

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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## NOTES AND NOTICES

### Information and Sundry Items

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ARE we coming to choose our administrative leaders chiefly on the basis of managerial ability and financial acumen rather than determining their fitness by

**ADJUDGE FITNESS** the tests of spiritual  
**BY THE BLUEPRINT** power, soul-winning vision, and soul-

holding ability? And are we coming to adjudge our pastors or district leaders as successes or failures largely by their ability to "put over" campaigns and raise financial quotas, rather than adjudging their ministerial fitness and divine call by successful shepherding of the flock, results in winning and holding our children and youth, success in reclaiming the drifting and lost, and skill in adding to the faith such as should be saved by sound and successful evangelism? These are among the most important background questions that confront us as a people. The answer will determine our ultimate actual success or failure before God as a movement, and as individuals. Our distress over the growing number of apostasies will be chiefly cared for by shifting our emphasis back to the apostolic and pioneer tests—emphases which we are prone to forget. We shift our platform of ministerial qualification and approval to the material and monetary only at gravest peril. Let us cling steadfastly to the blueprint. Let us exalt spiritual ministry to its rightful place. Let us as ministers in any and all capacities give ourselves to the ministry of the Word and to prayer, and shift the detailed financial burden onto the shoulders of consecrated, capable businessmen—competent treasurers—where God designed it should rest.

¶ In purchase or inquiry concerning products advertised in MINISTRY columns, please mention THE MINISTRY.

¶ APOLOGIES to Professors W. E. Straw and H. O. McCumber, of Emmanuel Missionary College, whose names were inadvertently omitted in the December MINISTRY (page 13) as representatives of their college in the list of Bible and history teachers who attended the recent council held in Washington, D.C.

¶ An item in the August, 1940, *Religious Digest* calls attention to the fact that the Temple Church in Los Angeles, California, has in its membership forty-nine ordained ministers, commenting that "this is very likely the record for all churches." If this be true, our own Takoma Park, Maryland, church runs a close second, for a count by the clerk reveals that our headquarters church has in its membership forty-five ordained and nine licensed ministers.

¶ GRATIFYING returns continue to come in from the North American conferences in registration for the 1941 Ministerial Reading Course. In a number of conferences—north, east, south, west—every active worker has this united-study set. The following conferences rank 100 per cent in enrollment: Alabama-Mississippi, Carolina, Nebraska, Newfoundland Mission, South Dakota, Upper Columbia, and West Pennsylvania. In some of these conferences the books are supplied entirely by the conferences; in others, the cost is divided in thirds, the union and the individual worker sharing in the cost. Iowa and North Dakota furnish the set as an award to those workers who attain their Harvest Ingathering goals. The president of Northern California writes that it is their purpose to enroll every worker, and a list of twenty-eight names was sent in by Illinois, which doubtless includes the majority of their workers. Our records are incomplete on the North American unions, but Pacific Union writes that each of their workers is allowed \$5 to apply on the set.

¶ DON'T STOP—when your formal education ceases. You need continuous contact with living thought. As a material help, follow the 1941 Ministerial Reading Course.

¶ THE religious intolerance of Catholicism that has characterized the centuries is unchanged, even in America today. C. C. Richardson, reviewing "Catholic Principles of Politics," the standard text on the subject in Romanist colleges, makes this clear in *The Christian Century* of November 6, 1940. Noting, first, the Catholic contention that the state should "have a care for religion," this writer continues his analysis of the volume and its teaching, as follows:

"The state is obligated not only 'to have a care for religion' but to 'recognize the true religion. This means the form of religion professed by the Catholic faith' (pp. 313-14). From this basic assumption of Romanism, that it alone possesses religious truth, there follow those familiar consequences of intolerance toward non-Catholic sects and restriction of civil liberties. In the Catholic state non-Romanist religious services ought only to be 'carried on in the family, or in such an inconspicuous manner as to be neither of scandal nor of perversion to the faithful' (p. 317). Unrestricted liberty of speech and writing endangers the public welfare by the propagation of 'false religious notions' (p. 337), against which the state ought to protect its citizens. 'Error has not the same rights as truth' (p. 318). 'Speech and writing are not ends in themselves. They are only means to human welfare' (p. 336). Every state restricts individual liberty to some degree, and refuses to recognize any right to publish indecent literature or indulge in libel. How much more necessary it is for the state to guard the spiritual life of its members against the propagation of harmful religious opinions!

"This, then, constitutes for the Romanist the ideal of a Catholic state. It is admitted, with Father Pohle, that 'there is good reason to doubt if there still exists a purely Catholic state in the world' (p. 310), but that does not alter the basic truth of these Catholic principles."

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# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

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## PROPHETIC GUIDANCE IN EARLY DAYS

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Influence of the Spirit of Prophecy From 1844 to 1855

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### I. THE TRUE PROPHETIC GIFT APPEARS

By ARTHUR L. WHITE, *Secretary  
of the Ellen G. White Publications*

The eight articles that comprise this series were first given in lecture form last summer in one of the class periods of the History of Prophetic Interpretation course now offered at the Theological Seminary. This course, after tracing the progressive development of prophetic interpretation throughout the Christian Era, reaches the climax of its study with the decade following the 1844 disappointment, which, of course, embraces the first decade of the operation of the Spirit of prophecy in the remnant church. The source documents of the General Conference Advent Source Collection that bear upon the question were combined with those of the Ellen G. White Publications, and the complete results were presented in regular syllabus form in the class by Elder White as guest lecturer. The results were so satisfying and helpful that arrangement was made for this syllabus material to be slightly recast into article form and made available to our workers generally. The series is here released by action of the Board of Trustees of the Ellen G. White Publications. A true, sound, balanced concept of the prophetic gift and its operation is imperative for sound understanding, personal confidence, effective defense against critics, and forceful propagation of the faith. We are confident that this series will contribute materially to that end.—EDITOR.

THE Spirit of prophecy, as manifest in the life and work of Ellen Harmon-White, profoundly influenced the early development of the Seventh-day Adventist movement. This was notably true of that decade from 1844 to 1855, during which the essentials of doctrine and practice had their establishment. Assuming and receiving its rightful place in guarding, correcting, and leading the developing movement, the operation of this gift was never a substitute for Bible study. And though its appearance was foretold in Scripture, its presence was unlooked for, as the pioneers of the message were not at the outset prepared to evaluate fully their own position or to discern the vast work which was before them.

Aware of God's purpose to establish direct communication with the remnant church, the great adversary so timed the manifestation of spurious spiritual gifts as to slightly precede the appearance of the genuine, thus leading the advent believers and the Christian world generally to take positions opposing the acceptance of the true manifestation. The following examples are illustrative:

#### Strategy of False Prophetic Movements

1. Largely paralleling the early advent movement in time was the Mormon development, headed by their "prophet," Joseph Smith (1805-1844), who asserted that he received direct communication from God. Smith claimed to have received many "visions" between 1820 and 1844. Some of the "revelations" led to such abhorrent practices as baptism for the dead and plurality of wives. Joseph Smith's career ended in his murder by a mob in 1844 while he was awaiting trial.

2. Another less-known group, likewise claiming divine illumination, were the Shakers, who reached their high point of influence in America in 1830, but continued strongly during the next few decades. Following their self-styled prophet, Ann Lee, who claimed to be no less than Christ Himself incarnate in woman's flesh, the Shakers were characterized by a communal form of life, celibacy, spiritism, and belief in the dual personality of God. Naturally this group was not in good favor.

3. Even within the advent movement of the nineteenth century, although in general characterized by freedom from excitement and fanaticism, there were a few instances of manifestations of a spurious nature, both in the Old World and in the New. Edward

Irving (1792-1834), prominent in the advent ministry in Great Britain, about the year 1830 permitted the supposed gift of tongues to be exercised in his church. As a result, Irving was deprived of his pulpit, but he continued with the fanatical group. The influence of his experience, however, led to distinct reproach of the advent cause in Great Britain.

4. The outbreaks in America, involving Starkweather and Gorgas, were of little importance so far as influence on the movement was concerned, as they were both immediately repudiated. But they caused Adventists in general to brace themselves against any and all "spiritual" manifestations. Note the following action taken at the Boston Advent Conference on May 29, 1843: "We have no confidence whatever in any visions, dreams, or private revelations."—*Second Advent of Christ, June 21, 1843* (Cleveland; edited by Charles Fitch).

5. In September, 1844, there appeared in the Advent quarterly, *The Advent Shield*, an article entitled "The Reformation of Luther—Its Similarity to the Present Times," written by Sylvester Bliss, one of the leaders in the cause. Stress was placed on the detrimental effects of the fanatical outbreaks, in Luther's day, of the "prophets" of Zwickau, who claimed direct revelations from Deity, but whose teachings led to lamentable disorders. In summarizing his comparison of the advent movement to the Reformation, Bliss, enumerating the dangers from without and within, spoke of some "internal enemies, endeavoring to eat out its very vitals, and to wreck the ship of Zion on the rocks and quicksands of fanaticism, by leading those who favor it into unseemly excesses, and the extravagancies of mysticism," and warned "against the reveries of enthusiastical hallucinations."—Page 162.

Fanaticism, however, was not rife in the great advent movement, and, lest the reader reach misleading conclusions on this point from the foregoing allusions, we here present the testimony of one who not only passed through the disappointment, but who also witnessed, through vision, the outstanding religious movements down through the span of time: "Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844."—E. G. White, *The Great Controversy*, p. 401. Nevertheless, the manifestations of spurious "gifts," with the resulting warnings sounded by the leaders, did prepare the large body of Adventists, and the Christian world generally, to doubt and repudiate the genuine gift when it should appear. This was a master stroke on the part of the enemy.

Two months after the disappointment, at a time when the majority of Adventists had abandoned all confidence in the verity of the seventh-month movement, and were either

postponing the close of the 2300 days to some future time or were repudiating their entire advent experience, and at a time when people generally were much prejudiced against any known as Adventists, God prophetically communicated a message designed to sustain confidence in His leadership and in the integrity of the experience through which they had just passed. The one chosen as God's mouthpiece was an earnest Adventist maiden who resided with her parents in Portland, Maine. The first vision was given during the morning worship hour at the home of a Mrs. Haines in near-by South Portland.

#### Ellen Harmon's First Vision—1844

The exact date of the vision is not given, but the month of December, 1844, is attested to by early documents. "The Lord showed me the travail of the advent band and midnight cry in December."—E. G. White *Letter, July 13, 1847, Record Book I, p. 1*. (See also *Second Advent Review Extra*, July 21, 1851, p. 1, col. 2.) The significance of this symbolic revelation cannot be overestimated. (For the initial printing of the vision, see *Day-Star*, Jan. 24, 1846. See also "Early Writings," pp. 13-17; "Testimonies," Vol. I, pp. 58-61.) Note the following points:

- (1) *Time of vision*: Two months after disappointment (December, 1844).
- (2) *Subject presented*: Experience of "advent people in the world."
- (3) *Time covered*: From October 22, 1844, to the New Jerusalem.
- (4) *Depiction*: Adventists "traveling to the city" by narrow path "high above the world."
- (5) *Relation to seventh-month movement*: "Midnight cry," "a bright light set up behind them at the beginning of the path."
- (6) *Enduring significance of advent experience*: "Light shone all along the path" "so that they might not stumble."
- (7) *Assurance given*: Safe entry into city of God assured those who "kept their eyes fixed on Jesus," who was just before them, "leading them to the city."
- (8) *Extension of time beyond expectation*: "Some grew weary and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them."
- (9) *Results of rejection of the seventh-month experience*: "Others rashly denied the light behind them [midnight cry] and said that it was not God that had led them." "The light" "went out;" "they stumbled" and "fell off the path."
- (10) *Carried to time of second advent*: "Soon" "heard voice of God . . . which gave . . . the day and hour of Jesus' coming."
- (11) *Events connected with second advent*: The "144,000" "sealed;" "wicked were enraged;" "small black cloud" "appeared." Jesus appears with "ten thousand angels;" resurrection of righteous dead; living saints clothed in immortality join ascending resurrected dead.
- (12) *Ascension*: "Seven days ascending to sea of glass."
- (13) *Rewards given*: "Jesus brought the crowns," "gave us harps of gold and palms of victory;" saints given possession of New Jerusalem.

While this revelation did not answer the question as to *why* the Adventists had been disappointed on October 22, 1844—for this had to be discovered through Bible study—



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## KINDLY CORRECTIVES

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Correct Speech and Cultured Conduct

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### Teachers Sent of God

By ROBERT HARE, *Minister,  
New South Wales, Australia*

THE old Hebrew who came to Jesus by night whispered of a "Teacher come from God." This God's minister must ever be. But the world will not believe the mere assertion that you are a teacher sent of God, even though you proclaim it from pulpit, press, and housetop. There must be something that will substantiate your claim and place it beyond question, something that will give verity to all that you say and demonstrate the sincerity of what you profess. The wonders of hypnotism and Spiritualism will not do this. Neither will they satisfy the world today. God's teachers must differ from all other teachers. They must carry with them divine credentials that establish their claims to ambassadorship for the kingdom above.

**YOUR WORDS WILL TELL.**—Kind, true, thoughtful words carry with them a wonderful and convincing power. Words are living things, and by the character of the words we use, we are to be justified or condemned. Peter tried to undo the influence of the language he had learned when in company with the Master. He began to curse and swear in order to disprove the statement that he was one of them. Drummond says, "Let me hear the six words that a man uses most frequently, and I will unlock his whole life." Paul sets forth the importance of language when he puts "word" first in the character plan of the Christian. 1 Tim. 4:12. Christ could say, "The words that I speak unto you, they are spirit, and they are life."

Men of God, see to it that you shun all the low and common phrases of the world. Your language may be simple, but let it be divine. Your words must all be living words, for you are a teacher come from God. "The voice of Jesus should be heard in the message coming from the lips of His ambassador."—*Testimonies*, Vol. IV, p. 528. Again, we are told that ministers "should be examples to the flock, in their eating, in their drinking, and in their chaste conversation." If you live below the Christian level in the language you employ, you will not make the world believe that you are a teacher from God!

**YOUR LIFE WILL TELL.**—"A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—*Gospel Workers*, p. 122. The picture that Paul would give of the teacher from God is found in the words, "I live; yet

not I, but Christ liveth in me." This would be a man through whom the will and power of Christ find daily expression. "The minister stands as God's mouthpiece to the people, and in thought, in word, in act, he is to represent his Lord."—*Id.*, p. 20. The living gospel is the testimony for which the world is looking today. It must be seen in your life, if that life is to be a convincing power.

A man from the inner part of China walked two hundred miles to a mission station, and requested baptism. The missionary asked him where he had heard the gospel. He replied, "I have never heard the gospel, but I have seen it walking about." A man from his district—an opium smoker, a swearer, and a wife beater—had been converted at the mission, and the influence of his life had carried the gospel to his people.

**YOUR APPEARANCE WILL TELL.**—The long, sour face of the Pharisee did not meet the mind of the Master. "A sad countenance is no recommendation for religion." Man alone of all creatures can claim the privilege of a bright countenance. A bright smile and a clean face are pleasing to God in His service.

The minister's dress should become his calling. His clothing should be simple and appropriate, and over it all there should be the ornament of "a meek and quiet spirit." In the sight of God, this is of great price. 1 Peter 3:4. In the long ago, knowledge was taken of the disciples that they had been with Jesus. It must be even so now.

**LOYALTY TO YOUR MESSAGE WILL TELL.**—"If thou believest with all thine heart," was the test put by Philip to the eunuch who was seeking God's way. The man of God must believe with a wholehearted faith. The slipshod professions of our day carry no reality with them. The messenger who does not fully believe his message is a hypocrite, and his disloyalty will sometime reveal itself. God does not want a weakling whose work never tells for Him, or a "goody-goody," who lacks so much in force and principle that the world only smiles at his profession. The true teacher must be loyal to his God, to his message, and to his own character. He must leave no room for anyone to question either his work or the divine credentials which he carries.

An orchestra in London was having its final rehearsal of "The Messiah." The young woman who sang the solo—"I know that my Redeemer liveth"—sang very sweetly, and the orchestra members thought she had rendered it well. But the old conductor stepped over to her and said, "My daughter, you do not know that your Redeemer liveth."

"Yes, I think I do," she replied.

"Then you must tell me so in your song." Then the conductor raised his baton to have the chorus repeated. This time the young

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# THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

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## OUR ATTITUDE TOWARD HIGHER CRITICISM \*

By E. R. THIELE, *Instructor in Religion,  
Emmanuel Missionary College*

IN times past our attitude toward higher criticism has consisted altogether too often of nothing but criticism in return, and that, many times, of a type to which I fear the term "higher" would hardly apply. A blind denunciation of men and their methods, their objectives and conclusions, has accomplished little worth while, either for ourselves or for them. Although we may not feel that we can accomplish much for the critics, we should at least do more in the way of saving our own young people from the peril that confronts them than we have so far done. While we have criticized the critics, these men have continued on their course, but many of our most promising young people, who have come in contact with them, have been led astray.

The result has been that in many instances higher learning in itself has come to be regarded as a thing of evil and danger, to be shunned by all concerned. We have, in a word, come to believe that if a man is to be kept in the faith, he must be kept away from men of higher learning, and from certain information possessed by these men. We have tacitly assumed in many cases that a man, in order to be good, must not endeavor to be wise; that in order to have faith, he must not have knowledge. But the placing of a premium upon ignorance will never meet the situation with which we are confronted today.

The sad part of this whole situation is that altogether too often the men we criticize the most are the men who are best informed. It is often the critic who has put forth the greatest effort to equip himself with a wide range of information, and with the tools that will enable him to acquire that information. And it is likewise true that many among us who are the most severe in our denunciations of the critics, have failed altogether to provide ourselves with a knowledge of the facts, or with the means of acquiring an adequate knowledge of the facts. Many who pride themselves on their piety have never put forth the effort to acquire knowledge, and as a consequence find themselves sadly uninformed or even woefully misinformed.

I do not believe that it is necessary for piety

to thrive in an atmosphere of ignorance. I do not believe that a man of faith cannot be a man of knowledge. I have scant sympathy with that type of faith which can exist only where truth is held in suppression. Of all men in the world today the Christian should have the highest regard for truth, and should be in the most complete possession of knowledge.

Let me be more explicit concerning the exact type of knowledge that I have in mind. The thing which we term "higher criticism" is largely a criticism of values which we regard as the highest this world affords. It is often a criticism of God, the things of God, and more concretely, the word of God. That Word we believe to be a message to us from God Himself. If that Word is actually what we profess to believe it to be, then what efforts ought we not to be willing to put forth to more fully understand that Word? But how much do we know of what that Word actually says? Do we actually care to know?

Altogether too frequently do we find this or that unusual translation of the Word dwelt on at length. And when the question is asked why one translation is chosen in preference to another, the answer is that it best suits the mind of the speaker. But is the personal preference of man to be the criterion which settles what is actually the truth of God in any particular instance? How may we know what is closest to the original mind of God in any particular passage without a knowledge of the original tongues in which that truth was first expressed? If the original message was first penned in Greek, Hebrew, or Aramaic, it is not until we are able to read that message in the original tongue that we will be in a position to obtain the inner truth and beauty and fullness of meaning which that message may carry for us.

Now the facts are that the men whom we term critics are frequently the group of men who are most willing to go to the pain and effort of best equipping themselves with a knowledge of the Biblical tongues. They are willing to put forth the most intense mental effort to master the intricacies of difficult tongues in order that they may be more proficient in their profession—criticism of the word of God. But we, on the other hand, professing to revere that Word as a message

\* Paper presented in Biblical language group, Bible and History Teachers' Convention, Washington, D.C., July-August, 1940.



direct from God, are too often willing to abide in stark and blissful ignorance as far as these same things are concerned. And yet we set ourselves up as critics of the critics. If we would be honest and effective critics of the critics, then we must first be intelligent critics. And in order to be intelligent critics, we must, first of all, be in possession of the tools that will make such criticism possible.

Not until a Bible scholar knows Greek and Hebrew and Aramaic is he in a position to deal intelligently with such questions as these. If men of this world, for the sake of the world, are willing to put forth painstaking effort to learn such languages as these, then as children of the kingdom, for the sake of the kingdom, ought we not to be willing to put forth all the greater effort, in view of the infinitely higher calling that is ours? Surely we should be willing to put forth the same effort to maintain the Word, that the world is willing to put forth to tear down that Word.

But language is only one element that enters into this matter of criticism. My reason for dwelling upon this phase is that this is a council of Biblical language teachers, one of the objectives of which is to devise ways and means of inspiring our young people to put forth the effort necessary to properly equip themselves so that the word of God can be intelligently read in the original tongues. Besides a knowledge of Biblical languages, the higher critic diligently applies himself to the acquiring of a knowledge of other languages of old—of Sumerian, Akkadian, Egyptian, and Hittite, written in strange hieroglyphs or difficult cuneiform.

