sundry Items

IMPROVEMENT COMMENDED.—“Congratulations on the new format and contents of *THE MINISTRY!* It is even more readable and comprehensive. It has improved through the presentation of our great foreign mission problems, and a direct forward step has been made in the inclusion of the medical missionary features.”—*R. B. Thurber, editor of Oriental Watchman, Poona, India.*

HOME NEWS APPRECIATED.—“Out here in the mission field *THE MINISTRY* is greatly appreciated for the news it brings of the methods and progress of evangelistic work in the homelands.”—*E. A. Boehm, missionary, Papuan Mission.*

EFFICIENCY INCENTIVE.—“I would like to say how much I appreciate the monthly visits of *THE MINISTRY*. To me it has proved a real incentive for more efficient service.”—*H. G. Bryant, evangelist, West Australian Conference.*

STANDARDS APPRECIATED.—“I do appreciate the high standards and the deep spiritual tone which are ever upheld in *THE MINISTRY*.”—*Alfred Kranz, Bible teacher, Australasian Missionary College.*

MEETING NEED.—“May I add a word of appreciation for the help received from the monthly visits of *THE MINISTRY*. It is meeting a real need in our ministerial ranks, and I trust it will long continue to uphold the standard.”—*J. A. McMillan, pastor, North England Conference.*

“*THE MINISTRY* is most interesting and challenging, and is a far stride from what was available twenty-five years ago.”—*O. S. Beltz, Northwestern School of Music.*

INSPIRATIONAL AID.—“I am proud to be associated with a ministry pledged to the upholding of such high ideals as are expressed in *THE MINISTRY*. Every issue is an inspiration to read.”—*R. Reye, superintendent, Samoan Mission.*

MAINTAINS CONTACT.—“*THE MINISTRY* is a welcome visitor in my home. I have found it to be of great value to me and to others for whom I translate some of its contents. I appreciate it not only because of its helpful and most timely articles, which we can apply to our ministry here as well as in America, but also because it keeps us in touch with the whole movement. I wish more of our European brethren who do not read English could have the benefit of reading *THE MINISTRY*.”—*E. J. Oestreich, Sprattan, Germany.*

STANDARDS MAINTAINED.—“We all appreciate the stand of *THE MINISTRY* on such things as sensationalism, half-truths, misquoting, misconstruing, partly quoting our enemies, and similar things. Each issue contains a wealth of material for both young and old gospel workers.”—*Albert N. Shafer, Bible teacher, West Indian Training College, Jamaica.*

UNIFYING BOND.—“May the Lord bless you in your worthy effort to keep the ministers of our denomination informed and to hold them together in our brotherhood through the many helpful articles and reports in *THE MINISTRY*.”—*E. Toral Seat, field evangelist, College of Medical Evangelists.*

HELPS OVERSEAS.—“Many thanks for *THE MINISTRY*, which I read each month with great interest. The paper is a great help to our overseas ministers in their work.”—*S. Christoffers, Hamburg, Germany.*

(Continued from page 2)

is bound by the mutual ties of the brotherhood of the ministry of this movement. In such union, he knowingly and voluntarily surrenders certain independent rights. He becomes an appointed representative of the entire movement, and is amenable to counsel and subject to the direction and discipline of the church. As such a representative, his utterances either properly represent, or they misrepresent, the entire body of his brethren. They definitely affect, and therefore either strengthen or weaken, the movement at large. Consequently, any indiscretions in statement or act or method, and any follies of speech, may jeopardize the welfare or even the life and liberty of the church in other sections of the world, for the world and the governments thereof rightly hold this denomination as a whole accountable for the utterances of any ministerial part of the movement. We must all, therefore, abide by these recognized principles of conduct in our public work, and respect those restraints that ensure and promote the welfare of all. Any flouting of these accepted principles is a violation of the solemn covenant of brotherhood that constitutes the operative principles of the ministry of this movement. L. E. F.

