

The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

THE yearly Autumn Council of the General Conference Committee is the most important annual meeting held by this movement. There

BATTLE CREEK AUTUMN COUNCIL

our assembled leaders survey the problems, analyze the trends, study the emergencies, canvass the openings, and sound the obvious calls of God for the hour. Operating policies are adopted and other legislative measures for the church are made effective after painstaking preliminary study by competent and experienced committees. It is here that reports of the year past are rendered, and the budget for the ensuing year is determined and allocated for our world work. The general report and stenographic transcript of certain leading addresses of vital concern to the whole church appeared in the *Review and Herald* of December 2, 1937. Special items of primary concern to our worker group appear in this and subsequent issues of THE MINISTRY, under the department heading, "Autumn Council Highlights." "Forward in the face of increasing difficulties" seemed to be the dominant note of this Battle Creek Council, recently concluded. Territorial adjustments for the administration of certain sections of the world field, made necessary by changed world conditions, were there effected. An imperative call to economy and debt reduction was sounded, and the tocsin rang out unflinchingly for a true revival and reformation in our ranks, this to begin with the ministry itself. Efficient work was done by able, consecrated men whom God has called to our leadership. It was a council of far-reaching import.

THE newly incorporated section in the enlarged MINISTRY, "The Challenge of a World Task," will be of direct and continuing interest to foreign mission bands in all our colleges. The officers of these societies should by all means be subscribers, and the bands should have their attention called to this new department and the presence of the journal in the college library.

PERSONAL possession of the Ministerial Reading Course books is not an absolute requisite either for enrollment or for receiving the credit card upon completion, when purchase is impossible. In such instances the books may be borrowed from the conference or institution in which one labors, or from a fellow worker. But you do need these volumes as a permanent acquisition to your personal library. No growing worker can afford to deprive himself of these helps.

WE are happy to announce that President M. L. Andreasen, of Union College, will augment his book on "The Sanctuary Service," in the new Ministerial Reading Course, by periodic supplemental articles in THE MINISTRY during 1938. These articles will both enhance the value of this important volume and add to the helpfulness of the current Reading Course. A treat is in store by this further study of the sanctuary question—the one unique and distinctive contribution of the advent movement to the full-rounded circle of Bible truth. Carlyle B. Haynes will also augment his volume, "Living Evangelism," with supplemental articles on the technique of evangelism.

KEEP the eye on such plans and movements as the following for possible bearing upon the involvements of Revelation 13:11-18. This one is from the *Christian Century* of October 13, 1937.

Oxford and Edinburgh took action looking toward the formation of a World Council of Churches. When viewed in the perspective of the future years, this may be found the most substantial and significant outcome of these two great conferences.

It should be the concern of every worker in this cause to see that his entire flock, so far as is possible, has access to the *Review and Herald*, the general organ and newspaper of the church. Without it, one cannot keep in touch with the plans and developments of this world movement. Through it, the finger is kept on the pulse of affairs—the recent Autumn Council messages and actions being a case in point. THE MINISTRY is not in competition with the *Review*. It reaches a specialized group for a specialized purpose. Every MINISTRY reader should be a *Review* promoter for the whole church.

AN event of exceptional importance to every worker is scheduled for January 29—the united effort of our workers and people at that time to provide a home for the new Seventh-day Adventist Theological Seminary, which is to be erected in proximity to the General Conference headquarters at Takoma Park, D.C. The General Conference believes in this project to the extent of appropriating the first \$40,000. Our overseas divisions are all to contribute, as the seminary serves them also. All of our colleges, and certain of our publishing houses, are likewise tied into the plan. The *Review and Herald* Publishing Association has donated the land, valued at \$20,000. And the North American Division Conferences are asked to raise \$40,000—a sum equivalent to twenty-five cents a member. This project is of vital concern to us all as gospel workers. The success of the effort on January 29 will depend largely upon the attitude of the individual minister in the field in relation to the promotion of this fund. Now is the time for every one to place his shoulder to the wheel. The plan will succeed if we all do our bit.

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Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

AUTUMN COUNCIL HIGHLIGHTS

Matters of Moment to All Workers

WHAT kind of call should we send out to the church at large in a time like this? I speak particularly to our leaders who are gathered here—the men who have oversight of the work in the various conferences. Living as we do in these times of peril when prophecy is certainly being fulfilled, when everywhere about us we see the multiplying evidences of the soon coming of the Lord, what kind of call should go forth to the churches from this Council?