The critic, moreover, works hard to attain the fullest possible knowledge of the ancient world in which the Hebrews dwelt—its history and geography, its religion and material culture—and in doing this, he makes himself a master of Biblical archeological lore. And let us remember why he does all this—that he may become more proficient in his chosen field, criticism of the Word. Being a critic, he puts forth every effort to be a proficient critic, and as the result of such effort, he attains a degree of proficiency which is often irksome and annoying to those supporters of the Word who find themselves unequal to the situation, primarily because they have failed to place themselves in as complete control of the facts in the case as have their better-informed opponents. Such a situation will never be met by bans upon the attainment of knowledge.

In dealing with this matter of our attitude toward higher criticism, it is vital for us to recognize that it is not knowledge and acquaintance with facts that makes one man a critic, nor is it ignorance and unacquaintance with facts that makes another a sound and safe champion of Biblical truth. A full and complete knowledge of all available facts rela-

tive to the word of God, and the backgrounds of that Word, is worth just as much and infinitely more to the champion of the Word as it is to the critic of the Word. If the word of God is true, if its history is reliable, if its philosophy is sound, if its writers were men of sterling integrity, then the more will all this become evident as we become better acquainted with all the surrounding facts. There is no danger in the facts themselves. What danger there is lies in misleading interpretations of those facts, upon misplaced emphasis, upon wrong points of view.

True knowledge makes for strength, not weakness. Our past weakness has not been that we have been in possession of too many facts, but that we have been woefully behind our opponents in a knowledge of the facts themselves. By his failure to equip himself with a full kit of facts, the supporter of the Word has often passed on to his more diligent opponent an immense tactical advantage, of which the latter has not been slow to take the fullest possible advantage. Things ought not so to be. If the enemy of truth is thus willing to apply himself to his task, the champion of truth ought to be all the more willing to devote himself just as fully to the attainment of a complete mastery of his field.

In conclusion, I would suggest that we allow the critic to provide a challenge to us to become as proficient in handling our side of the question as he has been in handling his. The better we are acquainted with the facts that God in His providence has made available for us today, the better will we be able to cope successfully with the serious issues that confront us. With a fixed integrity of purpose, with a supreme regard for truth, and with a diligence of spirit that will not lag in its efforts to become more fully acquainted with truth, we have nothing whatever to fear in meeting the issues before us. As truth is more fully known and more fully proclaimed, it is the proponent of error who should tremble as the unsoundness of his position becomes the more fully revealed.

If our past conservative position has been really sound, the ultimate effect of careful and extensive research will not require our shifting over to the liberal standard, but it will, on the contrary, bring about a change of position in the liberal point of view. And it is a matter of vital significance that such a change is already in progress. Let us remember that among the critics are men as honest, as sincere, and as diligent in their search for truth as are many of us, and that it is largely due to the careful and extensive research of many of these men that we have the light which is available today. Some of them have been mistaken, and some are honest enough and big enough to acknowledge their mistakes.

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# THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

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## IMPORTANCE AND METHOD OF SERMON OUTLINING

By F. H. YOST, *Professor of Church History,  
S.D.A. Theological Seminary*

One of the most frequent pleas from MINISTRY readers has been for a succession of suggestive sermon outlines. Even more vital than sample outlines, however, is a grasp of the fundamental principles of outlining. We take particular pleasure, therefore, in presenting an excellent study of these underlying principles, and their practical application. Many a sermon is weak and ineffective because it is poorly planned, or largely unplanned. The points here presented are worthy of careful study, and deserving of painstaking, persistent practice, until our individual presentations shall steadily improve in form and potency.—EDITOR.

ONE of the most stimulating educational experiences I ever had was to study in high school under a teacher who gave all the material of his subject (commercial geography) in outline form, and insisted that we learn it that way. The drill gained then in the outlining process has been of much more value to me than the subject matter presented. The outlining process is indispensable to clear and orderly presentation of one's thinking. Every clear thinker and speaker outlines his material, at least in his mind, if not on paper.

Let us grant that outlining is of real importance, but let us suppose that we need to improve in our use of this helpful tool. To do so, it is well to study the outlining processes of others. Many old textbooks, histories, for instance, have in the table of contents very full and exact outlines of the material covered. These might well be examined as models. An old edition of the famous eighteenth-century apologetic, Butler's "Analogy," will be a good pedagogue. Butler's work was, generations ago, the standard work of theistic argument and defense. Because it was no casual handling of the subject, it was usually accompanied by an outline of its packed thesis. The result was a piece of outlining par excellence. A study of such an outline would be profitable. Most modern rhetoric textbooks and the many books available on the study process contain helpful material on how to outline.

To outline successfully, it is necessary first to recognize the obvious fact that thoughts which bear upon a particular subject are relative in their importance. In any thought process, there are certain outstanding key thoughts. McMurry calls these mountain peaks. In rhetoric, the sentence conveying the key

thought of a paragraph is called the topic sentence. Outlining is merely the process of setting down these key thoughts, and placing under each one the sequential and detailed thoughts which explain and amplify them.

The next step in renewing our skill in outlining might well be to analyze the effective writing of a first-rate author or two, making outlines of our own on this material. At first we may seem lost in a sea of ideas, but if we have a well-executed piece of writing to work on, and persist in our effort, we shall presently find that the thoughts step along from high point to high point, with the details presented in a masterly way. The apostle Paul, Benjamin Franklin, and Thomas Babington Macaulay marshaled their thoughts with marked clearness and order. The writings of these men furnish good practice ground.

A further step would be taking down in outline form speeches to which we listen. Outlining another's materials, orally presented, develops our powers of analysis and our ability to construct workable outlines. It is good discipline, and should yield profitable results, but it may not be easy. Some of the matter which we hear may not lend itself readily to outlining. Poor delivery sometimes detracts from a very able, logical sequence of thought; and a striking delivery, on the other hand, may embellish a correspondingly poor line of thinking.

From this point on we should set to work faithfully to outline our own materials, highly resolving never to present any topic by spoken or written word without first making an outline as a framework upon which to build. A set of symbols must be selected whereby one may indicate proper sequence and the relative importance of the thoughts he is placing in his outline. A series of symbols as follows might be adopted in this order, and with this indentation:

I.

1.

a.

Then for further subheadings, these same symbols could be repeated, placed in parenthesis, with the proper indentation:

(1)  
(a)

For beginning the practice in outlining, one should choose a rather restricted subject—a topical sermon subject, for instance. In general, each subject can be divided roughly into three main parts—the introduction, the body, and the conclusion, of which the introduction and conclusion deserve most careful wording, and the body careful outlining. In preparing the outline, divide the body of the study into several main headings, by picking out the leading key thoughts, and arrange them on paper in logical sequence. The next step is to concentrate upon one of these main headings, and to bring into view all the details that belong with it. These details must be logically arranged according to importance, just as was done in the case of the main ideas. Each main heading is thus dealt with in turn.

Caution must be observed to make sure that the main headings are really the leading ideas upon which the topic depends, and that the thoughts put down in a subordinate order are really subordinate. Some speakers and writers put down on a large sheet of paper or on individual slips, their thoughts on a subject, just as they come to mind in their thinking or reading. Then they work these unclassified ideas into the outline as it is built. The more widely and deeply the subject is known, the more readily will the outline be built.

Oftentimes simplicity is the secret of success in outlining, just as simplicity is likely to be the secret of success in the speech or essay which is built from an outline. The first simple and brief outline I learned to use in preaching on the destruction of the wicked was a very simple one (presented below), and I have not found a better in my later preaching.

#### DESTRUCTION OF THE WICKED

- I. When (at the end of the millennium).
- II. Where (on the earth).
- III. How (by annihilating fire).

I have also found useful the following outline on Sabbathkeeping:

#### OBSERVANCE OF THE SABBATH

##### I. Why Keep the Sabbath?

1. Memorial of creation.
  - a. Of the world. Ex. 20:8-11.
  - b. Of the new man in Christ Jesus. 2 Cor. 5:17, R.V. margin.
2. Commanded by God. The law written for the Christian.
  - a. On the heart. 2 Cor. 3:3.
  - b. At conversion.
3. Importance of obedience.
  - a. Lawlessness in the world.
  - b. Obedience a sign of the faithful Christian. 2 Cor. 10:5; John 2:3.
  - c. The Sabbath a sign and a seal. Eze. 20:20.

##### II. Purpose and Method of Sabbathkeeping. "Testimonies," Vol. VII, pp. 356-368.

1. Worship and communion (contemplation). John 4:24.
  - a. Reaching out to God. "Education," pp. 251, 252.
  - b. Receiving His instruction and rejoicing in His nearness.
  - c. Not thinking one's own thoughts. Isa. 58:13; "Testimonies," Vol. II, pp. 702-704.
2. Service for others (activity).
  - a. Doing for God.
  - b. Helping one's neighbor to find God.
  - c. Not doing one's own work. Isa. 58:13.

##### III. Preparation for Sabbathkeeping. "Remember the Sabbath day." Ex. 20:8.

1. Spiritual preparation—from the moment of conversion.
2. General preparation—all the week preceding the Sabbath. "Testimonies," Vol. VII, pp. 353, 354.
3. Specific preparation on the preparation day (Give details). "Testimonies," Vol. VII, pp. 355, 356.

##### IV. Results of Adequate Sabbathkeeping.

1. Spiritual blessing here.
2. Preparation for the new earth.

After constructing the outline, it is helpful to glance back and read through the several headings that are supposed to be on equal par with one another, and see if they really do present balance and equality. For instance, in the foregoing outline on Sabbath observance, note the I, II, III, IV, right down the sheet.

Why Keep the Sabbath?

Purpose and Method of Sabbathkeeping.  
Preparation for Sabbathkeeping.

Results of Adequate Sabbathkeeping.

These are the four main headings and key thoughts. Next read the Arabic 1, 2, etc., under each of these Roman numerals, and see if they correspond in relative importance and sequence.

The goal of every efficient preacher is clarity of thought and expression. The employment of practical outlines, logically worked out, will help us far along our road toward this goal. As ambassadors for Christ, let us by faithful practice develop this and every other means that can make our labors effective and fruitful.

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## II. CHRIST'S PRIESTLY MINISTRY INAUGURATED

By F. C. GILBERT, *Field Secretary of the General Conference*

**W**HILE instruction was being given to Moses regarding the erection of the sanctuary when he was in the mount with God during the forty days and forty nights, he was commanded to prepare a special anointing oil with which the tabernacle was to be anointed and the priests consecrated, before the ministry in the sanctuary was undertaken. (See Ex. 24:1, 2, 18; 30:25, 26.) In regard to the consecration of the high priest and his associate priests, it is written:

"Thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto Me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be a holy anointing oil unto Me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you." Ex. 30:30-32.

### Sanctuary Anointed and Priests Inaugurated

When the sanctuary was made and its parts were all put together, the following command came to Moses:

"Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering; . . . and gather thou all the congregation together unto the door of the tabernacle of the congregation. . . . And Moses said unto the congregation, This is the thing which the Lord commanded to be done." Lev. 8:2-5.

Moses then brought his brother Aaron and his sons, and washed them in the laver. He clothed them with the sacred robes in which they were to minister in the sanctuary. Following this part of the ceremony—

"Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, . . . to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him." Verses 10-12.

Aaron's sons also were to be anointed with this holy oil. The Scripture says:

"Thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto Me in the priest's office. And thou shalt bring his sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto Me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations." Ex. 40:13-15.

The Scripture says regarding the thoroughness with which this anointing with the holy oil was actually performed: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Ps. 133:2.

It was a most complete service which Moses performed upon his brother when he anointed him with the holy oil, in order that Aaron

might be consecrated to the sacred and solemn work which was committed to him as the high priest of the earthly sanctuary. This holy oil was used for the purpose of dedicating the sanctuary and its vessels of service, as well as for the consecration of the priests to their ministry.

This inaugural and consecration service lasted seven days, as will be seen from the following scripture: "Ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you." Lev. 8:33.

None who were to take part in the service of the sanctuary were permitted to perform any labor during this time of inauguration and consecration; for, says the Sacred Record: "Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded." Verse 35. What a solemn and sacred service this must have been! To question or to minimize its value meant certain death. That the sanctuary ministry was thus inaugurated and the priests consecrated to this most sacred office, is clearly set forth in the following:

"It came to pass that on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them." Num. 7:1.

When the week's dedication and consecration service ended, the ministry of the sanctuary by the priesthood was officially inaugurated. Says the Scripture:

"It came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel; and he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord." Lev. 9:1, 2.

The people responded to this command of Moses. When Aaron had offered the sacrifices, and had blessed the people for carrying out this divine instruction, then "there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." Verse 24. The sanctuary service could now be entered upon according to the will and command of God.

### Christ's Anointing as High Priest

Before the Saviour could begin His ministry as our high priest, the heavenly sanctuary must be dedicated and anointed, and our Lord must be consecrated to His high priesthood. That this was to take place is foretold by the word of God.

When the angel Gabriel explained to Daniel the significance of the first part of the twenty-three-hundred-day prophecy by telling him that seventy weeks were determined upon his people and upon the Holy City, the celestial messenger said that the last thing to occur before the end of the seventy-times-seven period was the anointing of the "most holy." These words, "most holy," in the Hebrew are *Ko-desh Ko-do-shim*. Dan. 9:24. The words *Ko-desh Ko-do-shim* are not applied to people. They are invariably applied to objects, and particularly to the inner apartment of the sanctuary. (See Ex. 26:33, 34.)

The seventy-week prophetic period terminated in the seventh Bible month, or our month October, 34 A.D. There was no "most holy" place anointed on earth at that time. No sanctuary or priesthood was introduced or reintroduced at that time, or at any time near that year. Our Saviour ascended to heaven following His crucifixion and resurrection in 31 A.D. In the book of Hebrews the apostle to the Gentiles tells us that when the Saviour ascended to heaven, He sat down at the right hand of God as our high priest. Heb. 8:1, 2. But before He could become high priest, He must be consecrated to His priesthood, and the sanctuary in which He was to minister must also be dedicated and inaugurated.

In Hebrews 1:8, 9, the apostle states that Psalms 45:6, 7, applies to the Son of God. In these verses of Hebrews 1, there is brought to view an anointing of the Son of God. This anointing of our Lord is not an anointing with the Holy Ghost, but an anointing "with the oil of gladness." The apostle gives the reason for the anointing with this "oil." In comparing the two scriptures, especially the first few words of verse 7 in Psalms 45 with the first few words of Hebrews 1:9, it will be observed that the tense of the verb is changed. In the psalm, the writer is describing the attitude of the Son as divine, deity. As God, He certainly loved righteousness and hated iniquity. This is the nature of the Godhead. In the application of the scripture of Psalms 45, the Saviour had already been on earth as a man. As Son of man He had by Himself purged our sins. Following this purging, He sat down on the right hand of the throne of God. By the life He lived on earth—pure, spotless, holy, undefiled—He proved that He loved righteousness and hated iniquity. He challenged the world to accuse Him of sin. John 8:46.

Peter says of Him: "Who did no sin, neither was guile found in His mouth." 1 Peter 2:22. The testimony of the apostle Paul makes clear that the anointing mentioned in Hebrews 1:9 must have taken place *after* our Saviour lived on earth, and completed His labors in behalf of a lost world. This anointing in Hebrews 1

could not have occurred at the time of His baptism, for at that time He had not encountered the attacks of Satan. He had not been in the wilderness; He had not yet begun His ministry among men; He had not yet met the severe temptations of the enemy; He had not yet proved by His life on earth as a man that He did love righteousness and hate iniquity.

Furthermore, His baptism by John in the river Jordan was in fulfillment of the angel Gabriel's announcement that there were to be 69 times 7 periods to Messiah, the Prince. Dan. 9:25. The word "Messiah" is from the Hebrew *M-she-ach*, which means "anointed." (See Ps. 2:1, 2; compare with John 1:41; Acts 4:25, 26.) At the time of the Saviour's immersion, He was anointed with the Holy Ghost and with power, and He went about doing good. Acts 10:38. We have no record that at the time of His immersion others were anointed with Him, and that He was anointed above them. The apostle Paul, however, does tell when He was anointed with the "oil of gladness," in harmony with the prophecy. He was indeed anointed above His fellows. At this anointing there were others anointed with Him, only He was anointed above them.

#### Dedication of Heavenly Sanctuary

We are told in the Scripture that at the time of His resurrection, others came out of their graves, entered the Holy City, and told the people that they with the Saviour had been raised from the dead. Matt. 27:50-53. What became of these resurrected ones? The answer is stated in Ephesians 4:8, including the margin. In Revelation 4 and 5 the prophet John describes a company of people around God's throne, of whom he says:

"They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:9, 10.

Here are a company of saints surrounding God's throne who have been redeemed by the blood of Christ. For these our Lord was slain. They have been made kings and priests; they expect to reign on the earth. The only other persons who, according to Scripture, have been taken from earth to heaven are Enoch and Elijah, who were translated without tasting death, and Moses, who was resurrected. Gen. 5:24; 2 Kings 2:11; Jude 9. These whom John describes are people who have been redeemed from many tongues, nations, and peoples. This company, therefore, can be only those who were resurrected with Christ, and who ascended to heaven at the time of the Saviour's ascension.

When the dedication of the heavenly sanctuary took place (according to the testimony of the angel Gabriel in Daniel 9:24, and the consecration of our Lord to the priesthood was

accomplished at His inauguration (Heb. 1:8, 9), these whom John describes around the throne of God were also anointed and consecrated to minister with our Lord in the heavenly sanctuary—only Jesus was anointed above them as the great high priest. That such an inauguration did take place in heaven after our Lord's ascension, and that our Saviour at that time was consecrated to the royal priesthood in heaven, is confirmed by the following statement from the Spirit of prophecy:

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise, He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people."—*Acts of the Apostles*, pp. 38-39.

The following facts are worthy of reemphasis: *First*, Christ ascended to heaven. *Second*, Following His ascension, a ceremony took place amidst the adoration of the angels. *Third*, This ceremony was an inaugural ceremony. *Fourth*, The gift of the Spirit to the disciples was an indication that this inaugural ceremony was accomplished, or ended. *Fifth*, During this inaugural ceremony Christ was anointed. *Sixth*, This anointing of Christ in heaven assured the people that He now was man's High Priest. *Seventh*, During this inaugural ceremony the disciples were not permitted to perform any labor or ministry.

Thus from the Scriptures and from the Spirit of prophecy we have clear and definite information that the anointing of the "most holy," the consecration of Christ to the priesthood, and the consecration of those who ascended with Him after His resurrection, all took place during the days following the Saviour's ascension, and that this event was finally signalized by the outpouring of the Holy Spirit upon the disciples on the day of Pentecost. It was then that the Saviour entered upon His ministry as man's great high priest in behalf of all those who could be benefited by the atonement which He made for sinners by the offering of Himself in Gethsemane and on the cross of Calvary. The heavenly sanctuary ministry was now inaugurated.



It is not what we eat, but what we digest, that makes us strong; not what we gain, but what we save, that makes us rich; not what we read, but what we remember, that makes us learned; and not what we profess, but what we practice, that makes us Christians.—*Bacon*.

*The Ministry, February, 1941*

## EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

### The Place of the Illustration

By ERIC B. HARE, *Departmental Secretary, Southern California Conference*

OF Jesus we read, "Never man spake like this Man." John 7:46. This truth was further proved by the fact that multitudes of men, women, and children followed Him and listened to Him for days at a time, sometimes without food. He confused the Pharisees, confuted the arguments of the lawyers, and questioned the doctors in the temple. But of this same wonderful teacher, Mark tells us: "The common people heard Him gladly." No doubt the power of God, with whom Jesus was in constant communion, was responsible for this, but Mark gives us a glimpse of the *method* by which He was successful, when he says, "With many such parables spake He the word unto them, as they were able to hear it. But without a parable spake He not unto them."

A study of the methods of ministers who are successful in holding the attention of learned and ignorant, old and young, reveals the fact that they also are apt in the use of illustrations. But some of our ministers, feeling that many an attempt at illustration has degenerated into meaningless entertainment, omit everything but the "strong meat." The result is that the congregation grows tired after about twenty minutes, and the children, becoming noisy and restless, are glad when church is over. Somewhere between these two extremes lies a method of successfully using illustrations, so that the passing of time is not realized, and even the little ones go home with a portion of truth tucked carefully away in their hearts.

An illustration is a window through which light can shine upon the furniture of the room. *It is not the furniture.* An illustration is the scaffold that helps build the tower of truth, until the tower is complete and can stand alone. *It is not the tower.* So no story, parable, or object lesson should be used unless it illustrates, illumines, or supports some fact of truth you seek to impart. The moment the illustration outshines the truth, it has failed.

Illustrations can be found in books and papers. They can be taken from the experiences of others, but the most valuable experiences are those found in your own personal life and observation, which you can introduce by saying, "I saw," or "I heard," and not "They say," or "He heard." So the successful illustrator must arm himself with a notebook, scrapbook, or file, and eyes that see and ears that hear.