☞ *THE* North America theological student *MINISTRY* clubs are beginning to come in. The first was a club of twenty from Emmanuel Missionary College.

☞ *WHEN* a copy of *THE MINISTRY* goes astray, our workers in lands afar promptly inform us. The morning mail (October 30) is a case in point. One of our ministers in Vadsö, Norway—where the sun is not seen for two months in the winter season—and another in Belgrade, ask for duplicates of missing copies, so that their files will be complete. The eagerness with which the monthly visits of *THE MINISTRY* are awaited is encouraging to those editorially responsible for its production.

☞ *THE* president of the East Nordic Union, while supplying his English-reading workers with *THE MINISTRY*, provides a reading outline of some of the most important contributions for those who do not read English with facility. It is a uniquely helpful plan, worthy of emulation. In certain other divisions or language areas, leading articles and items are translated in whole or in part and supplied to the non-English reading workers of the field. Thus the influence of this journal extends far beyond its English-reading constituency.

WE URGE—

All *MINISTRY* readers to scan carefully the advertising appearing herein, and when patronizing these advertisers, or writing to any firm concerning any product, to mention seeing it in *THE MINISTRY*.

☞ THE unique character and scope of THE MINISTRY service to the advent worker body is revealed by the fact that the 1938 index of articles (incorporated in the December issue) lists 184 different contributors, embracing the most experienced and successful laborers in the advent movement, many of whom reside overseas. This same policy of diversified contributions will be pursued, in intensified form, in 1939.

☞ QUESTION: Can back numbers of THE MINISTRY be secured from the house of publication clear back to the first number?

ANSWER: Yes, with the exception of a few of the earliest numbers. They are available by ordering from the Review and Herald, Takoma Park, Washington, D.C., U.S.A., at ten cents a copy previous to 1938, and at fifteen cents a copy beginning with the January, 1938, issue.

☞ OVERSEAS division participation in the annual Ministerial Reading Course is indeed heartening. In addition to the French and German courses which would naturally be stressed in the Southern European Division, a total of 91 sets of the 1938 English course had been distributed up to October 7, 1938. And already in the first few weeks of promotion for the 1939 Reading Course, 85 English sets had been ordered. This means that even before the first of the new year, 1938's grand total should be materially passed. Fine work, Southern Europe!

☞ THEOLOGICAL GRADUATES AND STUDENTS: As you begin preaching, do not seek to make up through simulated dignity and oracular words what the years alone will give you in wisdom and breadth of accumulated knowledge. Be natural. Admit there are things you do not know. The more one really knows, the more he senses the vast, unknown universe of knowledge. Recognize that you must grow. Win respect through your modesty, carefulness, kindness, courtesy, fidelity, and above all, your sheer Christianity. Then your place in the confidence and respect of the people will be established normally and soundly.

☞ THE value of a book or a magazine is greatly enhanced if it is accompanied by an index. A piece of information, an article, a report, or a book review, cannot readily be found after a few months have elapsed, without an index. From the letters that come to this office, we know that the material found in THE MINISTRY is treasured and frequently referred to. Many of our workers preserve this journal either in bound form or in a shoestring binder. Those who do not have the shoestring binder may secure one for only fifty cents through their Book and Bible Houses, or bound volumes may be ordered for \$2.00. Still another plan is to go to your

nearest school print shop or bindery and have your copies bound. Thus by following one of these plans and using the index which comes out in December, the worker has a handy reference volume each year, and a diversified fund of information at his finger tips. The articles are indexed in two ways—by department and by author.

☞ THE blasting character of Modernism and its ruinous results are revealed in one terse sentence by Professor H. R. Niebuhr in his book, "Kingdom of God in America:"

A god without wrath drew men without sin into a kingdom without judgment by the ministrations of a Christ without a cross.