Are we satisfied with things as they are? I believe that if there is a leader here tonight who is satisfied, God should help him really to understand his own great need. Such a leader needs a new experience in God to qualify him for the work. I repeat that question: What kind of call should we send out to the church in times like these? Has not the time come when that call sounded by the prophet of old ought to echo to the church today?

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city. . . . How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice." Isa. 52:1, 7, 8.

The time has surely come when the watchmen should lift up their voices and sound the call to the church, to Zion, a call that shall be so clear and definite that the church of God will hear and respond.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem. The Lord hath

* Portion of opening address at the Battle Creek Council, October 20, 1937.

GOD'S CALL TO HIS CHURCH*

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

and be clothed with the righteousness of the Lord Jesus. I believe tonight that we need a victorious and triumphant church,—a church that knows what it means to prevail with God and to have deliverance from sin and from all evil; a church cleansed from worldliness; a church in which Jesus is lifted up in the lives of its members; a praying, believing church! We need a church today in which the cruel, satanic spirit of criticism is overcome and put away, a church in which the members are more interested in true missionary service than they are in social cliques, ungodly games, and worldly amusements. We need a church waiting for the coming of the Lord, a church hoping and praying and looking forward to translation into the eternal kingdom of God.

It is the responsibility of the leaders gathered here to help lead the church into that experience, to develop a church whose interest is wholly enlisted in carrying this gospel message to the ends of the earth. We need a church filled with a true missionary spirit, a church that responds fully to the great commission given by the Head of the church Himself; a church that believes and acts upon that commission to go into all the world and preach the gospel to every creature. We shall fail to fulfill our divine commission if we neglect to accomplish this great task. It is highly important that we keep that ever in mind.

We need a church cleansed from sin and clothed with the righteousness of Jesus. We know not when the Lord may come. It is not

made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Verses 8-10.

The call that should sound to the church is, Arise and forsake the garments of sin and of self-righteousness,

given to us to know that. But I am convinced that the time has come when the waiting church ought to be a triumphant church. The church should be freed and cleansed from sin, knowing the power of the Lord to deliver from all worldliness, and made ready for the glorious appearing of her Lord.

THERE is another phase of this question that I wish to discuss with you. In order that the church may be perfected and prepared for glorification and translation, what kind of leaders and ministers does it need? I hope that during this Council the Spirit of God may rest upon us as leaders in such measure that we may have a serious understanding of the responsibility that rests upon us, and that God may help us to find a way to discharge that responsibility.

I do not want to appear presumptuous, but I believe I have the right to speak for the church in a collective capacity, when I say the church needs a ministry made up of earnest men, godly men, spiritual men, men who pray for the outpouring of the Spirit of God. We are to pray for rain in the time of the latter rain. I believe that we ought to seek to make this an occasion for earnest, importunate prayer that God may visit us with rain in the time of the latter rain, and that He may pour upon us copious showers of His blessed Spirit's power. There is a great work to be done, and it can be accomplished only with the divine power He has promised to bestow upon the church.

We see here and there different kinds of movements arising, usually based upon some extreme or fanatical conception. But let me say seriously to our leaders that I believe one factor in dealing with such movements is that we do not stress enough the great, outstanding truths that would feed the people in their innermost lives. I believe that as a rule our people have a pretty fair conception of the times in which we live. I meet brethren and sisters here and there who have a great burden to prepare themselves for the coming of the Lord. Let us lead on before them, and help them to find their way into experiences of victory.

Yes, we need men who know how to pray for the outpouring of the Spirit of God, men who know how to regard their influence and example more than they regard the popular sports and amusements of this day. I believe that we ought to be a ministry that lives above the influences and pleasures of the world; men who put into their own life practice every principle of truth for which this message stands. Is that an extreme position? I think it is just another way of saying that we ought to practice what we preach.

I believe the church today has the right to such a ministry—one that puts into its own life practice every principle for which the church stands. I believe we need men who are

tenderhearted, good shepherds of the sheep; men who love to look after the interests of the Lord's flock. We need men who preach Jesus Christ both by precept and by example, men who have a burden for souls, men who in their preaching depend upon the convicting power of the Holy Spirit rather than upon their own wit and levity.