For many years, when my work among the primitive animists of Burma forced me to find illustrations to make the plan of salvation simple and plain, I followed this method, and in daily life and work I noted the beautiful things I saw and heard, even though it might be weeks or even years before I found a place to use them.

One day, while studying with a Buddhist priest, I found him unable to understand how Christ could impart righteousness to those who could not keep the law, and still require them to keep the law. "If your Christ can forgive sin, why do you still try to keep the law?" he argued. "If the commandments are too hard to be kept perfectly, why does He require you to keep them at all?"

I breathed a prayer to God for help, and there came to my mind a beautiful little scene I had noted some months before. I replied:

"One day I went to visit my head teacher, and got there just at the meal hour. The teacher sat on the mat with the little table before him, and his little three-year-old boy, Solomon, by his side. Oh, how that father loved that little boy! I saw him put his arm around him and heard him say, 'Solomon, my son, do you love your daddy?'"

"The little fellow snuggled up close to his father, smiled, and said, 'I love my daddy. I love my daddy.'"

"The father smiled his appreciation of these loving words, and then said, 'How much do you love your daddy?'"

"This much," replied the little three-year-old, stretching his arms to their limit.

"Oh, that much!" smiled his father in happy surprise, and added, "If you love your daddy that much, then you'll jump up and get him a drink of water, won't you?" I saw that little fellow, with love animating every muscle, jump up and run over to the waterpot, but the waterpot was too high. He could not reach it. For a moment he stood there wondering what to do. Then he looked at the post on which a tin cup hung on a nail, but it also was too high. For just a second more he looked from the cup to the waterpot, wondering what to do. Then, standing on tiptoe, with his little stomach pressed flat against the post and his little hand stretched to its limit, he found that he could just touch the bottom of the cup and make it tinkle.

"Tinkle, tinkle, tinkle!" went the cup against the post. He was reaching with all his strength, but all he could do was touch the cup; so he called as he tinkled, 'Daddy! daddy! daddy!'"

"Tears of joy came into that father's eyes as he saw his little boy doing all he could. He went over to him, and, stooping, lifted the little fellow in his arms. He lifted him high until he could reach the cup and dip the water; then he put his little son on the floor and

watched him carry it to the table. It was half spilled by the time he got there, but I saw that father drink that cup of water, and I heard him say, 'It is the sweetest cup of water I have ever drunk.'"

As the illustration reached its climax, the Buddhist priest, deeply affected, nodded that at last he understood.

"So," I added, "Christ says, 'If ye love Me, keep My commandments,' and He requires that you and I shall serve Him with all our heart, soul, mind, and strength. And when, after all that, we come short, He lifts us in His arms and covers us with His robe of righteousness."

"Oh, how just! How fair!" exclaimed the priest. "I, too, shall serve a God like that."

The illustration had illumined the truth, and by it the word of God was preached to this man in such a way that he was "able to hear it."



**ETHNIC RELIGIONS.**—A mother with sons in college asked me, "What can you say to these new ideas that one religion is as good as another; and that Christianity is only one of the ethnic faiths, each suited to its own people?"

"That's easy. First, if Christianity is an ethnic religion, it is Asiatic. For it was born and developed in Asia, and came to us of the Occident only by missionary propaganda. Wherever it has gone it has produced the same fruits.

"As to the adequacy of the non-Christian faiths, there is a simple statement, which any traveler can substantiate, that 'the answer to Confucianism is China; the answer to Hinduism is India; the answer to Buddhism is Tibet; the answer to Shintoism is Japan; the answer to Mohammedanism is Arabia and the whole Moslem world.' The Bible is utterly scientific when it says, 'By their fruits shall ye know them.'"—*Religious Digest*.

**ATMOSPHERE'S IMPORTANCE.**—An atmosphere can give life or cause death. Last year we visited the Niagara Falls. It is one of God's scenic masterpieces. We suggested that it would take a long time for man to stop those falls. My friend said, "They were almost completely stopped a few years ago. A stiff breeze came up from the northern snows. The thermometer fell to zero, and then to many degrees below, and stayed there for days and nights, and I walked across the falls from the American to the Canadian side." It was an atmosphere that did it. In our denominational life an atmosphere is most important. An atmosphere can make or break our missionary and evangelistic endeavors.—*Watchman-Examiner*.

**INFINITE LOVE.**—An atheist, blaspheming in a certain market place, challenged God to show His power by striking him dead within five minutes. The five minutes elapsed, and following the tense delay, the man spoke to his audience, saying, "What did I tell you?"

An old woman standing by said, "Sir, have you any children?"

"Yes," replied the man. "Why?"

"Well," said the woman, "if one of your children handed you a knife and said, 'Kill me, daddy,' would you do it?"

"Why, no," replied the astonished man, "I love them too much."

"That is exactly why God did not strike you dead," said the woman. "He loves you too much."—*New Century Leader*.

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# CHALLENGE OF A WORLD TASK

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A Survey of Mission Problems, Methods, and Relationships

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## CURRENT DANGERS WITH LEADERS IN ISRAEL

By J. Y. YOVAN, *Assistant Director, South Central Luzon Mission, Philippines*

IN such a time as this, when the spirit of nationalism is rampant, we as workers should be particularly careful in all our utterances and attitudes. We should not fall into line with the extreme nationalistic emphasis of either Occident or Orient, nor be swayed by regional or tribal partisanship. Politics and intrigue should not find rootage in our hearts. Economic wars, commercial rivalries and enmities, should not draw us into taking sides.

The Israel of God today is a blending of all nations, kindreds, tongues, and peoples professing the third angel's message. In fact, the church of God embraces people of every race and color. When Christ comes to take us home into the city of God, we shall enter and abide in the New Jerusalem as the twelve tribes of Israel. In the description of the Holy City, which has twelve foundations, we are told that it "had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." Rev. 21:12.

As the people of God enter the pearly gates, the angelic host knows them only as the nation of the saved, divided into twelve tribal characters, according to the book of Revelation; namely, Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph, and Benjamin. Each of these names represents a distinctive character that goes to make up the twelve divisions of the tribes of Israel. Each of the pearly gates provides an entrance into the district of a tribe. Whatever nationality, tongue, or color may obtain in this present world, is lost there, and gives way to this eternal arrangement. Therefore we should begin here and now to prepare for our future kingdom, putting aside secular favoritisms, sectional leanings, regional partisanship, and racial sentiments. We cannot change our color or nationality while on this earth, but we can, by the grace of God, transform our characters.

In this time of political, economic, and nationalistic wars, and racial hatreds, we must be careful not to offend our fellow men, especially our own brethren in various lands. In these critical days, it is better for our lips to be silent concerning the delicate and sensi-

tive situations, relationships, and maneuverings of nations. Let us bear in mind that our nationality here on earth will be null and void in the coming kingdom. Our racial or national birth here does not matter there. The harmonious districting into twelve foundations, and the permanent classification into twelve tribal divisions, each having a titled gate of its own, depend on the twelve cardinal characters, and are not according to dialects, nationalities, or races. The twelve tribes of Israel are of one nation, having one language, as well as one law, one principle, and one King and God, which is unlike this present life.

Any laborer in the cause of God who talks disparagingly of others is unfit to be an ambassador for Christ. He can create a world of animosities, rivalries, enmities, and jealousies among the working force and lay members. How much trouble he can brew among unbelievers no one can estimate. We as workers, one and all, should be right ensamples to the flock. Although we should take due cognizance of our duties toward governments and their laws, yet there are certain limitations for us to recognize for ourselves.

### Extreme Nationalism to Be Avoided

Leaders in Israel should never belittle the ideologies of the various governments. All governments have good as well as evil in them. They are a mixture of good and evil in consequence of the fruit that Adam and Eve ate in the beginning. Furthermore, the various forms of governments are in existence only as God has permitted them. We can be loyal to any government, patriots of our own homelands, and still remain without that extreme nationalism that causes us to despise others who hold different persuasions.

In secular politics, which side becomes victor is not a matter of import so far as our duties and calling are concerned. We ought not to campaign for candidates. Let the politicians do that. Many churches have broken down and become lamed because of party politics.

"Avoid politics; shun contention."—*"Testimonies," Vol. V, p. 340.*

"Again and again Christ had been asked to decide legal and political questions, but He refused to interfere in temporal matters. He knew that in the



political world there were iniquitous proceedings and great tyranny."—*Id.*, Vol. IX, p. 218.

Let us be alert, lest the devil deceive us. Permit me to repeat: Let us not be chained with any political affiliation, or be concerned with the spirit of nationalistic confederation. Neither should we participate in racial antipathies. As leaders of Israel, we ought to be thinking of, promulgating, and promoting the cause of God and the finishing of the gospel. We should always consider our citizenry beyond the horizons of mortal sight, within the walls of jasper in the New Jerusalem. We are not of this world, for we are the children of Jehovah, and our inheritance is reserved in the land of Beulah. 1 John 3:1-3.

As true leaders in Israel, let us covet peace and good will toward all men of whatever race, tribe, or nation, to whichever creed, dogma, or profession they belong. Finally, may we be the means of the salvation of many souls in the future eternal kingdom of our coming King and Saviour.

## Those Who "Stay and Wait"

By MRS. W. E. PHILLIPS,  
Takoma Park, D.C.

IT is Friday night, and I am alone. Not for two months have I seen the face of the one so dear to me—my husband. This Sabbath eve six thousand miles of water separate us—and still another month and a half, at least, must pass before we can hope to be united. Yet we comforted each other before he left with, "This will be only a short trip!" Friday night is always the time that I am most lonely when left by myself. So, somehow, this evening I fell to thinking of those other women, my sisters, whose husbands travel so much in the interest of our world-wide mission work.

Some time ago a group of us, all wives of workers living in Takoma Park, were gathered for a friendly get-together. There were about a dozen of us, and the husband of each present was away on an overseas trip. One was in China, one in India, another in Denmark, still another in Peru; and so it went. There were but two in the group whose husbands were traveling in the same country. In truth, they had gone "into all the world." And we began talking—as women will—when this husband would be home, how long that one had been away, of things that had happened to us while they had been absent.

Listening to these women tell of their lives as wives of traveling workers, I began to calculate what the total number of years would be that we had actually lived alone, since we had taken our husbands "for better or for worse." Altogether, I calculated that that group of women who were gathered together had lived alone a total of almost a hundred

years! And a hundred years is a long time in any language! Yet this hardly gives a true picture, for at least two of that number of women were new at living alone; so they cut down the average of some of the "old timers."

One woman, the wife of a prominent minister in our ranks, reminisced, "I remember one year when — was home only two weeks." Another went on, "That was the year my husband went to Australia (or China or Africa, I have forgotten which). We were together less than a month that year."

And as I listened to the months, yes, years, of separation, I, too, could well remember one five-year period when my husband was at home only about seven months. Yet my lot has been a fortunate one. My friends are likely to remark, "You are lucky. You *always* go with your husband." They say this because, in the twenty years we have lived together, I have made two long trips with my husband. These two trips have made a lasting impression on my friends. They seem prone to forget the months and months that I have spent alone when I have stayed behind. Still, I do grant that I have been fortunate.

The work and responsibilities borne by different husbands of the group came into review during that afternoon we spent together. One man had experienced hardships in traveling in the high altitudes of the Andes. Another was suffering from the cold in a country in which it was hard to find a warm place. The heat of the tropics was telling on yet another. The trips taken by our men are truly for the good of the cause we all love so well, and are not, as some are likely to think, a kind of combination vacation and educational tour. And so we all were wishing our husbands well, and entering into one another's feelings of anxiety over their welfare. Not that one of the women present lacked faith in God's care for her loved one. But the heart of a wife will yearn over the well-being, happiness, and safety of her companion.

Tonight, I think back to that group and to many other such groups here and in all parts of the world. My heart salutes those sister hearts that often ache in loneliness, yet willingly, for we "count it a privilege here His cross to bear." It is often said, "They also serve who only stand and wait." Would I be taking too much liberty with this phrase should I voice the hope that they also serve who only "stay" and wait?

We all admire and acclaim those who go "forth and conquer." It takes courage, ability, and a wealth of experience to meet the problems that confront our leaders in these days of perplexity and chaos. May God grant them a double portion of His Holy Spirit! We read with profound interest of the work being done among the peoples of the earth.

Our hearts are thrilled by our story of missions around the world. "How marvelous," we say, "that so many accepted the truth in such and such a place." A division paper tells of the great help Brother — has given the field during his visit there. Another reports the plans laid for the advancement of the work in that section during the last conference session. It is thrilling to the heart of each Seventh-day Adventist.

But back of each visit, back of each conference session, is a story that in the eyes of men is not at all thrilling or wonderful. Just the story of staying and waiting and praying and weeping, for we are so human! Each worker who makes these visits leaves a woman whose body stays at home, but whose spirit is ever at his side. It takes courage to wait for the letters to come, when sometimes it means a wait of nearly six weeks. During these long waits we sometimes wonder, "Do I really have a husband?" "Does he still love me?" And sometimes the heart leaps almost from the breast if a telegraph boy is sighted at the door. A feeling of faintness comes over one if the radio announcer tells of dangers in the country in which the loved one is traveling. Yes, it takes courage and patience and ability to keep steady, to bear the cross of those who stay and wait.

Perhaps the outstanding characteristics of the many women I know who wait at home for absent husbands are their eagerness to do their part faithfully, their efforts to keep cheerful, to write encouraging letters to the absent one, to be true witnesses for Christ in their community, to be real "doorkeepers" in the work of the Lord. At times the cares of life seem all to meet us face to face, times when we so feel the need of someone with whom to counsel over the emergencies that will arise. Then the concluding lines of this little poem give a comforting thought:

"Never, I believe, in all the way  
Will burdens bear so deep,  
Or pathways lie so steep,  
But we can go, if by God's power  
We only bear the burdens of the hour."

It is still Friday night, and I am still alone, but now there is a song in my heart. Thoughts of the love of my Saviour fill my mind; thoughts of the agony He suffered for me, the hours of loneliness He endured that I might have eternal life. There is, too, the remembrance of my sisters—those other women who are also so much alone. Their lives of sweet trust and confidence inspire me to new endeavor and to new consecration to service. And I send a "Good night, dear; God bless you," across the miles to my absent one as I breathe a prayer of thankfulness—thankfulness that God is good and that He has given me the trust of being one of those who also serve, though they only "stay and wait."

The Ministry, February, 1941

## RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

### Reform Calendar Agitation

AMERICAN discussion over the Presidential change of Thanksgiving Day has given occasion to revival of agitation for the "World Calendar" of twelve months of equal quarters of ninety-one days each. This seemingly convenient scheme would, however, involve the abandonment of the unbroken sequence of weeks and Sabbaths, and is thus of fundamental concern to us. David Lawrence summarizes the calendar adjustments involved, in the *Washington Evening Star*, as follows:

"Every year end there would be an extra Saturday to be known as December 31, and every leap year there would be an extra day at the end of June, somewhat as February has an extra day in the present calendar."—Nov. 30, 1940.

Fourteen nations have approved the proposed new World Calendar, hoping it would go into effect by January 1, 1945. One favoring argument employed is that of Monday for all holidays, thus giving a three-day vacation. The implications of such a plan are, of course, apparent. It would, and at once, produce a Sabbath issue of universal dimensions. Numerous business, scientific, civil, and religious organizations have declared for it, including the Eastern Brotherhood Church, the Church of England, and those Protestant bodies of Europe and America affiliated under the Universal Christian Council. Elizabeth Achelis, president of the World Calendar Association, writes thus in the same issue of the *Star*:

"As calendar reform affects the entire world, it is hardly a subject for one country to decide, although it is very wise that one country take the initiative. Thus it is highly desirable and proper for our courageous President to initiate the reform by calling an international conference in Washington on the subject. The United States inaugurated standard time for our clocks, now observed throughout the world, and so there is justifiable precedent and reason that our country do the same for an improved calendar. To obtain order and conformity in the calendar would exert a tremendous influence in our lives."

David Lawrence concludes his column with this comment:

"In the proposed calendar, the first month of every quarter—January, April, July, and October—would have thirty-one days, but all other months would have only thirty days, with the two exceptions mentioned above—the extra Saturday on December thirty-one, and the extra day of June thirty-one which would occur in leap years.

"Incidentally, in the proposed calendar, Washington's Birthday could be celebrated on Saturday, February 11, every year, which happens really to have been the birthday of George Washington in the calendar which was in use early in the eighteenth century. Thanksgiving Day could become the fourth Monday in November, which would bring it just four weeks before Christmas and three weeks after Election Day."

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# A MORE EFFECTUAL MINISTRY

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Efficient Evangelistic Methods and Pastoral Technique

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## SUGGESTIONS ON THE BAPTISMAL SERVICE

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

**B**APTISM is a very sacred ordinance, and should be conducted in keeping with its sacredness. It represents the death and burial of the believer with his Lord. Hence a solemn and reverential spirit should characterize every detail of its administration. The Spirit of prophecy gives this instruction:

"The administrator should make this an occasion of solemn, sacred influence upon those who are looking on, that it should have an elevating effect upon those who witness it, and not be placed on a level with common things."—*Mrs. E. G. White, in Review and Herald, March 5, 1895.*

"As a Christian submits to the solemn rite of baptism, the three highest powers in the universe—the Father, the Son, and the Holy Spirit—place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God."—*E. G. White Letter 53, 1904.*

Baptism marks one of the greatest days in a person's life. The way we conduct the service determines to a large degree how much it will mean to those who are baptized. The entire service should be well planned in every detail, that there be no confusion. We are advised that "the best of order should be preserved, and nothing clumsy or uncouth should be seen in this holy ordinance."—*Mrs. E. G. White, in Review and Herald, March 5, 1895.*

The evangelist who conducts the baptismal service in an impressive manner will find it very helpful in leading the interested persons who witness it to make their own decision to follow the Lord all the way.

A special sermon on the significance of baptism, with the candidates sitting on the front seats, will add a touch of impressiveness and distinction to the preliminary part of the service. At the close of the sermon, the candidates are called forward to stand before the altar for a prayer of consecration. This helps to impress all with the thought that baptism means a full surrender to the Lord. After the prayer, the candidates retire to their respective dressing rooms to prepare to enter the pool. While this is being done, the musical director leads the congregation in singing good spiritual songs. This helps to preserve the spirit of order and worship.

In a tabernacle it is helpful to have curtains that can be drawn so as to completely cover the front of the platform. These can be drawn the moment the consecration prayer is finished, as the candidates pass to their dressing rooms. In this way no disorder is observed

in connection with the removal of the desk, the chairs, or the cover to the tank, and other essential preparations that may be needed to make the pool ready. These curtains are not parted again until the first person or persons are in the pool ready to be lowered into the water. As soon as a candidate is brought up from the water, the curtains are closed again, and not opened until the next person is in position in the pool, ready to be baptized.

In this way there is no exposure of any candidate to the audience in entering or leaving the pool. Refined people appreciate this provision, and it adds much to the dignity of the occasion. A sketch is attached herewith showing how these curtains can be fastened on wires with pulleys, so that some assigned person out of sight behind the side wall of the rostrum can open and close the curtains as desired. It is best to use baptismal robes for all candidates, of both sexes. White robes may be used for the women, and black for the men. The Spirit of prophecy advises the use of robes.

"When the ordinance of baptism is administered, the candidates for baptism should be provided with robes appropriate for the occasion. They should be well-shaped garments, made of suitable material."—*Ibid.*

In order that the service shall move forward in proper order, the candidates should receive instruction on how to come prepared for the service, and also how to conduct themselves in the water. This may be given by the use of a little card (see advertisement, page 41), printed on both sides as follows:

### BAPTISMAL PREPARATIONS

#### Baptismal Robes Will Be Provided.

Come dressed for church in the regular way, but please bring the following with you to the baptismal service: towel, change of underwear, and change of hose.

Place these articles in the assigned dressing room when you arrive.

[Over]

### BAPTISMAL INSTRUCTIONS

Do not try to hold your breath while prayer is offered over you in the water. You will be laid back in the water slowly and gently after the prayer. Take in a breath as you are laid back in the water, holding the mouth and nose closed, as your head goes under the water.

[Over]

This card is given to the candidate a day or two before the baptism takes place. I follow the practice of distributing these cards to the baptismal class on the night when they appear before the church board, and are approved for baptism. This card is very convenient in the case of a minister visiting a woman for a final checkup for baptism. If she is ready and expects to be baptized in the coming baptism, he can hand her the card as he leaves the home, and thus observe proper ethics by not having to discuss with her how she should come dressed for the occasion.

The baptismal instructions on the reverse side of the card are helpful in keeping the candidate from strangling or coughing, as a result of water's entering his mouth when he is put under the water. When people are told beforehand how and when to hold their breath, and how to conduct themselves in the water, it makes possible a beautiful baptism, and strangling, coughing, and struggling on the part of the candidate are eliminated in nearly every case.