☞ A MAN'S chance of winning outstanding success is proportionate to the size of his vocabulary, according to an article in *Your Life* (May, 1938). And although the author had worldly success in mind, we may safely say that a large vocabulary is also part of the successful preacher's stock in trade. The following premises are set forth by Johnson O'Connor, director of the Human Engineering Laboratory, Stevens Institute of Technology, Hoboken, New Jersey. Mr. O'Connor isolates and measures the success quotients of dozens of people every day, and he has found this one characteristic that seems to be needed in all fields.

An extensive knowledge of the exact meaning of English words accompanies outstanding success in this country more often than any other characteristic we have been able to isolate and measure. . . . Words are the instruments by means of which men and women grasp the thoughts of others, and with which they do much of their own thinking. Words are the tools of thought. . . . Our vocabulary virtually stops growing after we reach twenty-five, unless we nurture it consciously. Ordinarily, we pick up as many new words in two years at school as we do between the ages of twenty-five and fifty. . . . A vocabulary can be consciously increased. This can be done either through formal education or by reading, plus the habit of checking in the dictionary every unfamiliar word.



The Chosen Twelve

By the late MRS. L. D. AVERY-STUTTLE

O CHOSEN twelve, unknown and poor,
What mighty messengers are ye!
Your creed, Christ's blessed gospel sure—
The gospel of sweet liberty.
Ye heard His gentle voice,—ah, this,
Methinks, had been exceeding bliss.

Ye chosen men, who by His side
Three wondrous years together walked,
Together roamed o'er Judah's hills,
In love's communion fondly talked,—
Ye knew Him, ah! how blest your lot,
When scribes and elders knew Him not.

And still He speaks—He speaks to thee:
"Go, save the sin-sick, weary soul;
Go, set the sighing captive free,
And make each bruised spirit whole.
And unto you it shall be given
To sit upon My throne in heaven."

REALM OF RESEARCH
Historical and Scientific Findings

Mithraism and the Pagan Week

By R. LEO ODOM, *Editor, El Centinela,
Cristobal, Canal Zone*

SOME time ago there appeared in THE MINISTRY some articles I wrote concerning Mithraism and the introduction of the seven-day cycle into Roman usage. It was shown that Mithraism was introduced into the West in the first century B.C., and that it soon became the popular cult. The following statement throws more light on the matter:

"As the Mithras worship was such a rival of the early Christian worship, it may be added that in 1915 there was opened under the church of St. Clement at Rome, and made accessible to visitors, the foundations of a temple of Mithras built during the reign of Augustus. The sacred font was found, also a part of the altar and the remains of the ancient sacrifices which proved to be wild boars."—*Camden M. Cobern, "The New Archeological Discoveries," p. 506, 9th edition, 1929. Funk and Wagnalls.*

In the same series of articles, I traced the usage of calling the days by the names of the planetary deities, first appearing in Latin literature not long before or about the time Christ was born. Mention was made of the discovery of a fragment of a Roman calendar with the names of the days of the pagan week upon it, and that Tertullian spoke of the heathen as being responsible for putting "the day of the sun" into the "register" of the days. From the Catholic Encyclopedia we learn that the pagan week was also found in Roman calendars at times, as well as the *nundinae*, or market-day cycle of eight days:

"When the Oriental seven-day period, or week, was introduced, in the time of Augustus, the first seven letters of the alphabet were employed in the same way [i.e., as for the *nundinae*], to indicate the days of this new division of time. In fact, fragmentary calendars on marble still survive in which both a cycle of eight letters—A to H—indicating *nundinae*, and a cycle of seven letters—A to G—indicating weeks are used side by side (see "Corpus Inscriptionum Latinarum," 2d. ed., I, 220. The same peculiarity occurs in the Philocalian Calendar of 356 A.D., *ibid.*, p. 256). This device was imitated by the Christians, and in their calendars the days of the year from 1 January to 31 December were marked with a continuous recurring cycle of seven letters: A, B, C, D, E, F, G."—*The Catholic Encyclopedia, Vol. V, 109, art. "Dominical Letter."*

The pagan origin of Sunday observance and the calendar names of the days of the week is unmistakably certain. There is yet much archeological evidence on this matter which one who has the time and means for research may gather. We may truly profit by such corroboration of our message.