We think it wise not only to place this instruction on the card we give them beforehand, but also to repeat the instruction to them orally in the dressing rooms, just before the first one enters the pool. In addition to the points here mentioned, we ask each one to bring a man's handkerchief to the service, and to hand that to the minister as he enters the pool. This I place in my top front coat pocket, so that just as soon as I raise the person from the water, I can hand him this dry handkerchief to wipe the water from his eyes. These are little things, but they add that finer touch which makes for an impressive and beautiful baptismal service. In the instruction given before entering the pool, the candidates are told not to pull the head forward. This avoids complications, and makes possible putting them under the water gently and gradually.

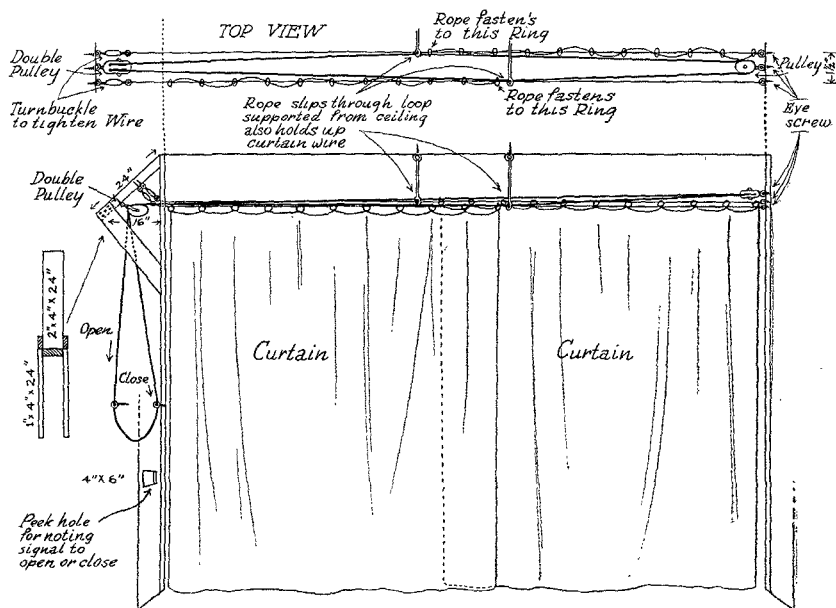
In case of husband and wife and children, mother and daughter, father and son, or two brothers or sisters, we often take them into the pool together. One is baptized first, and then stands aside in the pool while

the other is baptized. The curtains are closed, and they leave the pool without passing in view of the audience.

There are three matters to keep in mind in placing the candidate in the tank ready for lowering him into the water. The candidate should be standing at the front of the tank next to the audience. This will place him between the minister and the audience. He should be placed up close to the wall of the tank, so as to give the full length of the pool for the lowering of the body. This will be especially necessary in the case of men who are six feet tall or more. The water should be about three and a half feet deep.

The candidate stands with his hands locked high up on his chest as the baptismal ritual is repeated. Then the minister takes hold of his clothing at the nape of the neck with one hand, and places his other hand on both hands of the convert, and lowers him very slowly into the water, just as a casket is lowered into a grave. It is shocking to see the way some ministers plunge the converts into the water. This detracts from the sacredness of the act. The upper hand of the minister is used to press the candidate's body gently under the water, so that it is entirely covered. The other hand, which grasps the robe or clothing at the neck, is used to raise him up from the water after the burial. Proper assistants should be provided to help the converts prepare for the burial in the pool, and to help them in and out of the tank.

In THE MINISTRY of March, 1940, there appeared an article which explained how an inexpensive canvas baptistery could be installed in tents and tabernacles. It is well for the evangelist to be acquainted with this plan.



(See page 45 for canvas baptistery advertisement.)

At the next church service after a baptism, I have the newly baptized ones voted into the church, and give them the hand of fellowship. Those who have been baptized are called forward, and, while "Blest Be the Tie That Binds" is sung, the ministers, elders, and Bible workers pass along the line of baptized converts, and extend to them a welcome into the body of Christ. This gives a touch of love and warmth that the new converts greatly appreciate, and is a Scriptural practice. (See Gal. 2:9.) In the smaller churches, all the members may be asked to file around and join in extending the hand of fellowship, but in the larger churches, extending the hand of fellowship must be limited to a smaller group.

We follow the practice of passing along this line of baptized persons, after the last worker has given them the hand of fellowship, and presenting each one with a baptismal certificate. (See page 41.) All of these matters may be studied with profit, that we may under God make our ministry as dignified, impressive, and helpful as possible.

## Free Newspaper Publicity

By D. W. McKAY, Layman,  
New York City

PERHAPS the best form of free advertising is still through the columns of the newspapers. The newspaper is found everywhere, and is the most widely read of all modern literature. Millions who never open a book or a magazine eagerly devour its pages daily.

In preparing an article for publication, try to place yourself in the position of the editor. He is the dispenser of news for his particular community or group of readers. Generally, a newspaper is not published for any one class of people, but for all classes, and all classes are represented in its columns. The editor probably knows little or nothing about Seventh-day Adventists, except possibly that they are a small religious denomination whose members go to church on Saturday. Thus, it is imperative that you give him something that has news value for his readers.

There are many sources of news. During the 1940 New Jersey and West Pennsylvania camp meetings it was my privilege to write the various news releases. I found that the newspapers in all the near-by large cities willingly accepted and published whatever was submitted. Some of the large city newspapers devoted front-page headlines to announce our meetings, the election of officers with accompanying photographs, and our phenomenal missionary progress, and gave columns to the explanation of our peculiar doctrines, beliefs, habits of dress, and practice of tithing. In

fact, one of the newspapers was so impressed with our reports that they assigned one of their reporters to cover the happenings for the remainder of the encampment. The editor of one of the local city newspapers personally visited the evening meetings whenever one of our outstanding speakers was announced.

Whenever possible, I secured copies of the various statistical reports days before they were to be read before a biennial session. From these reports I gleaned pertinent facts which I thought might be of news interest to the public. Each article was marked on the upper left-hand corner with the date when it might be released for publication. Thus, only a few hours after each report was read, it was being sold on the newsstands.

I tried to interview each speaker well in advance of the meeting in which he was scheduled to speak, to ascertain the topic he intended to discuss. From my general knowledge of the particular subject, I wrote the article on the sermon of the evening in condensed form long before it was delivered. It was then delivered personally or by special-delivery mail to the editor the same day, in order to ensure adequate time for publication the following day. Evangelistic efforts could be publicized in the newspapers without cost in like manner.

Many believe that all that is necessary to have something printed in a newspaper is to jot down all the facts, and the editor or one of his assistants will write the article in suitable form for publication. But this is not the case. Editors do not have time to rewrite. They merely approve or delete material submitted. Generally speaking, a well-prepared article on an uninteresting subject has a better chance of getting into print than a poorly written article on a vital subject. Just scan your evening newspaper for proof.

You may be encouraged to know that the editor will give your article just as much consideration as one written by one of his paid reporters. But do not be disappointed if your entire article is not printed. It is merely because space does not permit, not because the editor has a personal grudge against you or against Seventh-day Adventists. All large city newspapers receive much more news than they can possibly use. The advertisements always come first. They are not condensed, because they are the source of revenue of the newspaper. Whatever space remains is allotted to the various departments. Your article may be given to the religious news editor, the State editor, or the city editor, depending upon its classification.

### Preparing the Newspaper Article

In writing a newspaper article, always be sure that it is readable and neat. Use a type-writer. If one is not available, print or write legibly. A sloppy article always gives a bad

impression which is difficult to overcome. Although your article may be good, it may not even be read if it is prepared in a slovenly manner.

Don't crowd the page. Paper is cheap. Leave a margin of at least one inch on both sides of the paper. Use double or triple spacing on the typewriter. Single-spaced material is hard to read in a hurry, and the editor may want to insert subheadings or change words and punctuation. Leave at least one third of the first page blank, so that the editor may write the heading there, or he may insert instructions in this space.

Every newspaper story begins with the most important facts first. Other items should follow in the order of their importance. The heading and the first sentence either attract or repel a reader. A good opening paragraph with the essential facts will generally get the rest of the article in print. If you are not satisfied with your first attempt, rewrite and rewrite until you are satisfied that what you have written is as good as any article you may have noticed in the newspaper.

A newspaper article should be so written that if lack of space does not permit its complete publication, paragraphs can be deleted from the end without destroying the power of the story or its meaning. Do not use complicated phrases and sentences. Write as simply as possible, so that you make yourself clear. Repeat a name rather than use a pronoun if you think you might be misunderstood. Do not use a long word where a short word will serve the purpose.

Short paragraphs are the order of the day. They make reading easier. Look at one of the large city dailies. Very few paragraphs are more than two or three inches in length.

Be sure that your name and address are on either the first or the last page of the article, or else all your efforts may be wasted. Newspapers are responsible for the items which appear in their columns. The editor may want to authenticate the facts, or may desire additional information and photographs for publication. He will then know the proper person with whom to communicate.

Rules and suggestions are helpful in writing for the newspapers, but the best teacher is practice. If you have neglected this field of free advertising for our message, sit down and write. Since we are a peculiar people, and our teachings are out of the ordinary, that is news. You will be well repaid for your efforts when you see your first article in the newspaper. Thousands and thousands will read it. Think of the great possibilities. Do not put it off. Ministers should report their sermons every week to their local newspaper. All you can lose is the cost of a postage stamp, and the experience will at least improve your technique. Try it!

## The Preacher's Requisites

By W. B. OCHS, *President of the Canadian Union Conference*

NEWTON once said, "The Christian ministry is the worst of all trades, but the best of all professions"—and there is more truth than poetry in that statement. There is no higher calling than that of the gospel ministry. In the sight of God the preacher occupies the highest position in the world, for he is God's appointed mouthpiece. He is, as John said, "a voice." It is his duty to speak God's truth in God's way. A minister does not represent himself, but the Lord. He is an ambassador of Christ, and as such, he represents the government of God. Hence he must be willing to forget himself and his own interests, that he may foster the interests and uphold the principles of the government of Christ.

The minister is a servant of the Lord. Paul is called "a servant of Jesus Christ." The preacher must be a man in the true sense of the word. In speaking of John, the Scripture says, "There was a man." What made him a man in the sight of God? The answer is clear: He was sent from God, and he bore witness of the Light.

The minister should be a progressive man. He ought to be up to date regarding world conditions. He ought never to be satisfied with his spiritual and intellectual progress. He must advance and develop and set the pace for those for whom he is laboring. He must be a minuteman. His life and his time belong to God, and he must ever be active in the service of the Lord, willing to give all of his time for the furtherance of the gospel. Above everything else, the minister must be God's man. The image of the Lord must be restored in his own soul. Of all the urgent needs in the world today, the greatest is that of ministers who have the assurance in the heart that they have been sent by God and are collaborators with Him.

The preacher minus his preaching equals his life outside the pulpit. He is a preacher whether he is in or outside the desk. The preacher is his sermon. He must believe and live his sermon. The minister is a target for criticism. Many will find fault with him, but he must be blameless in the sight of God. Every true minister craves success. He plans and prays for it. He must not forget, however, that success depends upon the fulfillment of definite conditions, a few of which we will now consider.

*The Preacher Must Live a Life of Prayer.* Prayer was the secret of success in the ministry of Christ. He knew what it meant to commune with His Father. Many hours were spent in prayer. The minister must follow His example in this respect. When Duncan was

—Please turn to page 46



## ADVENT SOURCE RESEARCH PROJECT—No. 2

A PARENTHETICAL word as to certain obstacles and opposition—which I am glad to say are now largely past—would appear necessary to any true, full-rounded understanding of progress on the advent source research project. First, there has been a certain amount of early apathy springing from lack of understanding and interest. This was perhaps but natural, with our major denominational emphasis in other lines. Second, and more serious, there has been an actual hostility toward the work on the part of some, strange as it may seem.

One contention has been that the entire book of Daniel was sealed until the time of the end, and that it is, therefore, dangerous, sacrilegious, and subversive to maintain that the book of Daniel was understood in large part in the centuries before the time of the end. Such have forgotten or perhaps were unaware of the explicit statements of Mrs. White *that that portion only* of the book of Daniel was sealed relating to the last days ("Acts of the Apostles," p. 585, *et al*). This also involves denying the indisputable evidence of the recorded, contemporary witness of the centuries, and of Christ's own admonitory injunction, concerning the prophecy of Daniel, "Whoso readeth, let him understand." Matt. 24:15.

Then, there was the assertion by others that this thesis would undermine confidence in the distinctiveness, uniqueness, and separateness of our message by implying that our prophetic interpretation did not originate with William Miller and the pioneers. Irrespective of the facts, they likewise forgot or were unaware of Miller's explicit declaration in the *Midnight Cry* that his prophetic interpretations were *not original with himself*, but that different men in different parts of the world held essentially the same positions prior to his own, though he reached his own conclusions from direct personal study (May 18, 1843, p. 69). The facts immeasurably strengthen the foundations of our distinctive message by revealing its majestic lineage and relationship to the true church of the past. Thus its matchless place as the restorer and consummator of the interpretative principles to the past is established.

And, finally, there were early assertions, by a few, that the proposed research trips to Europe would prove costly, profitless ventures; that the materials sought did not exist, or

could not be found; that others had tried and failed, etc. But this, too, has largely passed—principally, of course, because the results have justified the expenditure, both of time and effort, far beyond all early anticipations. So much for this problem aspect.

## 4. Favoring Providences Attending

Turning now to the more agreeable side of markedly favoring providences, I believe with all my soul that the hour had come for this material to be found, assembled, and given its rightful place in this movement.

First, this was evidenced in the providential timing of both trips to Europe—during lulls between periods of international tension, when research facilities were accessible. In fact, I finished the work of my second trip in London at the British Museum on the day of the Munich crisis. The great libraries then utilized are now closed. Some have been seriously injured, and other lesser ones, destroyed. Practically all research work has been brought to a standstill.

Second, the providence of God was likewise seen in the way He most wonderfully blessed in providing credentials and recommendations for these European trips, from the Library of Congress, the New York Public Library, the Union Theological Library, the American Antiquarian Society, the Institute of International Education, and other organizations, as well as from high officials in our State Department and from one foreign ambassador. These resulted in extraordinary privileges of access to stacks and to experts, liberties in photographing, etc. These providences were so varied and so manifold that I cannot but believe that the signet of divine blessing was placed upon this endeavor.

This quest presents a marvelous tale of recovery and discovery, and of search rewarded in unexpected ways—of American items finally located only in Europe; of European items, vainly sought in the great libraries of the Old World, found at last here in America; and of the unexpected finding of priceless items, previously unknown and unsought, brought spontaneously to light through the search. It has had, at times, all the thrill of adventurous discovery, and at times only hard, grinding toil, disappointment, and seeming futility—yet not for long. Piece by piece, it has been brought together, and part joined



to part, placed in related order and grouped, until the story of the centuries has been restored and unfolded before us. Some of the specific providences are here related. They are not highly colored, but are sober, dispassionate facts.

1. SERIES OF FINANCIAL CONCESSIONS.—Note first the mere financial aspects of discounts on photostats—a very material factor in a project of this size. At the State Library in Berlin, an extraordinary discount of 20 per cent was given, and 15 per cent at the British Museum. At the French National Library those in charge said that they would split the difference and make it 18 per cent. At the Congressional Library, 15 per cent was allowed until the present even lower rates were instituted through the Rockefeller Foundation; while at Aurora College [Illinois] a flat rate of fifteen cents a large sheet was made through the kindly offices of the president of the college. The University of Geneva allowed us the advantage of their special arrangement with the League of Nations photostat department, which does their work virtually at cost. These courtesies have resulted in material savings.

2. RARE-BOOK REGULATIONS SUSPENDED.—In one of the great universities in continental Europe where I had made previous arrangement for access to certain rare-bookroom materials for a period of two weeks prior to the summer closing date, I found upon arrival that the closing date had been advanced a week. The custodian of the rare-bookroom, disturbed over the serious difficulty that this would entail for me, directed me at the close of the first day to select four books that I should like to study after the library closed at six o'clock, and before it opened the next morning at nine. He told me to meet him outside the main entrance of the library, and he let me take to my hotel those books that were not supposed to go outside the confines of the rare-bookroom itself, even into the main library reading room. This extraordinary provision was repeated throughout each of the remaining days of my stay. I never ceased to wonder and be grateful for this remarkable courtesy, for it enabled me to finish my work within the allotted period.

3. DIPLOMATIC PASS PROVIDED.—In the great national library in Paris, one has to open his brief case for inspection even when passing from one section of the library to another. This consumed much time. Both times I visited this library, I was given a "diplomat's pass" with exemption from examination, to facilitate my work. And on the first occasion, a special room was assigned for work, with an attendant appointed whose sole duty was to secure the books desired. Truly this was extraordinary, and Paris yielded many and valuable items.

4. MISPLACED WALDENSIAN MANUSCRIPTS RECOVERED.—The recovery of certain Waldensian manuscripts at Cambridge University was likewise most impressive. While at the Waldensian college in northern Italy, I learned that in the days of persecution many of the rare manuscripts had been transported from the valleys to the Cambridge (England) University library. In Italy I had secured a list of these volumes, and the individual items in each. By prearrangement with Cambridge, I had been assured access to all the Waldensian manuscripts for checking. But when I arrived there, I was distressed to learn that volumes "A" to "F," inclusive, were noted in the official catalogue as having disappeared long, long ago from the library. Upon my urgent request, special search was made, and at last a set of little books labeled "A" to "F," supposedly in antiquated Spanish, was located.

Upon comparing these with the tabular list from the Waldensian Library, the missing volumes were identified, as each of the component items tallied with the Italian list. They had been faultily catalogued and isolated from the others, because they were written in the old unfamiliar Romaunt language, antedating the French, Spanish, and Italian. These books of manuscripts, now recovered, contained treasured portions of the Scriptures such as the Waldensian missionaries distributed over Europe during the Middle Ages, the papal bulls, Waldensian statements of faith, etc. We were indeed happy to locate these priceless documents bearing upon our quest.

5. UNION THEOLOGICAL SEMINARY EXPERIENCE.—At the Union Theological Seminary, in New York City, with books catalogued only by author and title, I was confident that there were many valuable treatises to which I had not had access. I had appealed again and again for completion of the topical index upon which they were working, which would segregate and include all expositions on Daniel, the Apocalypse, the antichrist, and the millennium, etc. One day I went to the library and asked how they were progressing, and was directed to the cataloguing division. There I was asked to state again just what topics I desired to consult. A strange look came over the librarian's face as I enumerated the four topics. I was told that all four of these collections were in book trucks, in the cataloguing room at the moment, for the first and only time, and were soon to be redistributed back to the shelves, and that I could go through them right there.

The librarian referred to the episode as my "lucky day" but, instead, it was the providence of God. I found about thirty priceless items that day that I had not been able to locate by author or title. When I had finished my search, several days later, the assistant who usually took books that were to be photostated

over to the Columbia University library, six blocks distant, was away that afternoon. So the director told me to call a taxicab and take them myself, trusting these rare Reformation-period folio works into my hands.

6. ISAAC WELLCOME LIBRARY DONATED.—Then there was the Isaac C. Wellcome library, donated as an outright gift to the General Conference. Wellcome was the leading First-day Adventist historian. For two or three years I had tried to locate his descendants, but without success, to ascertain if his library had been preserved. At last, in Augusta, Maine, I found a man who knew where his son, Frank O. Wellcome, lived. Reaching his home about sundown, I explained the nature of my quest. He invited me to dinner and to stay overnight, stating that he had something that he would show me in the morning.

I noticed that he was a bit embarrassed over the fact that his father had been in the ill-fated Millerite movement. So the evening was spent in presenting the significance of the advent movement, and its majestic background. In the morning I was taken up to the attic, where his father's library had been preserved virtually intact. Invited to select the books that were desired, I extracted from the shelves two or three freight boxes full of Millerite pamphlets and books. Next, I was led to another section of the attic, where a large box the size of a coffin was half filled with old Millerite papers, tracts, handbills, letters, charts, etc. Then Mr. Wellcome told me that after our talk the evening before, he had slept but little, thinking about our work, and had decided to make a gift of these Millerite source materials to the advent source collection. Truly God wrought in our behalf.

7. MILLER MANUSCRIPTS RECOVERED.—The Advent Christian Church (the large non-Sabbatarian Adventist group which emerged following the disappointment) had made no special attempt to recover or to assemble a special advent source collection—though the letters, manuscripts, and other rare documents would naturally remain in the hands of this majority group. Their Aurora College has recently made painstaking search, recovering Miller's correspondence and earliest articles, his early and later statements of faith, and many of the rare and important letters of the Millerite leaders. These have all been made accessible to us, with photostatic copies permitted at a very nominal rate, and a freight box full of books, some bought and some given to us, has been made available from their publishing house in Boston.

8. LOUGHBOROUGH MANUSCRIPT SAVED.—In 1918, J. N. Loughborough prepared a sixty-two-page manuscript answering critic objections to his "Rise and Progress" and the "Great Second Advent Movement," and submitted it

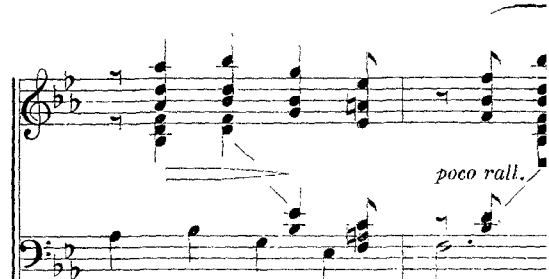
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## Thy Life V

Wesh

Devotionally

M. M. = 66



# Within Me

Arranged for piano—H. A. Miller

## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

### The Place of the Postlude

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

THE piano is the easiest and yet the most difficult of instruments. Many play, but how few play well! It is no simple task to make the piano sound appropriate to the church service. Its quick "tongues" and short-lived tones demand a more rapid movement than is necessary on an organ, where the tone may be prolonged at will. Unless the piano is kept in tune, and voiced when the tone becomes hard and metallic, the best musician cannot handle it properly.

Almost without exception the pianos used in churches are neglected. The tone (if it may be called tone) is harsh, strident, and very much off key. It is a disgrace to a religious service to have an instrument "yelling" in such degrading fashion, while the minister and the congregation bend their efforts to "tune up" spiritually. One can easily become so accustomed to a piano's being out of tune that his ear accepts the harshest tone without complaint. However, if sufficient study is given to this most common instrument, it may be made to blend well into the general tone of the religious service, provided the instrument is in tune, of course.

The postlude is usually of a pompous, victorious nature. This vigorous style is quite necessary in most places in order to cover up the undertone—or overtone—of conversation which unfortunately trails every service. Music was never intended to be used as a blanket to cover up the conversational hubbub which most individuals condemn. Music and noise will not mix. To derive the most satisfaction from music, one must be silent and maintain a reverent attitude.

The accompanying piano arrangement of "Thy Life Within Me" is so written as to fit into the brief period of silence following the benediction. It should be played half through very softly. At this point the tone may be increased as a signal for the congregation to disperse with as little commotion as possible. The congregation, no doubt, is sufficiently acquainted with the words of this hymn to lead them into a deeper appreciation of its musical message, and to permit them to carry its prayer in their hearts as they leave the place of worship.

The harmonic background should be faintly heard. Do not play too strictly. Soften the dissonances with a light touch.

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## THE ASSOCIATION FORUM

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Discussions on Methods and Problems

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### Sabbath School Wins Souls

EDITOR, THE MINISTRY:

It was the last Sabbath of the Week of Prayer. I was visiting our church in Medford, Oregon, which has a membership of 350. While the Sabbath school review was being given, I visited the various departments. As I was sitting in the youth's division, the leader said, "We are nearing the end of the year. I hope that you as Sabbath school students will accept Jesus as your personal Saviour. We have prepared cards for you to sign." He then began passing the cards around, and I reached for one with great interest.

The card was similar to the ones we use in evangelistic meetings, with such words as this: "I hereby accept the Lord Jesus as my personal Saviour, seeking to serve Him from this day." There was a place at the bottom for the name. The division leader had a supply of pencils, and I saw a number of boys take them. The general superintendent of the Sabbath school, who was present in the division for the occasion, said that she hoped that if a call were made in the church service, a number would take their public stand for Jesus.

That morning in the eleven o'clock service, we had the Week of Prayer reading first, and took up the offering. Then, after my short sermon, I made an altar call. The response was most encouraging. At the close of the service we organized a baptismal class of twenty-eight, four of whom were adults and the rest young people and juniors. Many of them had signed cards in the Sabbath school class an hour before. This experience opened before me a field of great possibilities—using the Sabbath school to win those already attending our services, thus making the Sabbath school a real factor in missionary endeavor.

Personal work for the youth had been carried on in the Sabbath school of this church. We often talk about our soul-winning departments. Our Sabbath schools can be and should be soul winning. Is it possible that we have teachers who are teaching fact knowledge, but who have no burden for the members of their class?

"The object of Sabbath school work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school is a failure; for unless souls are drawn to Christ, they become more and more unimpressionable under the influence of a formal religion."—*Counsels on Sabbath School Work*, p. 61.

The first step away from the Sabbath school is a step toward apostasy. Hold members in

the Sabbath school, and they will be saved to the church. The foundation work for a spiritual revival can be done in the Sabbath school. When a Sabbath school consecration service is held, we should be sure to climax the endeavor by organizing a baptismal class, providing opportunity for those who wish to unite with the church. "If teachers in the Sabbath school felt the love which they should feel for these lambs of the flock, many more would be won to the fold of Christ."—*Id.*, p. 76.

What a place the Sabbath school fills in holding our own members, in saving our youth, in reclaiming those who have grown cold, and in bringing new members into the church. If the thousands in our Sabbath schools today would influence neighbors and friends to become regular attendants at the Sabbath school, what a baptism we could have every month! I believe persons who are baptized after they have been Sabbath school members know what this message means, and I do not believe candidates should be baptized, as a rule, until they have attended the Sabbath school. If we followed such a practice, this would many times save us grief.

As pastors, presidents, district leaders, and evangelists, shall we not all harness the forces of the Sabbath school in a great soul-winning crusade for God?

V. G. ANDERSON.

[President, Oregon Conference.]

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### True Prophetic Gift Appears

(Continued from page 5)

William E. Foy, a member of the "Freewill Baptist Church," who was preparing for the ministry, was given two visions in Boston in 1842—one on January 18 and the other on February 4. In the first of these revelations, Foy viewed the glorious reward of the faithful and the punishment of sinners. Not being instructed to relate to others what was shown him, he told no one of his visions; but he had no peace of mind. In the second revelation he witnessed the multitudes of earth arraigned before heaven's bar of judgment; a "mighty angel" with silver trumpet in hand about to descend to earth by "three steps;" the books of record in heaven; the coming of Christ and the reward of the faithful. He was bidden, "Thou must reveal those things which thou hast seen, and also warn thy fellow creatures to flee from the wrath to come."—*The Christian Experience of Wm. E. Foy, Together With the Two Visions He Received* (1845).

Two days after this revelation he was requested by the pastor of the Bloomfield Street church in Boston to relate the visions. Although he was a fluent speaker, he reluctantly complied, fearing that the general prejudice against visions, and the fact that he was a

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EDITORIAL COUNCIL: H. M. WALTON, M.D.

M. A. HOLLISTER, D. LOIS BURNETT, R.N.

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

## THE CALL TO MEDICAL MISSIONARY SERVICE \*

By J. L. McELHANY, *President of the General Conference*

**M**EDICAL missionary work is the gospel in action. A call to medical missionary service is a call to practice the principles of the gospel. This call is all-inclusive. It is a call not only to physicians and nurses, but to every member of the church; and any call that is not all-inclusive—that does not reach every member of the church, regardless of his calling—fails to represent what the Lord has set forth as the program for the church. Any program that the church may lay out that fails to include all that the Lord Himself has placed within that call, is a short-sighted program.

One of the best foundation statements for this call is found in Volume VII of the "Testimonies," which reads like this: "We have come to a time when every member of the church should take hold of medical missionary work."—Page 62. Of course, that includes every physician and every nurse, but as I stated, it also includes *every member* of the church.

"We have come to a time when *every member of the church should take hold of medical missionary work*. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light bearers to the world. To hide our light at this time is to make a terrible mistake. . . . Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others."—*Ibid.*

If you were to check through the testimonies carefully to discover just a word or a phrase that would represent what medical missionary work really is, you would have it in this sentence: "Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others." That's what medical missionary work is—helping

others. That's the spirit of the gospel. Someone has epitomized the gospel in one word—"others"—and here you have it—helping others. "Wherever you are, you can begin at once. Opportunities are within the reach of everyone."

"Oh," but you say, "I am not a physician. I am not a nurse. I have never had any training." Nevertheless, here is this statement, and I have no disposition to try to qualify it. "Take up the work for which you are held responsible,—the work that should be done in your home and in your neighborhood." Yes, you can be a medical missionary in your home and among your neighbors. "Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service."—*Id.*, pp. 62, 63.

In trying to determine what obstacles stand in the way of accomplishment of this work, we should have to confess that apathy and indifference, perhaps unbelief, stand as barriers. And, too, we might have to confess that a spirit of professionalism stands out as a great barrier before the church at large and the accomplishment of the work which God says must be done.

I believe that in a medical convention of this kind it is well to try to put the spirit of professionalism in its right relationship to all this. We must first be followers of the Lord, and next we must be professional. We must have the spirit of God in all that we do. We must be a part of the Lord Jesus Christ. Some say that we must not permit anybody to engage in any form of medical work unless he is highly trained. This is working on the theory that a little knowledge is dangerous. But do you know that the Testimonies teach that we are all held responsible for the light we have, whether it is much or little?

We are not going to be judged so much by what we know as by what we do in putting the gospel into practice. So I hope that today we can lay aside any feelings of profes-

\* From a symposium, Medical Workers' Council, Boulder, Colorado, 3 P.M., Sabbath, Nov. 30, 1940.

sionalism, or any attitude that may color our approach to this problem, and get right down to the fundamentals for which God calls—having a living interest in medical missionary work.

What does it mean to have a living interest? I don't mean a theoretical interest, but an interest that leads us to do things we know to be right, that leads us to practice principles of truth. To me it is an abhorrent thing for one to profess to be called, and then act in another way. I believe that every Seventh-day Adventist ought to act out the truth in his life. He ought to practice the principles he possesses.

Let our people prepare themselves for usefulness by studying books that have been written for our instruction in these lines. I believe that "Ministry of Healing" is the best book ever written on medical missionary work. Do you believe that? It contains the wisdom of the Great Physician. I wish that all our people would study the principles laid down in that book, and practice them. If you did this, you would be a medical missionary. You do not have to have a degree in medicine or nursing to be a medical missionary, if you carry out the principles set forth in this book. Those who study and practice these principles will be greatly blessed both spiritually and physically.

I want to read here a statement that appears in a book written by Dr. A. J. Brown, years ago secretary of the Presbyterian Board of Foreign Missions. It is entitled, "A New Era in the Philippines," and contains a chapter on "Medical Missions."

"In such a land, the sympathy of the medical missionary is greatly needed. He can do much to alleviate suffering among the poor; and, working in the spirit, as well as in the name, of the Great Physician, he can do much to disarm opposition, dispel prejudice, and secure a kindly hearing for the gospel. There are medical missions and medical missions—medical missions that emphasize medicine and the practice of medicine, and medical missions that put the emphasis upon missions. The true medical missionary practices the latter. He does not argue that the ordained man should look after the souls, while the physician cares for the bodies."

No, my friends, the true medical missionary doesn't do that. Now, how does this thing work in practice? Several years ago I went out into Central China and visited one of our missions. One morning the doctor there came to me and said, "I would like to take you out to see one of my patients."

He led me out through the dispensary and into a little back enclosure, and I saw his patient—one of the most abject specimens of humanity I have ever looked upon. He was a poor old beggar—in all that that term implies—dressed in rags and covered with sores all over his body. He was the most unlikely kind of patient you can imagine. The doctor had taken him in, dressed his sores, bound him up, and treated him just as though he were a

prince of royal blood. That's what I call medical missionary work—doing the whole thing without any thought of reward—certainly not for any fee that he might receive, but because he saw in that poor old beggar a soul for whom Christ had died. That is truly the gospel in action.

On one occasion when I was in Loma Linda, a young man came to interview me. He brought his intended wife along, and said he had heard that there was a call for a physician at Tatsienlu, away out on the border between China and Tibet. He said he would like to respond to that call. I talked with these young people, and tried to make them understand that it is not a romantic adventure to go out to such places. I tried to describe it all to them—how they would have to climb over mighty mountain ranges, walk days upon end, and possibly encounter bandit bands. I turned to the young woman, and asked if she was a good walker. She said she was. After talking for some time, I said to the young man, "Please tell me why you want to go." Here is what he said: "Because I believe that the coming of the Lord Jesus is near, and I want to help others get ready."

Brethren, that is the spirit of the great Medical Missionary, and it is the spirit in the hearts of young men and young women that will lead them any place on earth. They will surmount any obstacle, cross any ocean, in carrying out the great call to do medical missionary service, because it is the call of the Master Himself to give their lives in His service. May God baptize the whole church with the spirit of medical missionary service, and help all the church to hear its call.



## The Missionary Nurse \*

By BESSIE IRVINE, R.N., Manila  
Sanitarium, Philippine Islands

THE call to medical missionary service demands a wholehearted consecration, and a willingness to go anywhere at any time the Great Physician may call. Here in the homeland we can see dozens of individuals all about us who need our help, and to whom we can minister and perhaps be a great blessing; but in most foreign fields where our missionaries go and spend their lives, there are hundreds and thousands who are in desperate need of help, and especially help to learn the gospel of health, as well as the gospel of a crucified, risen, and soon-coming Saviour.

These may be brown, or yellow, or black. Their hearts are heavy with the load of sin, and they have been kept in darkness by poverty, ignorance, and superstition; but they long for something better, just as many people here

\* Also from the symposium.

in the homeland do. They feel very grateful to the messenger who comes to them and brings the light of the message. I can think of many things that are more pleasant and easier to do than to go to some of these people, but I can think of nothing more satisfying than to see individual lives transformed by the light of the truth, and their health improved by the help of a medical missionary.

I have experienced the greatest joy and pleasure in working with young people who come to our schools of nursing to be trained as medical missionary nurses. These young people often come from an isolated place in their native land, and perhaps know little of the truth, but as they come to us and learn of the gospel of health and learn more perfectly of the message as a whole, their lives are transformed. As we work and study with them, it is a real inspiration to see them change and blossom out, as it were, into real missionary nurses.

As these nurses are graduated and go out into the field, perhaps into a little village in some dark place in their native land, there to hold up the light of truth and be the means of bringing many souls into the fold, it is certainly an inspiration and very satisfying to see the results of the work that we have been able to do for them. As I go out to see some of the work of these nurses who are in the field and actively engaged in missionary and nursing work, it makes me feel that I am well repaid for any heartaches or loneliness I may have felt when I left my homeland and loved ones, and went out to the far corners of the earth to work for those who need help.

I for one want to renew my consecration to medical missionary service, and I hope and pray that I will have the physical strength and courage to go anywhere that the Master calls in service. I hope that each of us will remember our missionaries who are daily laboring out in the hard places of the earth, and will do our utmost to uphold their hands by our prayers.



#### Autumn Council Recommendation

¶ As a matter of interest and incentive to Association members, we quote here a resolution from the actions of the recent Autumn Council pertaining to the need for greater activity on our part in the field of temperance:

*"Resolved, That physicians and other capable men and women of experience be encouraged to introduce our temperance literature in the public schools, high schools, colleges, and universities, and deliver scientific temperance lectures to student bodies on the evil effects of alcohol and other narcotics upon the human body, thus revealing to the youth that alcohol and tobacco are among the greatest hindrances to success in life."*

## Medical Workers' Council, Boulder

THE Medical Workers' Council, which brought together administrators of the majority of the North American sanitariums, convened at the Boulder-Colorado Sanitarium, November 29 to December 4. There were in attendance approximately one hundred institutional workers, several officers of the General Conference, the General Conference Medical Department staff, the prenursing directors from our colleges, and a number of doctors who have established practice in the Central Union Conference. The delegates were also happy to have associated with them in the meetings a number of our workers from overseas: Dr. Paul Starr, Tokyo Sanitarium; Dr. and Mrs. Harold James, Tatsienlu, West China; Ethel Porter, R.N., Shanghai Sanitarium; Bessie Irvine, R.N., Manila Sanitarium; Gladys Hurd, R.N., Narsapur Mission Hospital, India; Rena Curtis, R.N., Nokuphila Hospital, South Africa; and O. G. Erich from China.

The keynote of the council, emphasized in the daily devotional services and throughout the whole session, was the renewal of the spiritual phases of our sanitarium service. The thought that our sanitariums should be primarily soul-saving agencies was stressed by many of the speakers. The meetings were arranged so that in addition to the general sessions, the doctors, nurses, business managers, and chaplains had opportunity to meet in sectional groups for discussions of questions peculiar to their distinct lines of work.

The papers and discussions in the early part of the council featured prominently the sanitarium phases and spiritual aspects of our institutional work, together with the responsibility of the institution for community and conference health. Problems relating to school-of-nursing standards, institutional responsibility for the education and training of staff and worker groups, plans for organization and working policies, and interdepartmental statistics and accounting control were some of the features presented.

Many expressed a renewed consecration to the work of spreading the gospel through the avenues open to our sanitariums and their workers. Further reports and leading papers presented at the convention will be published in these columns in forthcoming numbers.

JUNE BENDER NORTON.



¶ WE wish to call attention to an incorrect caption under a cut in the December MINISTRY, which appeared with one of the illustrations of the various types of dress. In the article on dress reform, page 28, the caption reads, "Reform Dress Worn by South Dakotans," etc., but it should have read, "Reform Dress Worn by Seventh-day Adventists."



## OUR MEDICAL WORK FROM 1866-1896—No. 14

### *Doctor Lindsay's Contribution to the Progress of S.D.A. Missions*

PEOPLE are still living who aided in the establishment of our first medical mission in Africa, where Kate Lindsay spent five years. It was in the year 1893 that Cecil Rhodes, the great empire builder for the British nation, donated a large tract of land for use as a mission station. This tract of land was some thirty-five miles from where the Bulawayo railroad terminated at that time. On this mission land, known to all as the Solusi Mission, crude but useful buildings were erected, consisting at first of small structures with thatched roofs. But even the crude structures did not prevent our early pioneers from doing a good work for the natives, who soon learned to love these ambassadors of the great God of love.

Dr. A. C. Carmichael, Brother and Sister G. B. Tripp, and Brother and Sister F. B. Armitage pioneered the work in this first African mission. It was in the early part of the development of our work in Africa that what was known as the Matabele war and famine occurred. The men of the Matabele tribe became enraged because the English and Dutch traders stole their daughters to serve as wives and concubines. So entrenched became this hatred when pleading did not change the actions of the white men, that the chiefs decided to go to war and exterminate these disturbers of their happiness. Long and fierce was the conflict. It seemed at first that the native tribes with their strategy in fighting would be successful, even though troops were sent from South Africa to help subdue the enraged natives. Not, however, until the white men burned the native wheat fields and literally starved the Matabeles into subjection, were they victorious. The natives died of starvation by the hundreds, and at the time of Doctor Lindsay's visit to this interior station, many of their bones lay bleaching not far from the Solusi Mission.

#### **Christian Missions the Advance Agencies**

Perhaps there is no story that gives stronger evidence than this, that Christian missions are indeed the only genuine advance agencies of civilization among a benighted people. During the entire conflict, the missionaries of Solusi retained the confidence of the Matabele tribe. When Mrs. Armitage was asked the reason, she seemed surprised that such a question should be asked. "We were kind to them, and they knew that we desired to help them," she sincerely replied. Doctor Carmichael cared for their sick, and his associates taught them the practical things of life and how to read. Many soon learned to read "God's letter" without any assistance.

In 1895 Doctor Lindsay disconnected from Battle Creek to join this pioneer group in Africa. She traveled by way of England, but unfortunately did not stop in that country long enough to secure her British credentials as a physician. Consequently, it was necessary for her to practice medicine in South Africa under the credentials of Doctor Anthony, a very young physician, who was at that time medical superintendent of the Plumstead Sanitarium.

This was a sore trial to one of such an independent spirit as Doctor Lindsay. However, in spite of her handicap, she soon became known as a wise consultant among the physicians of Cape Town, and when she left Africa, Doctor Anthony wrote a tribute to the quality of her work as a physician. But it was not as a practitioner or physician that she made the greatest contribution to this denomination. She saw farther and deeper than the immediate present and its problems, and studied intimately the whole mission situation. As a result of her observations she wrote voluminous articles and letters back to the General Conference headquarters in America, urging upon them policies which she felt would conserve the health and the strength of the various missionaries sent out to foreign lands.

Part of Doctor Lindsay's information was gained from firsthand visits to some of the interior stations, including the Solusi Mission. In the year 1897, traveling by rail and donkey from Cape Town to Bulawayo, she arrived just in the rainy season when the road between the station and the mission was almost impassable. While waiting at the station, she was deeply interested in a study of the habits and life of the natives. She conceived the idea that she must talk to the native chiefs and headmen regarding their health and that of their families.

At her request, the chiefs and their headmen were invited to the Solusi Mission. They were seated outdoors, and a Solusi native who had a speaking vocabulary in English was called upon to translate. He had not reckoned with the medical vocabulary, and furthermore, Doctor Lindsay could not understand the native language. Long and earnestly did she lecture on hygiene and the structure of the human body, but little did she realize that only an occasional thought or word penetrated the understanding of her listeners. The interpreter had no qualms of conscience, and he either glibly gave his own interpretation, or in his native tongue would say again and again, "The white woman's words can't be understood."