The Ministry, January, 1939

SOONER OR LATER

—the ultimate topic of conversation

● When sick people talk of their needs, sooner or later Seventh-day Adventist sanitariums will be mentioned, because of the methods peculiarly theirs.

● The first such institution was founded in 1866 for the purpose of providing a place where the use of natural remedies and a proper dietary would assist in the recovery of health. It is this feature that sooner or later causes people to discuss sanitariums.

● The methods of healing employed in Seventh-day Adventist sanitariums were God-given, and through the years have demonstrated their effectiveness. Coupled with these methods is the effort of the human agent who works in harmony with the will of God to direct the patient to the Great Physician, the Creator of all, who is the recognized Head of all our health institutions.

● Institutions may differ in location and facilities. Methods may be improved by practice. But one great essential that always remains the same in effectiveness is prevailing prayer by God-fearing physicians, nurses, and other helpers. Prayer, united with the God-given methods employed in the Seventh-day Adventist sanitarium, accomplishes more than physical healing. The aim of the institution is that of directing the sick and suffering to the direct Source of healing, that men may recognize that the true value of human life extends beyond the present, and may fix their attention upon the Source of healing and life.

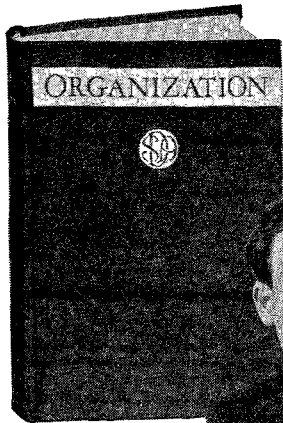
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In these days of increased knowledge, it behooves every worker to prepare for greater efficiency in his divine calling. Elder Evans speaks from experience in his advice and encouragement to ministers, and points out the things to avoid as well as the daily essentials to be incorporated into the minister's experience. All will appreciate the optimistic and spiritual tone of this new book.

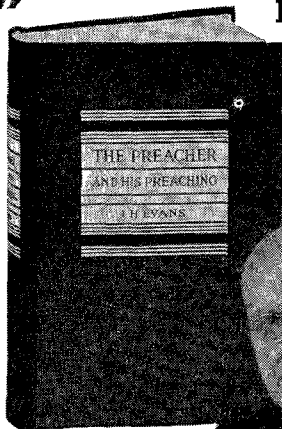
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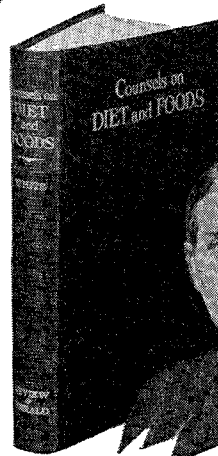
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THE RELIGIOUS PRESS

Valuable Current Excerpts

UNCONVERTED PREACHERS.—The Protestant church at large has apparently lost control of its pulpit. Almost any man of good moral character and good education can be ordained to the ministry of some church somewhere. Ordination vows do not seem to interfere with the preaching of the most liberal opinions. One reason for this state of affairs is that unconverted men are accepted as preachers. During the recent Presbyterian General Assembly, in Philadelphia, Dr. Clarence E. Macartney . . . gave these results of an analysis of the theological attitudes of five hundred representative ministers in the Baptist, Congregational, Episcopal, Evangelical, Lutheran, Methodist, and Presbyterian Churches: Thirteen per cent reject the distinguishing doctrine of Christianity, the Trinity; 48 per cent the Scriptural account of creation; 38 per cent do not believe in special revelation; 28 per cent reject prophecy; 55 per cent hold that the Bible contains myth and legend; 19 per cent do not believe in the virgin birth of Christ; 24 per cent do not believe in the atonement; 12 per cent do not believe in the bodily resurrection of Christ; 34 per cent do not believe in future punishment; 33 per cent reject the resurrection of the body, and 27 per cent do not believe that our Lord will come again.—*Christian Faith and Life (Fund.)*, October, 1938.