When the lecture was over at last, and the

chiefs were made to understand that it was all, it was their turn to talk. Wasn't the white woman going to reward them in some way for listening to her for two hours? It had taken many more hours, reiterated the chiefs, to gather all the headmen together. This was a new point of view to Doctor Lindsay, and she soon learned that the native African could not take his health lessons in such large verbal dosage. She was more successful, however, with her health teaching to the missionaries themselves. Of this, Elder F. L. Mead wrote:

"All of our number are studying the native language of Matabeleland and the precautions necessary to prevent sickness in that country. . . . As instructor of the health class, we have Dr. Kate Lindsay. We feel that we are highly favored at this time in being able to get instruction adapted to that field from one of such long experience and mature judgment. Having been on the ground, Doctor Lindsay points out the very dangers to which we will be exposed, and also gives instruction how to overcome them or pass through them successfully. In this, as in many other things, we can see our Father's kind care."<sup>1</sup>

### Profiting by the Mistakes of the Past

But little was known at that time concerning the preventive measures in illness. Our own people did not sense the importance of quinine as a specific in malaria, or vaccinations for smallpox and diphtheria. And all the other blessings that have come as a result of scientific research were unknown or unused by those early pioneers. Consequently, shortly after Doctor Lindsay's visit to the Solusi Mission, Doctor Carmichael, Brother Tripp, and Sister Armitage all lost their lives during an epidemic of black-water fever, one of the most virulent forms of malaria. Writing in the *Medical Missionary* of 1899, Doctor Lindsay gives timely instruction which today is helping to shape the policy of the Mission Board of Seventh-day Adventists. In fact, much of the instruction given in those early counsels laid a foundation for the substantial program and check-up of all overseas appointees, which is now a routine part of the preparation of missionaries for foreign service. Writing on the seasonal periods in which missionaries should be sent to a mission land, she said:

"The disaster that climate may cause, and the fact that certain seasons in the tropics are deadly to newcomers, if they enter the country at those seasons when the virulent malarial fevers are at their height, has been brought before the whole United States in a very emphatic manner in the late Spanish-American War. When the American Army sailed past Havana, the stronghold of the Spanish, without landing, it was not for fear of the sixty thousand Spanish soldiers centered there, but of the contagious diseases which the tropical summer develops in that very unsanitary city.

"The lesson of the landing of the United States Army in even the most healthful parts of Cuba at the wrong season of the year, and of the vast mortality from disease as compared with the actual loss of life from Spanish bullets, has set the government to thinking. It begins to realize the magnitude of the blunder that plans tropical military campaigns for the hot and rainy season. England has learned this lesson, and so never sends her unacclimated

troops out to the work of either defense or invasion in the tropics in the sickly season. It must needs be that troops defend the borders at all seasons, but they are all native soldiers with immune white officers. Loss of life and waste of money without results have taught the British that there is a right and a wrong time to enter the tropics for either work or pleasure. . . .

"In the southern interior of Africa this hot, wet season is from December to the end of February. With the moisture and intense heat comes a rapid growth of vegetation, and just as rapid ripening and decay. The ground is full of gases from the fermentation of this spoiling mass of dead grass and weeds. Insect life is also very active, and the fly and the mosquito are at work, inoculating the people and animals not only with malaria plasmodia, but with many other microbes.

"Think of what it means to send out into a new field, where everything has to be done for the first time, a devoted missionary band! They are without anything to shelter them, and without access to any supplies, either medical or otherwise, except what they have with them. They must build their huts, break up the land for crops, build corrals for stock, and care for animals, protecting them often from both wild men and animals, to say nothing about searching for them if they wander off and get lost. Suppose they arrive in the new field in the midst of this hot, wet, malarial season, the air swarming with insects—what can they do but sit under their covered wagons or tents for shelter, absorbing the germs of disease, ready to have the fever whenever the dry season begins? It is just at the end of the wet season, in the months of February and March, that the outbreaks usually take place."<sup>2</sup>

This sound counsel relative to an understanding of the country into which missionaries are to go still holds good today, although other measures are taken in addition, to protect them from existing conditions in these lands. We find the following to be the first mention of the importance of medical committees as an aid in a more substantial program of foreign missions:

"It would be wise for mission boards to appoint medical committees to confer not only with home physicians, but also with medical missionaries in the field, and even with military surgeons and others in foreign countries, as to the time of the rainy, hot, and malarious seasons of the year; the water and food supply; elevation above sea level; proximity to mountains, where in the hot, rainy season the mission workers could retire and get ready for the next cool season's work; also facilities for reaching some healthy seaboard locality quickly, either by boat or rail. In English territory there are appointed what are known as district surgeons, who are required to record as far as possible all deaths and the causes of the same, and to note the causes of these deaths for every month in the year, and report them. These blue-book reports can be had for a small expense by sending to the proper officers, and will give a very fair idea of the death rate and the prevailing disorders at the several seasons of the year."<sup>2</sup>

Another point which was mentioned in Doctor Lindsay's early counsels pertained to who should be sent. Of this, she says:

"A word as to who should go to the mission fields of hot countries. If possible, do not send men and women from Northern States and countries who are not in any way immune to tropical diseases. Some not naturally strong have stood the climate better than others, because of early experience in the malarial sections of the United States, or from being injured to the climate of the South; while others who came from States and countries free from malaria and heat, though apparently stronger, have fallen. A

young Norwegian who went into the interior last year has had to leave because he could not endure the climate.

"God has given us reason, and intends us to use it. It surely is meet, in regulating the affairs of the mission work at large, that each field should be studied, its dangers and all pertaining to it duly and prayerfully thought about with a set purpose to find out just what is needful for the advance of the message, and who is best fitted in every way to fill the many places where the fields are white and ready for harvest. It will not always be possible to prevent the fall of soldiers of the cross in the active work in our mission fields. But when it is known that any season is especially dangerous, and that it is possible by waiting a few months to avoid this danger, then it were better to wait at home, even in inactivity, than to be forced by heat and rain to wait under a tropical sun, while the body is filling with the germs of disease. As of old, it is 'for lack of knowledge' that the 'people are destroyed.'"<sup>2</sup>

While in South Africa, Doctor Lindsay also taught the workers to meet the people where they found them, and to approach their needs on the basis of the interest of the group to be taught. There were many Mohammedans in South Africa. Writing of them, she says:

"I have felt the necessity of going out without any preconceived ideas as to my work, but with a determination to study the field and adapt the work to existing conditions and the minds of the people. One cannot preach to the heathen and distribute tracts among them; that is impossible. He cannot talk to them as to the heathen at home—even those in the slums of our cities. The heathen in foreign lands have even the simplest truths to learn. There is another thing to be considered. There are different grades of heathenism. One cannot talk to a Mohammedan Malay as to a heathen Kaffir. A Mohammedan Malay is well acquainted with the Scriptures, and he is a philosopher. One cannot talk dogmatically to him; the best way to influence him is to live religion before him. Preaching would be thrown away upon him. We have not done much among them except through medical work. . . .

"From a health standpoint the Mohammedans are far ahead of the missionaries of the different sects in general, for, like the Rechabites, they drink no wine nor strong drink, neither do they eat swine's flesh. I never saw a drunk Mohammedan in my life.

"The Mohammedans have their own peculiar dress, although, unfortunately, Mohammed, when he forbade the wearing of hats or bonnets, failed to forbid the wearing of corsets, which perhaps were not popular in his day; consequently, Mohammedan women generally in South Africa are putting on corsets. I had a talk with one Mohammedan patient in regard to healthful living (they do not very often call upon male physicians), and succeeded in converting her to the principles of dress reform. . . . They are prepared to receive all we have to say against pork and alcohol, and in favor of vegetarianism. Just how much we can do for them along these lines remains to be seen. They are very intelligent, and well worthy of assistance. I have given this illustration to show the many avenues of usefulness open before us because of the broad range of truth we have to present.

"I have spoken of the Malays more particularly because the United States has lately come into possession of about seven millions of them in the Philippine Islands. They are Mohammedans, and I trust that while under the benign influence of Christianity, they will be educated, a blessing of which they have been deprived under the tyrannical rule of Spain."

Thus we see the grasp which this little woman had of the world mission problem, and the large vision she gave to those with whom she came in contact, through both her work

and her counsels. During the latter part of her stay in Africa, the Boer War broke out. As a result of this war, all the wealth of the country was tied up. The gold mines of Johannesburg and the diamond mines of Kimberley ceased to produce their wealth. Johannesburg became a deserted city, and Kimberley was in a state of siege. Our missionaries in Kimberley and in the Solusi Mission were cut off from contact with the world. The British seemed to be victorious from the beginning, but they dearly bought the success which they gained. Our missionaries in the Transvaal and the Orange Free States were all transferred to the seaboard towns of Durban, Port Elizabeth, New London, and Cape Town. Troups of destitute people paced the streets of Cape Town. Large numbers of the British and American people sailed for England, and it was thought best that Doctor Lindsay also return to her homeland. And so we find her and her party sailing from Africa the same day General Sir Redvers Buller arrived in an African port with 20,000 fresh English troops.

Doctor Lindsay again traveled by way of England, spending some time on the continent and then returning to America, where for the remainder of her life she endeavored to do what she could to build a greater concept of the health needs of mission recruits. When I visited her in 1920, feeble and frail as she was, mention of foreign missions brought fire to her eyes and seeming strength to the frail body. With effort she rose from the bed on which she was lying, and seated herself, as she recounted again the great tragedy of the early days of missions among Seventh-day Adventists, due to ignorance. She repeated again that pertinent Bible text, "For lack of knowledge," "people are destroyed."

KATHRYN JENSEN NELSON.

<sup>1</sup> *Review and Herald*, Vol. 76, 1899, p. 204.

<sup>2</sup> *Medical Missionary*, Vol. IX, 1899, pp. 108, 109.

<sup>3</sup> *Id.*, Vol. X, 1900, pp. 283, 284.

#### CURRENT SCIENTIFIC COMMENT

THE present war has brought a revival of the age-old question of whether meats are essential in man's dietary. In the countries especially affected by

war, the nutrition of the soldiery and the conservation of foodstuffs for the populace at large become an acutely important problem.

Many will recall that in our own fair land, with its abundant resources, we had "meatless" days and "wheatless" days during the World War as a part of the regulations incidental to conservation of certain food reserves. At that time the question of the adequacy

of a meatless dietary became one of current national interest. In an endeavor to properly instruct the public and allay their fears, and to correct false conceptions, an educational program was carried on, fostered by the Federal Government and promoted by those made responsible for the foodstuffs of the nation. It was in this connection that leading authorities in the field of nutrition openly proclaimed that flesh foods were not essential to good nutrition, and extolled the virtues of many familiar staples previously regarded with more or less indifference.

To quote one statement from an eminent authority, written at this period: "Lacto-vegetarianism [use of a meatless diet containing milk or milk products] is, when the diet is properly planned, the most highly satisfactory plan which can be adopted in the nutrition of man."—E. V. McCollum, *"The Newer Knowledge of Nutrition,"* 1919, p. 52.

An interesting item pertaining to this same topic came to our desk today from South Africa. An editorial in the *Port Elizabeth Advertiser* of August 23, 1940, stated: "For a hundred years or more the British peoples, and still more so, South Africans, have been laboring under the biggest superstition ever foisted on a so-called civilized race, say some food experts. It is that you must eat meat to keep up your strength. . . . Proved facts to the contrary are ignored."

In this same editorial, it is enlightening to note the proposal for a "siege diet," should that be necessary, drawn up by Sir John Orr, prominent in the field of nutrition. "Here is the daily diet: 6 ounces green vegetables; one pound potatoes; 2 ounces oatmeal; 12 ounces whole-meal bread; about one ounce fat; one ounce sugar; and one pint milk."

The addition of fruits and a wider selection of foods would be desirable, but the point is here again impressed; namely, that the essentials of an adequate diet—one supplying in desirable, attractive form all the requirements of optimal nutrition—are obtained with relative ease and that without flesh foods, when a reasonable variety of the foodstuffs of nature are available, and when they are eaten in forms that will yield their full food values; that is, in whole-grain form or prepared so as to retain the vitamins and mineral salts so essential to life, but which are so commonly lost in the milling, refining, or cooking processes.

H. M. W.



SOMEONE remarked to a nurse in a smallpox hospital, "You must have a great enthusiasm for humanity to carry you through such work as this." "Enthusiasm for humanity!" she exclaimed; "that would not keep us here an hour. *It is the love of Christ that constrains us.*"—*Moody Monthly.*

The Ministry, February, 1941

## Word From Doctor Liu, Chungking

*The following report comes through a personal letter from Dr. H. Liu, dated August 17, 1940. It gives us an insight into the hazards and personal dangers under which he and his coworkers are carrying on in the Chungking branch of the Wuhan Sanitarium in China. It is impossible to fully appreciate the perils and hardships under which these faithful workers are laboring. Let us pray daily that they may be sustained and kept from harm.*

THE last few months have been a terrible trial to us all. The bombing this year started on May 28. A place named Hwa Lung Chiao, a suburb of Chungking, which is not very far from us, was bombed the first time. We went out almost immediately after planes passed over our heads, as there were a considerable number of casualties, and we took in as many of the victims as we had place for. Mat sheds were hastily put up to accommodate them. Twenty-five amputations were made in the front yard that afternoon, because our place inside was too small. Everybody helped in the surgery. It was a horrible sight. We went out about twenty-five times to take air-raid victims in from the fields. More than five hundred people received emergency treatment.

Bombing has been frequent and fierce. The city of Chungking occupies only a small area, but thousands of bombs were dropped on it. Much damage has been done. Our Mi Hwa Kai church was completely demolished. Our hospital at Litzipah was very badly shattered on June 25, and we lost more than ten thousand dollars' worth of medicine and equipment. It took us more than ten weeks just to put the buildings back in shape to be used again. The work was carried on without interruption, with about seventy-five patients in the hospital all the time. All our workers were unharmed, and we are all very grateful to God for His protecting care at this hour. It is rather discouraging to see things destroyed in a second which are so hard to obtain.

Last Sunday, August 11, a bomb was dropped just in front of our front gate, and our buildings were partly demolished. Several incendiary bombs were dropped around us, but they failed to start a fire. The wrecking this time was worse than the last; however, we did not lose as much as we did before, because most of our medicines and equipment were stored away. It took twenty workmen several days just to fix up the roofs. A heavy rain came after the last of our main buildings were repaired; so we were saved from that and were very thankful for it.

We are all thankful for this wonderful opportunity to serve in this hour of need. It is our sincere hope that the God of love may be known to the people through our humble service. Already people who used to have anti-Christian feelings have changed their minds.

H. LIU, M.D.

# The Doctor's Missionary Work

By E. TORAL SEAT, *Director of Medical Field Evangelism, C.M.E.*

IT is the opinion of some people that if a doctor does not go to a foreign field to take up medical missionary work, he is not doing the Lord's work, and is perhaps living selfishly. Considering the facts, it seems that this is a false impression concerning the work of our doctors and nurses, because many of our medical folk are doing much here in the homeland. "Christ's Object Lessons" points out the spirit of true service for God:

"There are many who have given themselves to Christ, yet who see no opportunity of doing a large work or making great sacrifices in His service. These may find comfort in the thought that it is not necessarily the martyr's self-surrender which is most acceptable to God; it may not be the missionary who has daily faced danger and death, that stands highest in heaven's records. The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ,—such a one may in the sight of God be more precious than even the world-renowned missionary or martyr."—Page 403.

This does not minimize the great sacrifices that many of our God-fearing doctors have made to carry the gospel to the far corners of the earth, but it does reveal that however short the service, or humble the work, the one who goes forward in simple faith shall not be disappointed with the reward. Many of our doctors are doing considerable missionary work in a quiet way right where they are, but this phase of the doctor's work is seldom heard of by the average layman.

Southern California, where the College of Medical Evangelists is located, has perhaps more S.D.A. doctors than any other section of North America. Since I gave up the pastorate of a church to give my full time to the medical school, the local conference has been making appointments for me to go to a different church each Sabbath; thus I have had a little opportunity to see the leadership and the workings of many churches here in this large conference. The thing that has impressed me most is that in almost every church where I have gone, I find a doctor or several doctors leading out in various important church offices, such as local elder, Sabbath school superintendent, missionary leader, or in other capacities of the church organization.

This shows that our doctors, with their educational advantages and community leadership, are acting as potent forces in many of our churches. When a doctor leads out in this way, he naturally feels a responsibility for the goals and prosperity of the church. He is usually an example in giving large donations; and, as the expression is often used, "he is a real pillar of the church."

Having recently taken a trip across the United States, I had an opportunity to study some of the more remote churches, and found many of our doctors leading out very definitely in a self-supporting missionary program equal to that of any of our paid workers. This is the side of the doctor's work that has perhaps been overlooked in reporting the activities of medical missionary work.

Statistics from the General Conference Medical Department reveal that only a small percentage of our doctors leave the truth and turn their talents to the world and money-making. The majority of our doctors are just as keenly interested as the lay members in pushing the triumphs of the cross, seeking to enlighten souls, and laboring for the salvation of our fellow beings. It seems to me that some of the reports about our doctors' devoting their time and strength to self-serving are merely gossip. Often we hear only the one side, and that is the bad side. When a doctor leaves the straight and narrow way, it attracts notice, just as it does when a minister listens to Satan's sophistries and allurements, and misses his calling. Everybody knows about it; but we never hear of the great majority of doctors who are doing just such a noble medical missionary work as I have mentioned.

## Looking at the Doctor From All Sides

Now let us view our doctor from another viewpoint—we might term it the financial. The liberal offerings of our physicians and surgeons amount to many thousands of dollars a year toward the support of local church activities and home missionary projects, as well as foreign mission budgets. Many of these God-fearing doctors are too timid to try to lead out in a public way, but they willingly assume the responsibility of helping in a monetary way. Take the tithe given by our doctors away from our conferences, and it would indeed be missed in our financial structure. A few months ago a doctor whom I know handed the church treasurer a check for \$1,200, which was his tithe for three months. Our great mission program is aided to a great extent by the finances of godly men who render unto God the service He asks.

Mrs. E. G. White says that we need consecrated men to follow the plow, and other statements from the Testimonies plead for consecrated doctors to carry on local practice, thus aiding our home missionary work and the foreign missionary program by their means.

I appeal for us to remember the local doctors in our prayers, because they have their temptations, and Satan tries to discourage them in a very definite way; but the Lord has a very important place in His plan for them. I also wish to appeal to the local doctor to be faithful and active in his church, and to be alert to see the opportunity of medical missionary work right where he is.

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# THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

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## Leaders and Molders of Men—2

By V. J. JOHNS, *Professor of Bible,  
C.M.E., Loma Linda*

MUCH of the world's literature is written by men who have no experimental knowledge of God and His word. Their thoughts are expressed in their writings, and as we read, their thoughts become our thoughts. "In the study of these objectionable books, the minds of teachers as well as of students become corrupted, and the enemy sows his tares. It cannot be otherwise. By drinking of an impure fountain, poison is introduced into the system."—"Testimonies," Vol. VI, p. 164.

You may say, "Surely, Brother Johns, you do not think for a moment that our teachers spend their time with Robert Ingersoll or Thomas Paine. We do not read infidel authors." Much of the infidelity of today is cleverly veiled. Many a book by a supposed Christian author is marked by the trail of the serpent. Modernism is veiled infidelity. It is not for us to read the writings of men who deny the atonement, the virgin birth, the deity and the miracles of Jesus. Their writings may contain brilliant gems of thought, but in their setting of philosophical error, these gems are the lure of the serpent. Harry Emerson Fosdick, the professed preacher, is more to be feared than Robert Ingersoll, the out-and-out agnostic. I care not to fill my shelves with books from the press of the school of divinity of the University of Chicago. I fear the Christian Modernist press, with its hands of Jacob and voice of Esau, more than I fear the blatant and boastful words of the atheist.

We live in perilous times. Satan appears as an angel of light. You would not take into your kitchen unclean meats just because the can bears the word "pure." Why should you bring into your library unclean, corrupting mental food because the title bears the name "Christian"? Our minds are not equal to the task of wandering through a maze of speculative philosophy in order to find a scintilla of truth. Some of our greatest thinkers in the beginning of this century could not discern the pantheism of the book "Living Temple." Are the men of 1940 wiser than they? To their eternal loss and the sorrow of the church, some of our Bible teachers have toyed with the serpent and his subtle philosophies.

I would not contend for a moment that all our reading should be confined to the Bible and the writings of the Spirit of prophecy.

There are great men of God with whom we may associate in our libraries, from whose writings we may delete some statements or ideas or inferences that do not accord with truth. There are those whose hearts were right with God, who loved His word. It is a pleasure to partake of their spirit of devotion. In large measure the older books and commentaries are safer than those of more recent publication. There is inspiration in John Wesley's sermons; there is wisdom in Neander's history of the church; there is certainty of knowledge in McClintock and Strong's Cyclopaedia. But too many of the modern commentaries and sermons are so colored with unbelief that their very atmosphere is dangerous. Any interpretation they give to the Bible is Modernistic. However, the men of an older generation breathed loyalty and devotion to the word of God. These great reformers of yesterday are our spiritual fathers, and we delight to be in their presence. But with the Fosdicks and the Bruce Bartons and their fellows we do not choose to keep company.