RUSSIA'S GODLESS.—Recent news reports from Soviet Russia indicate that instruction in atheism will be obligatory in all schools during 1939. To prepare teachers for their new duties, a pedagogical institute for instruction in atheism is to be established. Jarpslavsky, head of the Society of the Godless, has declared that atheism is in the last stage of its fight with religion. By 1967, he predicts, after half a century of communism, Russia's 230,000,000 souls will be completely godless.—*Current History*, November, 1938.

WAR'S PROSPECT.—Armistice Day, 1938, seems at first blush to confront mankind with a mocking irony. The day began twenty years ago as a celebration of peace, and has been accepted as such in each annual recurrence through these two decades. It celebrates the end of a particular war whose purpose was to end all war. But it comes to us this year at a moment in which war is the most real fact and the most real threat of which mankind is conscious. Never before did actual and potential war so fill the world's horizon. And never before were men so fearful of war, so vividly conscious of its horrors, so calm in calculating the chances of defeat, and so utterly disillusioned with respect to the gains which would come with victory.—*Christian Century (Mod.)*, Nov. 9, 1938.

MIRACULOUS ORIGIN.—The Jew is an ethnological miracle. The term Jew is a synonym for the divine title, Israel. Racially the Jews are the only people in the world who can trace their ancestry back to the first head of their family. According to the history of Abraham their origin was miraculous. The Jews have survived all their conquerors. Call the roll of those nations that once ruled over them—Egypt, Nineveh, Babylon, Persia, Greece, Rome—and note how they all in turn crumbled to ruins, but the Jew lived on. Ordinarily the Jews ought to be one of the most numerous among the nations, but frequent conquests, and murderous captivities have reduced their numbers. After all these destructive assaults, however, the Jews still "dwell alone" among the Gentiles. Their numbers today total approximately 16,000,000.—*Watchman-Examiner*, Oct. 27, 1938.

SECULARISM'S HARVEST.—After a century of secularized schools, we Americans must admit: 1.

The Ministry, January, 1939

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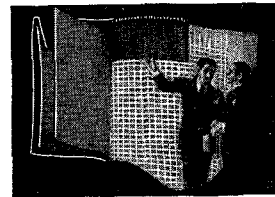


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DIVORCE RATE.—The divorce rate in America is growing seven times as fast as the rate of population; in other words, for every 1 per cent increase in our population there has been a 7 per cent increase in our divorce rate. During the seven years, 1930-1937, there was one divorce for every six marriages in America; in Chicago there were thirty-three divorces to every one hundred marriages—one to three. During 1937 in the city of Detroit there were performed 22,000 marriages by legal empowered authorities, both civil and religious. During this same period of time there were granted by the courts 5,300 divorces, nearly 25 per cent as many divorces as marriages—one divorce to every four weddings. And in the city of Denver, Colorado, the number of divorces in 1936 exactly equaled the number of marriages.—*Commentator*, November, 1938.

UNCOMFORTABLE COMPARISONS.—More money has been spent in America for chewing gum in one year than is given by all Protestant denominations in America for foreign missions in a similar period. This startling condition was brought out by speakers at a convention of the English Lutheran Synod of the Northwest. Thirteen millions of dollars was the chewing-gum bill, while the missions got \$12,000,000. "When American women spend \$750,000,000 for lipstick and American men spend almost that amount for tobacco, one wonders if American Christians are in earnest when they talk about Christianizing the world on \$12,000,000 a year."—*Presbyterian*, Oct. 27, 1938.