These words should not be necessary to a group of Bible teachers. But my very soul cries out against the destructive, poisonous philosophy of Modernism. I cry out against it because it has brought ruin to some of my friends who have played with it. Let the messenger of the Lord speak to us of the perils in books and magazines that are permeated with error:

"The Messenger of God then took from the hands of several teachers those books which they had been making their study, some of which had been written by infidel authors and contained infidel sentiments, and laid them aside, saying: 'There never has been a time in your lives when the study of these books was for your present good and advancement, or for your future, eternal good. Why will you fill your shelves with books that divert the mind from Christ? . . . Human authors can never supply your great need for this time; but by beholding Christ, the author and finisher of your faith, you will be changed into His likeness' . . .

"Had you the knowledge which comes from God, your whole being would proclaim the truth of the living God to a world dead in trespasses and sins. But books and papers that contain little of present truth are exalted, and men are becoming too wise to follow a 'Thus saith the Lord.'"—*Id.*, pp. 165, 166.

THE technical training of a Bible teacher should be inferior to none. Our men should be authorities, not only in the Word, but in various related subjects, such as church history. Nor should our knowledge of the sciences be superficial. The Bible teacher who speaks with authority on various subjects carries the respect of the students and extends his own influence. The mind of the Bible

teacher should be symmetrically developed. One-sided men, one-track minds, one-key preachers or teachers, are anything but desirable. The teacher who rides a hobbyhorse never gets far, though often he works hard at his self-made task. Some men overemphasize certain themes and neglect others. We should be great enough to include all the themes of present truth in our teaching, with partiality to none and emphasis for all. We should know our health message, practice it, and preach it, but not make a hobby of it. We should search out the meaning of the great prophetic portions of the Word, but we dare not overemphasize some interpretation that is peculiar to the individual teacher.

The simple fact that the words we speak in the classroom will find echo through our students to the ends of the earth, should convince us that we must be guarded and careful in the interpretation we give to the Word. Listen to a young preacher, and you will hear the reflected thought of his college Bible teacher. Let us determine that so far as in us lies, our students shall go forth with a full message, a symmetrical message, a message that rings true to the Word of Truth. The Bible teacher is a keyman. He molds the thought of the church. He decides the destiny of his generation.

My subject and presentation deal largely with the preparation for teaching, the character of the teacher, his habits of study, his zeal for the truth, his evangelistic outlook. And my conclusion has been that what we are as teachers is more dependent upon the material with which we feed our minds and our souls, than upon any native teaching talent we may possess. The practice of teaching opens up another field of discussion.

Our manner in the classroom, and even our methods, must be individualistic. Peter and John had each spent more than three years in the inner circle of the school of the Master Teacher. But these men were as different in their style of writing, and, no doubt, in their way of preaching and teaching, as two men could be. Our personality is a possession to be prized, and never should we seek to imitate the ways of others. However, it is well to study the methods of other men in classroom instruction, and profit by their experience. There must be continued improvement in our ways and our methods. And, above all, we must strive to imitate and emulate the ways of the Great Teacher. In "Medical Ministry" these words are found:

"Faithful teachers should be placed in charge of the Bible classes, teachers who will strive to make the students understand their lessons, not by explaining everything to them, but by requiring them to explain clearly every passage they read. . . . Thoughtful investigation and earnest, taxing study are necessary to an understanding of this word."—Page 70.

Surface study is valueless. To inspire our students with a desire to dig deep into the mine

of truth, for the very love of the task, should be our aim. In the school of medicine, our teaching must needs follow largely the lecture method, with little required in outside preparation. Were it possible to make substantial requirements, I would minimize the mere memorizing of texts and outlines, and require original outlines and papers, with the student gathering his own material from various sources. The requirements we make of our medical students are all for the preparation of outlines for sermons and talks, and the writing of papers that will be of value to them in their future work. The objective is this—to teach them that they may teach others. This, it seems to me, is far better than to crowd so much material upon our students merely to increase their knowledge.

Were I teaching in either an academy or a college, I would move the desk off the platform and require the students to give talks before the class. Our schools are woefully weak in their public-speaking training. I would make the Bible classes forums of public speech, with sermonettes and Bible studies a daily requirement. This in itself would change the nature of the student's study from mere preparation to answer test questions, to a preparation for service. We do this with our ministerial students—why not do it with all our students? Time and again we have had students at Loma Linda who have never given a public talk before coming to our school. This is pathetic.

Every Bible student, from the very first year of academic work, should be trained to teach and preach that which he hears in class. Thus our schools would become schools of evangelism. This is what they should be. We must stir the souls of our students to greater soul-winning service. Our task is the greatest that is committed to men. To save our students, that they may serve Christ and humanity, is our precious privilege.



## Consecration

By C. P. BOLLMAN

Take me, Lord, this year and use me,  
Use me in Thy work below;  
I no other mind would cherish,  
Thy will only would I know.

Take me, Lord, this year and use me,  
All my powers I give to Thee;  
Sanctify and make them holy,  
Thy salvation I would see.

Take me, Lord, this year and use me  
In Thy work for dying men;  
I would spend, be spent, for Thee,  
Till my Lord shall come again.

Take me, Lord, this year and use me,  
Faith reveals the triumph near;  
I would share that coming triumph,  
Willing bear the burden here.



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## THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

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### Book Reviews

**Preacher and Prayer,\* E. M. Bounds. Christian Witness Company, Chicago, 1907. 128 pages, \$1.**

Mr. Bounds, who is the author of several valuable inspirational books, sets forth in this book the great value and the important place of prayer in the life and service of the minister. He speaks as one who has an experimental knowledge of these factors in his own ministerial work. His first chapter deals with the idea that the man who preaches must be a man of prayer. One paragraph from this chapter will make clear his trend of thought.

"What the church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer."—Page 7.

In the second chapter the author shows that while preaching is intended to give life, yet if it be attempted without prayer, it may kill instead. He clearly shows that intellectual preaching that does not appeal to the heart is fruitless, and that it is easier to preach a brain sermon than a heart sermon. That which makes the difference is the prayer life of the minister. A brief quotation from the last chapter in the book will show the far-reaching effects of a praying ministry.

"None but praying leaders can have praying followers. Praying apostles will beget praying saints. A praying pulpit will beget praying pews. We do greatly need somebody who can set the saints to this business of praying."

To some, there may seem a weakness in the book, that of repetition. But if the reader will carefully analyze the thoughts, he will view it, not as a weakness, but as a means of making the principles more clearly applicable to all phases of the minister's life and work.

E. H. EMMERSON. [Department of Bible, Pacific Union College.]

**Reaching Upward,\* by Charles D. Whiteley, Zondervan, Grand Rapids, Michigan. 1937, 182 pages. Price, \$1.50.**

This book is a convincing dissertation on the thesis that "religion tends invariably to deterioration rather than to progressive improvement." The writer cites the religious trends in Babylonia, Egypt, Greece, Rome, India, Persia, China, and Arabia as proof of his contention that there has been no march to greater religious enlightenment among these nations. Invariably the farther one is able to go back in the history of these nations, the

nearer one comes to a true conception of God and worship. It is only when divine revelation has pointed the way, that man has made true progress in his religious outlook and understanding.

The trend in Modernism is away from revelation to human quest, and the result is darkness rather than light. Man's search for God brings no results, but God's search for man is the source of light. It is only through revelation that man has obtained a true understanding of God. Man's quest for God in this sense has failed. But God's quest for man will not fail, as many have found Him through the revelation that He has delivered to men.

The book constitutes a fine argument against Modernism and evolution.

F. LEE.

[Associate Editor, *Review and Herald*.]

**The Church School and Worship,\* by Irwin G. Paulsen, Macmillan, New York City, 1940. 199 pages. Price, \$1.75.**

This stimulating book presents the place and value of worship in church or Sunday school in a new and beautiful setting. After examining the essence and meaning of worship, the author discusses the worship of children and youth, the leadership and training in worship, relating the worship of the church school to the common worship of the church, and developing the art and practice of private worship.

Even though the author's approach to worship is through the Sunday school, there is much valuable food for study and reflection for our ministers and teachers and other workers who are deeply interested in the significance and value of meaningful communion with God through worship.

In trying to find out what worship is, the author says it is "a personal experience into which God enters, and which enriches life in some fashion." In another place we read: "If in a service or worship, or in private communion, a person responds with awareness of God, if spiritual insights come to him, if he apprehends the will of God more clearly, if he is stirred to a deeper understanding of spiritual reality and responds thereto, he can be said to have had an experience of worship."

The program of training in worship emphasizes the quiet, appropriate place, the hymns used, the prayer, reverence, and the attitude and spirit of the leader and the worshiper. The reader is deeply impressed with the profound possibilities of Christian growth through religious experiences aroused and developed in meaningful worship. A careful reading of this book would undoubtedly suggest many helpful ideas to ministers, teachers, and other workers.

J. E. WEAVER. [Department of Education.]

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\* Elective, 1941 Ministerial Reading Course.

On to Orthodoxy,\* by D. R. Davies, Hodder and Stoughton, London (Mussion, Canada), 1939. 212 pages. Price, \$1.50.

This is one of the best recent books on the failure of humanism and the social gospel. The author reveals herein a spiritual pilgrimage which many another has taken in recent years. Brought up in the atmosphere of Victorian humanism, with its axiom of the inevitability of progress, his faith was rudely shattered by the staggering events of the past quarter of a century. In the "valley of Achor" he realized the fact "in all its stark nakedness" that man cannot save himself. He saw that science, education, Socialism, National Socialism, Fascism, and Marxism are all equally incapable of bringing to pass the ideal world of which men dreamed. At last the tremendous conviction came to him that the world can be saved only by the breaking into history of God Himself. He says:

"The whole of history before Christ gravitates toward His appearance in time. That is the watershed of world history. . . . Since the life of Christ on earth, the world moves on to its climax in the second coming of Christ, when He will exercise judgment and wind history up. From zero to the appearance of Christ in Judea; from the appearance of Christ as a man in Judea to His reappearance at the consummation of history as Lord and Judge of all mankind—that is the real clue to world development."

W. L. EMMERSON.

[Editor, *British Present Truth*.]

\* Elective, 1941 Ministerial Reading Course.

## When You Counsel Draftees

By CARLYLE B. HAYNES, *Secretary, National Service Commission*

OUR young men of draft age who are subject to call for Army service, quite naturally look to our ministry for the help they need in making clear to authorities the traditional position of the denomination regarding noncombatancy.

For all registrants who receive questionnaires to be filled out when call numbers are reached, a special form for conscientious objectors, known as "Form 47," is provided. This form is to be asked for by the registrant when he makes his claim for exemption from combatant service in his questionnaire. Every registrant who claims a deferred classification on account of conscientious objection to war must answer the questions in this special form. It is to be noted that failure to file this form within the time limit granted may be regarded as a waiver of a claim for noncombatant service.

The questions in this form are not easy. But they are entirely reasonable. The Government is fully justified in asking for a statement of principles on which conscientious objections against taking human life are based,

and in being assured that such conscientious objections are genuine and not adopted for the occasion.

Our young men will need help in setting forth their answers to these searching questions, and they will rightly look to our ministry for this help. Our ministers should give such help willingly. But in order to do so they will need to be thoroughly acquainted with our denominational position regarding the Christian in relation to war.

This article is written to direct attention to carefully prepared instruction covering the questions asked in Form 47, in which suggestive answers in accordance with the denominational position are given for each question. This instruction is available to all who request it by addressing the Secretary of the National Service Commission at the General Conference, Takoma Park, D.C.

As an illustration of the kind of questions contained in Form 47, consider the following:

"Describe the nature of your belief which is the basis of your claim [for exemption from combatant service]." "Under what circumstances, if any, do you believe in the use of force?" "Describe the actions and behavior in your life which in your opinion most conspicuously demonstrate the consistency and depth of your religious convictions." "Describe carefully the creed or official statements of said religious sect or organization in relation to participation in war."

For the information of our ministers I call attention to the fact that President Roosevelt, in accordance with the provision of the Selective Service Act of 1940, has just issued a definition of noncombatant training and service. This he was authorized to do under the provisions of the law in connection with the section which covers conscientious objection to war, which reads: "If the objections are found to be sustained and the objector is inducted into the land or naval forces under the Selective Service Act, he shall be assigned to noncombatant service as defined by the President."

The President has now defined noncombatant service in a most satisfactory way. This he has done in an Executive Order, dated December 6, 1940, No. 8606. This Executive Order is as follows:

"1. By virtue of authority contained in section 5 (g) of the Selective Training and Service Act of 1940, approved September 16, 1940, whereby it is provided:

"Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections, whose claim is sustained by the local board, shall, if he is inducted into the land or naval forces under this Act, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of such induction, be assigned to work of national importance under civilian direction. . . . I hereby declare that the following military service is noncombatant service:

"(1) Service in any unit which is unarmed at all times.

"(2) Service in the medical department wherever performed.

"(3) Service in any unit or installation the primary function of which does not require the use of arms in combat, provided the individual's assignment within such unit or installation does not require him to bear arms or to be trained in their use.

"I further declare that noncombatant training consists of training in all military subjects except marksmanship, combat firing, target practices, and those subjects relating to the employment of weapons.

"2. Persons inducted into the military service under the above act whose claim to exemption from combatant training and service because of conscientious objection has been sustained will receive non-combatant training and be assigned to noncombatant military service as defined in paragraph one.

"FRANKLIN D. ROOSEVELT."

The White House, Dec. 6, 1940.

## THE RELIGIOUS PRESS

### Valuable Current Excerpts

**EVANGELICAL MERGER.**—What may prove to be a far-reaching move among the nonconformist churches of England was made this fall. The *Presbyterian of the South* has given the important points of this great step toward a closer union of the churches:

"A central organization linking 7,000,000 Protestants outside the Church of England was brought into being on September 16. Henceforth the Free Church Federal Council, representing the Union of National Free Church Councils and the Federal Council of Evangelical Free Churches, will speak and act for non-Anglican Protestant churchmen on all corporate matters. The merger had been under consideration for three years. Setting up the new body does not mean the end of the various denominations in the council, it was explained. They will continue to exist separately with their own constitutions, but will be affiliated with the new main group."—*The Presbyterian*, Nov. 28, 1940.

**CATHOLIC AUTHORITY.**—The greatest need in the world today is for authority. There is a world of difference between the authority we accept when it pleases us and the authority in which we trust absolutely whether it pleases us or not. We need something outside the world by which to judge the standards of the world, something that will be right when the world is wrong. Where will we find it? Only in that institution which has relived the life of Christ. The (Catholic) Church alone in history has survived the fall of all civilizations, and is the only force in the world that can be what Christ was—right when the world was wrong.—*Fulton J. Sheen, Catholic spokesman, quoted in the Converted Catholic*, September, 1940.

**JAPANESE CHURCH.**—Five thousand Japanese Christians met in Tokyo on October 17 to celebrate the 2,600th anniversary of the founding of the Japanese nation by forming a National Christian Church. The new church was set up by delegates from the six largest Protestant churches. Some of them represent very recent amalgamations. The Presbyterian Church as it went into the union carried with it the Reformed Church; the Methodists carried with them the United Church of Canada; the Congregationalists took with them the Evangelicals, the United Brethren, and the Disciples of Christ. Each of these smaller churches had been forced by the religious-organizations law to amalgamate because they did not have the fifty congregations or the 5,000 members necessary for "recognition" by the government. In addition to the above three denominations, the Baptist, the Lutheran, and the Holiness Churches also went into the new merger. The Greek

Catholics are included, while the Episcopal Church and the Roman Catholic are not at present in, but the former is likely to go in.—*Christian Century*, Oct. 30, 1940.

**RUMANIAN BAPTISTS.**—Before Rumania was invaded by Russia, it had between 65,000 and 70,000 Baptists. They were organized into 1,602 churches. About 7,500 of them were Hungarians, and about 1,000 Germans. They were all united in the Baptist Union of Rumania. In Bessarabian territory taken over by Russia there were approximately 14,000 Baptists. In the area of Northern Transylvania ceded to Hungary were some 10,000 more. . . . While the present borders of Rumania are not clearly defined, it may be assumed that at least 40,000 Baptists are left in that country.—*Watchman-Examiner*, Nov. 7, 1940.

**LUTHERAN MERGER.**—Fellowship with the American Lutheran Church was approved by delegates to the twelfth biennial convention of the United Lutheran Church in America at Omaha, Nebraska, October 9 to 16.

This acceptance was expressed by voting in favor of the so-called Pittsburgh Agreement, a doctrinal statement agreed upon by official commissions of the two churches at Pittsburgh in February, 1939.

This approval was not a routine action, however. Sharp dissensions were expressed. The chief point of difference concerned the use of the word "errorless" in that portion of the Agreement which states that "the separate books of the Bible are related to one another, and, taken together, constitute a complete, errorless, unbreakable whole of which Christ is the center."

Despite prolonged debate the Reverend Frederick H. Knubel expressed gratification: "We ought to welcome discussion on the inspiration of the Scriptures, for there has been no argument for the past four hundred years, and anyone can quote Luther and support any opinion."—*Religious Digest*, December, 1940.

**REFORMATION FORGOTTEN.**—Centuries have passed since our fathers broke with Rome, and a new generation has arisen that knows little about the Protestant exodus and of the struggles in the wilderness. Some from a cowardly dislike of religious controversy, some from fear of damaging their personal interests or of disturbing their personal peace and comfort, and some from a desire to appear tolerant, liberal, and broad-minded in these days, prefer to be silent on the Roman Catholic question. It seems to be an inconvenient subject for those who have political aspirations, for the lawyer, the doctor, the merchant, because of the tyranny which the church of Rome exercises through her tremendous organization. Hence many public men have deliberately ignored the subject, while some of our church members regard it as a "bore." The result is, on the part of the people, a lamentable ignorance both of the evils from which the Reformation delivered us, and of the blessings which the Reformation brought us.—*Methodist Bishop Burt, in the Northwestern Christian Advocate*. Reprinted in the *Converted Catholic*, October, 1940.