FACTS INTERPRETED.—Some people deprecate theorizing about the atonement. "Let the cross be preached as a fact," they say; "the cross so preached has an inherent power of effecting salvation." But the cross is no bare fact. The "bare fact" is that a Palestinian Jew, called Jesus, was crucified as a malefactor by order of a Roman provincial governor in the reign of Tiberius. But it is theory or interpretation or doctrine that that Palestinian Jew was the Son of God, and that His death was designed to bring spiritual deliverance to the human race. "You will find people sometimes," is the apt remark of the late Principal Forsyth, "who say, 'Let us have the simple historical facts, the cross and Christ.' That is not Christianity. Christianity is a certain interpretation of those facts."—*Christian (Brit.)*, Aug. 4, 1938.

RELIGIOUS CONFLICT.—It is bad enough when the church has to face the open enmity of the world, as now in Europe; but it is vastly worse when one branch of the church suffers, even indirectly, at the hands of another. The *Presbyterian of the South* says of church conditions in Poland: "The Orthodox Church in Poland, as may be gathered from recent numbers of the Russian periodical *Slowo*, published in Warsaw, is having to contend with great difficulties. Over a hundred churches have been closed in recent months in the region of Holmsk alone. The parishes have endeavored to replace the churches, often at great sacrifice, by the hasty erection of houses of prayer and chapels. This closing, in some cases the demolition, of the Orthodox churches, has continued now for a period of about fifteen years. Poland is a Roman Catholic country, and has granted extensive privileges to the Roman Catholic churches, which benefit from the destruction of the Orthodox churches."—*Presbyterian*.

JAPANESE QUESTIONNAIRE.—The Christian churches in Japan have recently undergone a severe time of testing. The commander of the *gendarmerie* sent a questionnaire to the leading Christian pastors and heads of schools. There were thirteen questions as to the Christian's idea of God, of the Japanese pantheon, of the emperor, and of the imperial ancestors, as to the authority of the Bible in relation to the imperial rescripts, as to ancestor worship and attendance at national shrines, the authority of conscience, freedom of belief, the relation of Christianity to the "Japan spirit," and such

other matters as lie at the center of the problem of adjustment of Japanese Christianity to the state. After careful group thinking, in the various denominations, separate replies were formulated. They were, without exception, frank and uncompromising in their Christian conviction, but also constructive in their loyalty, and in their interpretation of citizenship.—*Christian (Brit.)*, Sept. 1, 1938.

ATHEIZING SCHOOLS.—It is quite a frequent thing for students to be ridiculed and publicly insulted before their classes by some sophistical, scornful, atheistic professor because of their religious convictions. This is the same method practiced and urged by Voltaire. He said, "Render those pedants as ridiculous as you can. Ridicule will do everything." To this Dr. Timothy Dwight, then president of Yale, replied: "The course which needs these weapons cannot be just. The doctrine that cannot be supported without them must be false." Yet this is one of the most subtle weapons used by atheistic professors in "weaning young people" from their faith in God.—*Christian Faith and Life (Fund.)*, October, 1938.

WAR'S COST.—President Nicholas Murray Butler of the Carnegie Endowment for International Peace made public its report, in which he cited the appalling cost of the war and pointed out what could have been done for mankind with such resources. After quoting the *Congressional Record* of January 13, 1928, that the World War cost 30,000,000 lives and \$400,000,000,000 in property, he added: "With that amount we could have built a \$2,500 house and furnished this house with \$1,000 worth of furniture, and placed it on five acres of land worth \$100 an acre and given all this to each and every family in the U.S., Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany, and Russia. After doing this there would have been enough money left to give to each city of 20,000 inhabitants and over in all the countries named a \$5,000,000 library and a \$10,000,000 university. Out of the balance we could still have sufficient money to set aside a sum at 5 per cent interest which would pay for all time to come a \$1,000 yearly salary each for an army of 125,000 teachers, and in addition to this pay the same salary to each of an army of 125,000 nurses."—*Catholic Digest*, October, 1938.

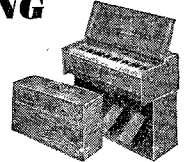
RECREATION EXPENDITURES.—According to a survey made for the United States Department of Agriculture, the average white American family spends \$44.67 a year for recreation, of which \$13.80 goes for admission to movies.—*Zions Herald (M.E.)*, June 1, 1938.