**ECUMENICAL BONDS.**—The Cleveland committee of "Friends of the World Council of Churches" effectively dramatized progress of the ecumenical movement in a service of worship in the Church of the Covenant, October 27. George P. Michaelides, a member of the Greek Orthodox Church and teacher

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at Schaeffler College, stressed in his sermon the tradition of Christianity as a unifying force in the world. Liturgical portions of the service were selected from historical sources ranging from the second century to the Madras Conference of 1938. A unique feature was a prayer of St. Dionysius (818 A.D.) repeated in five languages.—*O. M. Walton, in Christian Century, Dec. 4, 1940.*

**BAPTIST LOSSES.**—The London headquarters of the British Baptist Foreign Mission Society had been demolished by German bombs. Now we must report that the Baptist Church House at 4 Southampton Row, London, has been wrecked. Dr. J. C. Carlile informs us that the offices of the *Baptist Times* are a total wreck, and all the manuscripts and proofs destroyed. Then came the news that the temporary headquarters of the Foreign Mission Society have been demolished. Happily, there have been no casualties.—*Watchman-Examiner, Nov. 7, 1940.*

**DRINK CURSE.**—Such missions as the Bowery Mission, New York City, can accurately tell the story of the increasing drink curse in our country. Superintendent C. J. St. John says: "During prohibition we got the chronic drunk only on the Bowery; today we are getting the lawyer, the skilled employee, the professional man, the musician. All kinds are coming to us today; there is 300 per cent more drunkenness since repeal than before. We deal with 150,000 to 250,000 of John Barleycorn's finished products each year, men who started with a social drink, took two or three cocktails, thought they could handle booze."—*Religious Digest, October, 1940.*

**PROTESTANTISM CONDEMNED.**—In the official Catholic view, Protestantism is regarded as lacking any real legal right to exist as a Christian church. It is considered the betrayer of Christianity and having no claim therefore to represent Christianity among the nations. The chief reasons for this attitude are because of Protestantism's toleration of all creeds, and because of its relationship to civil authority. The Catholic Church insists that there must be only one true church, that it must be intolerant of all those who differ from it, and that it must be superior to all civil authority. It teaches and holds to this as tenaciously in democratic America as elsewhere.—*The Converted Catholic, September, 1940.*

**KOREAN MISSIONARIES.**—A general withdrawal of missionaries from Korea is in progress. All Methodist missionaries have withdrawn in a body. Presbyterians are leaving in large numbers. The picture drawn by our Tokyo staff correspondent is that of an almost complete Protestant missionary evacuation. So far as we know, this is the first report of this evacuation to reach the American church public. Mission boards may have known about it, but if so they have kept it to themselves. More important than the fact, however, are the reasons given. Doctor Brumbaugh states that the missionaries are leaving Korea because of an "obligatory compromise of the church's objectives" and finds "the fundamental reason" in a "plan for revision of Christian organizations and creeds" which is "to make them acceptable to the Japanese government."—*Christian Century, Dec. 4, 1940.*

**TYRANNY IMPENDS.**—It is not inconceivable that a day may come when our Christian privileges will be freely exercised no more. The world is fast moving to a climactic tyranny. It is not pessimism, but the surest sanity, to adjust one's judgments to realistic facts.—*Watchman-Examiner, Aug. 1, 1940.*

**VIRGIN MARY WORSHIP.**—Catholic worship of, and prayer to, the virgin Mary is hard for Protestants to understand, since the latter find no Scripture warrant for such exaltation of our Lord's earthly mother. This important point is made by the *Gospel Herald*:

"Catholics make much ado about praying to the virgin Mary and to be in obedience to her. So

far as we know, there is but one command of hers that found its way into the inspired Word of God. That was in connection with the 'beginning of miracles' wrought by our Lord and Saviour at the wedding of Cana, when she said: 'Whatsoever He saith unto you, do it.' This agrees with all the other Scriptural references to Him; in every one of which He is held up before us as both 'Lord and Christ.'—*The Presbyterian, Nov. 14, 1940.*

**RUMANIA ROMANIZED.**—Rumania, storm center of the Balkan problem, has been much in the news of late. England has lost the struggle to save this and other Balkan nations from the grip of the Rome-Berlin axis. In our June issue we called attention to the part played by the British bishops and the Vatican in this battle of the Balkans. Long before this war there were signs, and a hope, that the Greek Orthodox Churches of Christendom would ally themselves with English Protestantism, and thus stem the tide of Vatican aggression which aimed to force the ancient Byzantine Christians under the domination of Rome. The British bishops failed, and the Vatican has won. The Balkans have been corralled, with the rest of Europe, into what will be a new Holy Roman Empire. The Greek Orthodox Church will become just another jewel in the Pope's tiara.—*Converted Catholic, September, 1940.*

**ADVENTIST CORPS.**—The Seventh-day Adventist Church, whose members are conscientious objectors to participation in war but not to sharing in the auxiliary processes of war, has recently graduated 4,000 men and women from an eighteen-day course of training for the church's medical cadet corps. The course, which is given in camps, includes stretcher drill, army splintering, advanced first aid, close-order army drill, and defense against chemical warfare.—*Christian Century, Dec. 4, 1940.*

**CHINESE EDUCATION.**—China's program for mass education covers a five-year period and calls for 800,000 primary and mass-education schools. Approximately 200,000 primary schools have been set up. During 1941, \$128,000,000 will be apportioned for the opening of 160,000 schools on the basis of \$800 for each. During the ensuing year, another 120,000 schools will be opened, and an equal number will be ready the year following. By the fifth year, the total of 800,000 schools will be functioning. Mr. Chen Li-fu, China's Minister of Education, points out that the financing will be done by the Central Government's bearing twenty-five per cent of the cost, a like amount to be borne by the provincial and municipal governments, and the remainder by the counties and *pao*. A scholarship fund is to be provided, out of which students of a high grade may be given \$60 each year. Teachers are to be obtained from among the brightest students. By 1944, it is planned that 144,000,000 illiterates will be given primary education. China has a population of 450,000,000, of whom only 90,000,000 are literate. Although China is suffering a cruel invasion which has lasted for three years already, since 1938, 43,348,469 illiterates have been educated.—*Watchman-Examiner, Aug. 15, 1940.*

**CLERGYMAN'S UNION.**—The Reverend Robert Doble, Church of England vicar of Saint Saviour's church in Forest Hill, a suburb of London, has started a move to establish a union for clergymen, which will be affiliated with the Trade-Union Congress. Mr. Doble has been in touch with leaders of the Trade Union Congress, which corresponds to the American Federation of Labor in this country. "Our idea is to show that we have an identity and an interest with the workers," he said. "In addition, the need for a protective organization for ministers is very real, particularly in the case of curates and others whose rate of pay is so small as to compel them to come within the scope of the health and unemployment insurance." The proposed union would be strictly undenominational.—*Religious Telescope, quoted in Religious Digest, December, 1940.*

*The Ministry, February, 1941*

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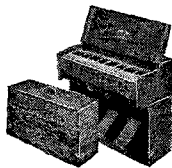
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Irene Butler,  
N. Plainfield, New Jersey.

"I am leader of the Home and School Association of the Jax church school. I order the foods, and the teachers do most of the selling. All of us talk health foods. We have more than a hundred new members, and as they are interested in these foods, we hope to increase our sales. The school gets all the profits. All money is turned in to the church treasurer. Since I have been ordering this food, we have purchased one crude-oil heater, \$42.50; repaired our school desks, \$45.42; painted our schoolroom floor, bought Reading Course books for the school for the last two years, and provided many other small items."

Ada Alford,  
Jacksonville, Florida.

"I'm glad to tell you that the profit on my July order met a great need in paying our church-school debt. And I'm planning the profit for September's order to fit into either our church school or our church building fund. I've been blessed to see an awakening of the members of our church to the need of health foods as never before. Quite a few express themselves as desirous to discard the flesh foods. Also the non-Adventist neighbors are turning their interest this way."

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## Notes and Notices

THE shrine issue in the Far East is of prime concern to Seventh-day Adventists and their mission work. It is well, therefore, to keep in touch with the actions and attitudes of other mission bodies, such as that revealed in *The Presbyterian* of November 21, 1940:

"The [Presbyterian] Board of Foreign Missions, while consistently loyal to civil governments and committed to the policy of nonintervention on the part of itself and its agents in political matters; and, while steadfastly abstaining from making its conscience the standard for other Christian organizations, and, in particular, for the Christian Church in Chosen, reaffirms its conviction, after prolonged and prayerful consideration of the enactment obliging institutions in Chosen to do obeisance at the official shrines, that such obeisance involves the symbolic recognition of other gods or spirits in which the Board, in loyalty to its understanding of the Christian faith, and reaffirming the action taken September 19, 1938, cannot authorize its representatives to engage."

PAPAL resurgence in Europe, as a result of the present world conflict, is noted by *The Converted Catholic*, September, 1940. We need to have a clear grasp of trends and developments in this vital prophetic field.

"As things are now they look, indeed, rosy for the future of Roman Catholicism. Europe lies prostrate, yet cleansed of those 'evils' against which the Vatican has ranted since the days of the Reformation. Italy, Spain, and Portugal, all Catholic fascist, have cemented their union with maternal Rome. Liberal, Masonic Czecho-Slovakia, the land of the hated Hussites, has been ground out of existence. The Belgium of the Rexists rises, divorced from the liberal influence of a once anticlerical France. France itself, that long-erring 'Eldest Daughter of Holy Mother Church,' has been purged . . . of her silly and wanton yearning after Liberty, Equality, and Fraternity. Cowed, but cleansed of her iniquities, she has returned to her Mother's side. Protestant Holland, Denmark, and Norway are safely ringed around with the whip of fascist discipline, and the Balkan nations, long-lost children of Rome, have at last confessed that they need the pope."



## Teachers Sent of God

(Continued from page 6)

woman sang as though inspiration had touched her lips and captured the emotions of her soul. When the song was finished, the orchestra players were in tears, and the old conductor said softly, "I know now that you know that your Redeemer liveth. You have told me so in your song."

Workman of God, you must tell the world from your own deep experiences, both in language and in life, that you are a teacher sent from God.



## True Prophetic Gift Appears

(Continued from page 26)

mulatto, would make his work difficult. The "large congregation assembled" was spell-bound, and with this initial encouragement,

Foy traveled three months, delivering his message to "crowded houses." Then, to secure means to support his family, he left public work for a time, but, finding "no rest day nor night," he took it up again. Ellen Harmon, when but a girl, heard him speak at Beethoven Hall in Portland, Maine. (Interview of D. E. Robinson with Mrs. E. G. White, 1912. White Publications, D. F. 231.)

Near the time of the expectation in 1844, according to J. N. Loughborough, Foy was given a third vision in which were presented three platforms, which he could not understand in the light of his belief in the imminent coming of Christ, and he ceased public work. ("Great Second Advent Movement," pp. 146, 147.)

It so happened that a short time after this, Foy was present at a meeting in which Ellen Harmon related her first visions. She did not know that he was present until he interrupted with a shout, and exclaimed that it was just what he had seen. (D. F. 231.) Foy did not live long after this.

Near the time of the expected advent in the fall of 1844, there was also given to Hazen Foss, a young Adventist of talent, a revelation of the experience of the advent people. Shortly after the passing of the time, he was bidden to relate the vision to others, but this he was disinclined to do. He was warned of God as to the consequences of failing to relate to others what had been revealed to him, and was told that if he refused, the light would be given to someone else. But he felt very keenly the disappointment of 1844, and "said that he had been deceived." After a severe mental conflict, he "decided he would not relate the visions." Then, "very strange feelings came to him, and a voice said, 'You have grieved away the Spirit of the Lord.'"—E. G. White Letter 37, 1890.

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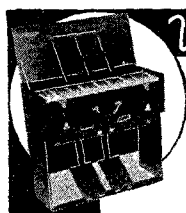
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"Horried at his stubbornness and rebellion," he "told the Lord that he would relate the vision," but when he attempted to do so before a company of believers, he could not call it to mind. In vain were his attempts to call up the scenes as they had been shown to him; and then in deep despair he exclaimed, "It is gone from me; I can say nothing, and the Spirit of the Lord has left me." Eye-witnesses described it as "the most terrible meeting they were ever in."—*Ibid.*

Early in 1845, Foss overheard Ellen Harmon relate her first vision to the company of believers at Poland, Maine. He recognized her account as a description of what was shown to him. Upon meeting her the next morning, he recounted his experience, of which she had not before known, and encouraged her to faithfully perform her work, stating: "I believe the visions are taken from me and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God: be faithful in doing your work, and the crown I might have had, you will receive."—*Ibid.* On comparing dates, they discovered that it was not until after he had been told that the visions were taken from him, that Ellen Harmon was given her first revelation. Although Hazen Foss lived till 1893, he never again manifested interest in matters religious.

✱ ✱ ✱

### Higher Criticism

(Continued from page 8)

Let it here and now become our serious and solemn resolve to equip ourselves as men, be the cost in time and effort whatever it may. Thus the banner of truth which we have raised aloft need never trail in the dust, and the young people entrusted to our care may be enabled to go forth into the world of men fired with a zeal for knowledge, guided by a solemn regard for truth, and armed with an adequate acquaintance with such unchallengeable facts as have already been revealed. This will enable them to stand firm in a world of stress and storm, and to play well their part in this supreme hour of destiny.

✱ ✱ ✱

### Advent Source Research Project

(Continued from page 24)

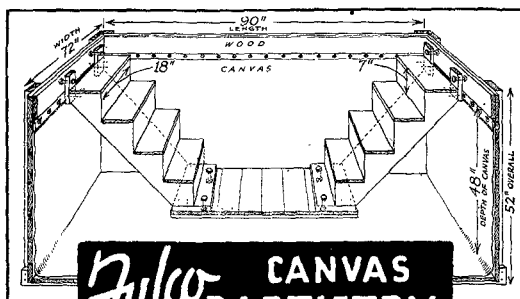
to one of our leading publishing houses. But they saw no light in publishing it. It was accordingly given by the author to H. A. Washburn. At the time Professor Washburn's personal library was destroyed by fire, only this and a few other items were saved by being in his classroom desk at Pacific Union College. Thus this valuable source document, preserved by Providence, was later contributed to the advent source collection.



9. SEVENTH DAY BAPTIST COURTESIES.—Near the end of a certain week I was searching for materials at the Seventh Day Baptist Library in Plainfield, New Jersey. Their library was closed not only on Sabbath, but on Sunday as well, and I was pressed for time. They saw my anxiety, and said, "We can fix that very easily." Taking two keys off his ring, the librarian said, "This one is for the front door to the building, and this is for the library. You come and work on Sunday, and return the keys on Monday." I doubt if we would do as much for a comparative stranger. Yet they did.

10. HIMES CHART AND FLAG PRESERVED.—J. V. Himes gave to J. H. Kellogg one of Himes' early charts antedating the famous "1843" chart and a piece of the old blue flag bearing the legend, "Thy Kingdom Come," which was flown at the top of the main pole of the famous Millerite big tent (the largest in America at the time). These Doctor Kellogg gave to Elder A. O. Tait, who, about six years ago, transferred them, with many other items, to the advent source collection.

Time would fail to tell of how God enabled us to secure the O. R. L. Crosier materials, a full file of the *Day-Star*, the Hiram Edson letter telling of the revelation of the light regarding the heavenly sanctuary following the disappointment, and hundreds of other items, from the Old World and the New. Truly,



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## The Preacher's Requisites

(Continued from page 21)

asked what the secret of his best sermon was, he answered, "Thirteen hours of prayer." When Spurgeon was approached on the secret of his success, he answered, "Knee work, knee work." We would do well to heed these maxims:

"A life of prayer brings death to care."

"Cease not to pray, and hammer away."

"You cannot wrestle with God and wrangle with me."

"See the face of God before you see the face of men."

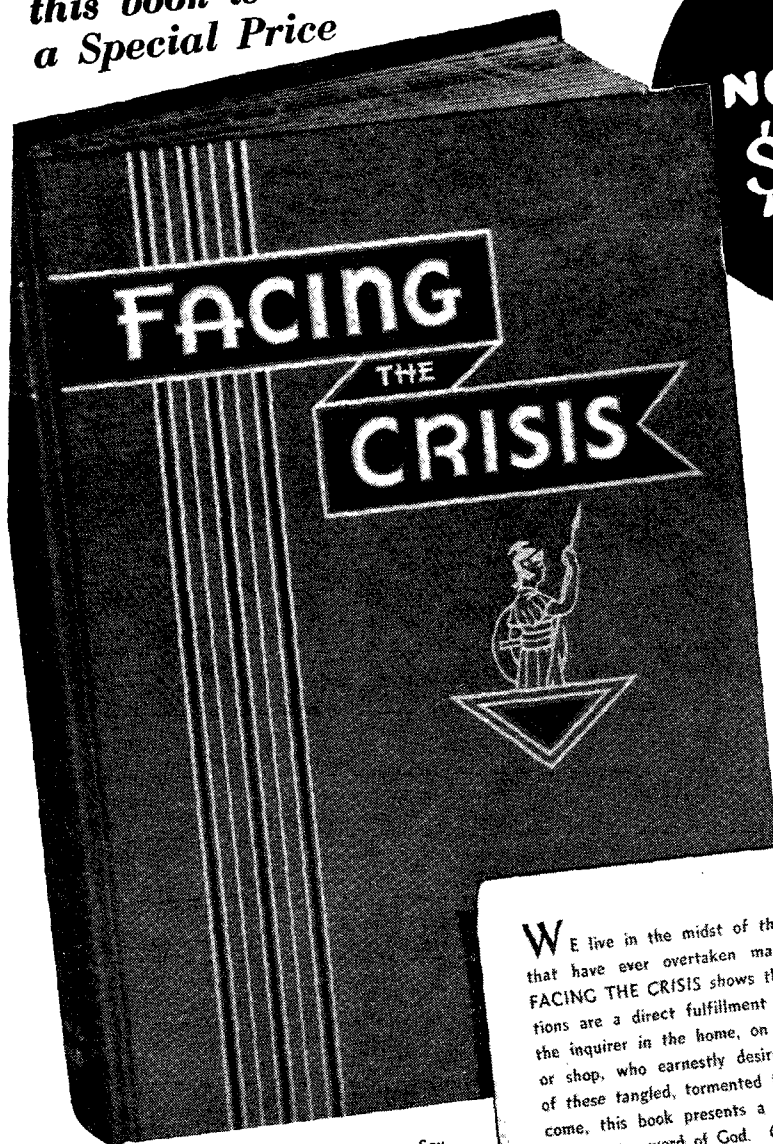
"Empty your bucket before you draw from the well; God fills the empty. Most people are too full to get much from God."

**The Preacher Must Be Spirit-Filled.** The minister will be filled with the Spirit of God only when he lives a life of prayer and obedience. Before Christ left, He promised His disciples that they would receive the power of the Holy Spirit. When the fullness of the Spirit came, they were instrumental in converting thousands in a day. We are told in Judges 6:34, "The Spirit of the Lord came upon Gideon, and he blew a trumpet." Let us make sure that the infilling of the Spirit comes before we blow the trumpet; otherwise we shall be nothing but sounding brass and a tinkling cymbal.

**The Preacher Must Be a Student of the Bible.** No warrior for God can hope to be successful without the sword. The sword of the Spirit is the word of God. The minister uses his Bible in the pulpit, and he should therefore not neglect it outside the pulpit. The Bible must be his spiritual daily food, his light in darkness, his comfort in sorrow, his protection in danger, and his victory when tempted. He must be able to say, "It is written," and, "Thus saith the Lord." The preacher must know the Bible for himself before he can make it plain to others.

**The Preacher Must Keep His Life Pure.** His sins must be forgiven. The result of this will be the salvation of souls. We are told that "he that winneth souls is wise." The preacher who is not able to win souls to Christ and His truth should step aside, for he has missed his calling. In order to win souls, he must not only preach in the pulpit, but make personal contacts as well. Too many fail in their ministry because they neglect to visit people in their homes, and fail to make the personal contacts that are so necessary in order to bring people to a decision. Winning souls for Christ is largely the result of a life that is in harmony with the truths one preaches.

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**BIBLE WORKERS!**—There is a tragic dearth of Bible workers of outstanding ability. Hundreds are needed today, but they are not available. And a most disturbing aspect of it all is that so few are being recruited and trained. The fact is that comparatively few young women of talent see any particular future of promise before them in this field. And we ministers are largely to blame for this situation. Too often in the past has an evangelist utilized the Bible worker largely to distribute handbills and to urge people to come to hear him, to direct their questions and problems to him. And she sometimes sees him take the credit to himself for the combined efforts of the company. This situation needs to be rectified. The challenge of a great need and matchless opportunity needs to be laid before the finest and most consecrated minds that we have. A new type of comprehensive training needs to be provided. A new opportunity in service should be opened up. A new dignity, regard, and recognition should be given to this Heaven-ordained work. Specialized work at the Theological Seminary would be helpful. Let us look the country over for the best possible prospects, and unite our efforts to change the situation.

**DISPARAGEMENT!**—Observe the unconscious or conscious technique of the man who is always depreciating the spiritual insight, the prophetic expositions, or the orthodoxy of others. The device used is that by depreciation of others' positions, one's own is extolled by contrast. The same principle applies to institutions. When the orthodoxy and excellencies of one's own institution are placed over against the heterodoxy and departures of others, it is obviously to exalt one's own superiority at the expense of others' disparagement. It is well for us to be aware of the objectives in such questionable procedure, which, though not common, occasionally lifts its ugly head.

**CHEAPENED!**—With the discard of distinctively ministerial garb by our ministers, and the adoption of the apparel of the businessman, there has come about a changed attitude on the part of our laity toward the brethren of the cloth. Dressing like the laity, we are more prone to deport ourselves like them. We can scarcely complain, then, when we are looked upon, referred to, and treated in the same way. We lost more than the garb when we discarded the frock coat. With it, all too often, went that so-

briety of decorum that is more in keeping with the clerical calling. We have made our ministry common, and have cheapened our appearance and conduct before the world and the church. Wise are those pulpits who still ask ministers who come to them to wear the cutaway modification of the old frock coat for the Sabbath service.

**SNIPING!**—There is altogether too much sniping at brother ministers on the part of some gifted in the art. But such shooting from ambush does not commend itself to the high-minded. It is neither open nor honorable. Fighting from behind cover, sending forth innuendo and covert charges which destroy faith in men who love and serve the cause as faithfully as the sharpshooter, is fundamentally wrong, and should never be tolerated.

**STUDY!**—Some can study best in the early morning hours, before others have risen, when the mind is fresh and alert, and before the distracting burdens of the day press in to demand attention. Others seem to do their best work late at night after others have retired, when the day's tasks are done. The time is immaterial, but the purpose and program of ceaseless study are imperative. Stagnation is perilous. Some say that they haven't time to study. But such have entered upon a suicidal policy and program. Ultimately they will find others passing them, while they fall behind in the race—unable to understand why, since they have worked so tirelessly. To stand still in our progression is to go backward. One cannot keep on giving out unless he constantly receives.

**TRAINERS!**—Some ministers attempt to carry practically all public services themselves. They literally carry the load of the church on their own shoulders, often speaking an amazing number of times, with a constant succession of other appointments—teachers' meeting, Missionary Volunteer meeting, Sabbath school, home missionary service, as well as prayer meeting, baptismal classes, and the Sabbath preaching. This is both unwise and unnecessary. It is depriving local leadership of rightful opportunity for development. It is checking initiative and making everything center on the minister, whereas he should distribute his responsibilities, and be the trainer and counselor of a group of local workers who can stand alone when deprived of local ministerial leadership or even of conference leadership, in emergency.

L. E. F.