EDUCATED FOOLISHNESS.—What about the highly educated foolishness to be found in so many universities and even in Christian pulpits of our land? One of the most intellectual ministers and theological professors in America today tells us that the virgin birth of Christ is "a biological miracle that the modern mind cannot accept." Another professor, in the same seminary for the training of Christian ministers, says that there are fourteen points in which the man of today may, with more or less reason, differ with the views held by the Lord Jesus Christ. An "Appraisal Commission" of ministers, laymen, and college professors tours the mission fields and tells us that "all religions are ways to God." Surely the condemnation of these men, deliberately rejecting God's revealed Word that is in their hands, must be far more severe than that of the ignorant and deluded religious fanatics of a heathen land.—*Sunday School Times (Fund.)*, Sept. 10, 1938.

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no difficulty with the problem of church attendance, winter or summer, if they preach the Bible and especially emphasize the fact that Jesus Christ, the Lord of glory, died as a God-appointed sacrifice for our sins. The true gospel is interesting because it bears the stamp of divine originality.—*The Presbyterian*, Sept. 15, 1938.

SATAN'S PROGRAM.—Hordes of masquerading preachers of Christ all over the world fawn about the "teachings of Jesus," and yet, like their infamous prototype, betray the only-begotten Son of God with a kiss. Satan, knowing that his time is short, is going around like a roaring lion. In schools, colleges, the press, current literature, and moving pictures, he is hacking away all the bases of authority and covering the world with a tidal wave of lawlessness. Instead of bearing a witness to God's truth in the midst of this roaring current, organized Christianity has joined in the rush to destruction,—indeed, is one of the main instrumentalities in carrying forth Satan's program.—*Sunday School Times (Fund.)*, Oct. 1, 1938.

Sabbath School Possibilities

(Continued from page 10)

constant contact with the Sabbath school, the teachers, and the children, there is no limit to the possibilities in results, not only in baptisms but in oncoming ministers, missionaries, and loyal citizens of the heavenly kingdom. I am a Sabbath school enthusiast. I believe in its work and program, and see wonderful possibilities in its field for the minister as well as the Sabbath school officer.

✱ ✱ ✱

The Ten "Spelling Demons"

(See "Language—the Vehicle of Thought," page 14.)

- | | |
|---------------|---------------|
| 1. Harass | 6. Innuendo |
| 2. Vilify | 7. Embarrass |
| 3. Picnicking | 8. Rarefy |
| 4. Plaguy | 9. Supersede |
| 5. Inoculate | 10. Repellent |

(It is said that if one who has not seen this list before spells half of the words correctly, he is a good speller. If he spells seven of them correctly, he is an excellent speller; and if he spells all, he is a genius.)

✱ ✱ ✱

Conservation of Results

(Continued from page 8)

results, because they do not carry through with thoroughness the work that they commenced with so much enthusiasm."—*Testimonies*, Vol. IV, p. 261. And the supreme importance of thoroughness is shown by the statement in "Gospel Workers," page 368, to the effect that a minister might better never engage in soul-winning work, unless he can bind it off thoroughly. Unless the evangelist brings in converts who will stick, then he might better never hold an effort.

—To be concluded in February

The Ministry, January, 1939

"Review" Anniversary Number

The seventy-fifth anniversary of the organization of the General Conference of Seventh-day Adventists will be marked by a special seventy-two page issue of the church paper under date of December 29. Articles and pictures covering the major lines of our work will be replete with human interest and invaluable as reference material. In this compact form you will have, with many other items:

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4. "The Financial Support of the Work in Tithes and Offerings," by W. E. Nelson, treasurer of the General Conference.
5. "Some Interesting Statistical Figures," by H. E. Rogers, statistical secretary of the General Conference.
6. The Presidents of Division Conferences will tell what has been accomplished in the world field and the existing need.
7. The growth of the publishing, Sabbath school, educational, medical, and other lines of the work will be described by the General Conference departmental secretaries.

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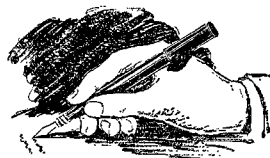
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ENLARGEMENT!—What plans are we really laying to arrest the attention of the world's multitudes, to grip their interest, to "compel" the honest in heart to "come in" to God's last-day feast and fold? Are we actually attempting anything bigger for God than our forefathers did? We ought to be. *We can be.* We **MUST BE.** But are we? We fiddle around too much with trite themes and commonplace forms of presentation. These are verily the last days. But do we sense it? Who is bringing forth new and better ways that throb with the very spirit of this message—ways that will startle men, and convince and persuade them? No; we do not need sensationalism, but a stronger, more compelling message and a more stirring method of presentation. God has said that messages out of the usual order are to be given. Are we seriously attempting it?

POPULARITY!—The popularity, among other religionists, of a given piece of our denominational literature is not necessarily evidence of its excellency or of its representative character as a Seventh-day Adventist production. A book or a tract may, for example, be popular because it has toned down our distinctive message to the world and the churches. When Methodists, Presbyterians, Baptists, or Episcopalians laud a piece of our literature, we may well scrutinize its fidelity to the unpopular features of present truth. When faithfully given, our message, in the field of doctrine, is unpopular with the other churches. It separates and calls for separation. The truth for this hour causes anger among those who reject its claims—just as the dragon is angry with the commandment-keeping remnant who proclaim anew the largely abandoned faith of Jesus.

INEXCUSABLE!—Consecration must be backed by sound and adequate knowledge in the field of our special responsibility and witness. Earnestness must be supported by sound knowledge and skill in its use. Spirituality must be matched with sanctified knowledge. The trained mind must add force to the consecrated heart and hand. This is the hour for experts in the word of God and the plan of salvation. Careless contentment with past achievement or learning is inexcusable in a time like this. The worker procession must march on with quickening step; and if we do not keep abreast, we shall fall behind as our comrades pass on.

EVALUATION!—A man may be known as truly by his enemies as by his friends. He may, for instance, be engaged in administrative, educational, evangelistic, editorial, or other work. If he is doing anything conspicuous, he is bound to have the spotlight thrust upon him, and to have enemies—strange and anomalous as they may seem in this movement. The reasons are immaterial to the point of this observation. But before reaching conclusions, rightly evaluate the criticisms leveled against him, scan the personnel of his antagonists, then list the names of those who believe in and support him, and you can nearly always form a just estimate of the validity and weight of the criticisms. It is a credit to a man to have a certain type of critic.

SELF-SUSTAINING!—The assurance of a steady ministerial income, with sustentation for illness and retirement, is not an unmixed blessing. Such a provision causes some to settle back on their lees. Throughout the bulk of the church's history, as men toiled and suffered and witnessed for Christ, income was precarious and intermittent; yet God provided. Paul labored with his own hands, the Waldensian preachers likewise. Our tendency is to depend on the material side of our organization, and thus we lose that intimate, direct dependence upon God's unseen strength. We shall be forced by circumstances, one of these days, to similar exigencies. When that time comes, let us not be nonplused or defeated. To be forewarned is to be forearmed.

COMING!—The world's hate is ere long to be turned upon God's Spirit-of-prophecy guided, Sabbathkeeping remnant with a fury far surpassing the bitterness now directed against the present-day, literal descendants of God's ancient people. With a religious fervor surpassing the onslaughts of the Inquisition of old, we will be charged with responsibility for the world's woe, ostracized, hunted like beasts, and finally have leveled against us the death decree of extermination. Consequently, this is no time for weaklings. We must prepare our people for what is coming. We must talk courage and exemplify courage. None will go through the period of the world's supreme anguish, who are not willing to face actual death for the faith. The times are sobering indeed. This is no time to harp on trivialities, no time to indulge in artificial issues.

L. E. F.