If we reach the hearts of men and women today, we need to have the preaching of the Word accompanied by the convicting power of the Holy Spirit, rather than to make our appeal in some other way. Every leader ought to be a solid, thorough Seventh-day Adventist who preaches the truths of this message. He should be more interested in bringing to those for whom he labors the great principles of this message than in preaching on some hobby or some theory.

We need men who are wholly devoted to the work, and have no time for side lines. "This one thing I do" ought to be the motto of every man who devotes his life to this cause. I speak of that because I believe it is a necessary thing. We need to have men in the ministry who keep themselves above the taint of suspicion and moral corruption.

We need men in this work who are not provincial or nationalistic in their outlook, but who are just as eager to help the work in distant lands as in their own local sphere of labor. Any man who is a minister of the Lord Jesus Christ ought to have on his heart, as a part of his religion, the responsibility of the carrying of the blessed gospel message out to the far ends of the earth.

Yes, we need a ministry made up of men who have a real burden to help people prepare for the coming of the Lord; men who would rather lay down their lives than to betray their sacred trust as ministers of Christ. I believe with all my heart that the church needs as leaders a ministry like that. I pray that while we are here at this Council together we may have an experience in the Lord that will lead us one and all into that kind of experience. I believe that the time has come when the church ought to move forward into an experience of new victory, new spiritual power, deeper consecration, holier living, more religious devotion, more earnest effort in finishing the work of God in the earth.

DURING this Council you will all hear many earnest appeals for help in meeting heartbreaking, urgent calls from the ends of the earth. I have several letters from one of our leaders away out in a distant mission division, expressing the hope that here during this Council God may help us to answer some of these petitions and urgent appeals for help. Some of you will be on the finance committee. Some of you will be charged with the responsibility of sitting on the budget committee,

—Please turn to page 38

UNDUE LOSSES IN CHURCH MEMBERSHIP—No. 1*

By H. T. ELLIOTT, *Associate Secretary of the General Conference*

ANY study of the trends which cause loss of church membership in North America must be approached in a spirit of humble consecration to the task of holding our believers in a fellowship with the Saviour, and with an earnest prayer that they may be sanctified. An analysis may be helpful and enlightening, but it is of little or no value if it does not lead to a renewal of spiritual power in behalf of those for whom we are concerned. A study of the causes of undue losses in church membership can be of value only if it leads to action in stopping the gaps and rescuing those who are drifting in their spiritual experience.

OUR UNCONVERTED YOUTH.—In my opinion, the largest losses are not apparent through any regular statistics gathered by the denomination, but are from among those youth who are really never won to membership in the church. A few years ago the young people's department gathered statistics covering 8,963 children and youth from six to twenty-five years of age, inclusive. These young people were from among a church membership of 18,259, in seventeen different conferences in different parts of America. Of this 8,963, the number of young people over fifteen years of age who were not baptized was 4,832, or 63 per cent. In one union conference it was found that at no given age did the church baptize one half of the children and young people of that age who were members of Seventh-day Adventist families. In a large union conference, 9,000 young people were listed, of whom 5,600 were not baptized.

These figures, which are regarded as fairly accurate, are a shock to our sense of the fitness of things. Although we are winning many to the truth who never had contact with it in childhood, it seems a pity that so many of our youth who have always been sympathetic to our faith and attended Sabbath school until they were fourteen or fifteen years of age should be lost to us.

NOT THOROUGHLY INDOCTRINATED.—Those of our young people who are taken into membership, and converts from evangelistic efforts, are oftentimes not thoroughly indoctrinated or converted when baptized. A feeling exists among young people's workers that there is a lack of preaching the doctrines in our regular church services. The doctrines presented in the church service cannot always be given in the same form or by the same outline as they would be if given to an outside audience in an

evangelistic series, but our membership should constantly be convinced of the beauty and force and power of salvation that exists in the doctrines of the advent message. We should encourage Bible study on the part of the church. And our messages, instead of being mere exhortations, should sometimes be developed in the form of Bible studies with the members using their Bibles.

The preaching on Sabbath should be of a nature to interest the young people. This is particularly true of large institutional centers where it is easy for youth to miss attending church, and their absence not be noted from week to week.

Suggestion has been made that a baptismal committee could well be appointed in connection with large evangelistic efforts, not to take the place of or do the work of the pastor, but to assist him, and to ensure care and thoroughness in the instruction and examination of the candidates. Then, too, an effort should not be left until the membership newly taken in has been trained in a love of the Spirit of prophecy, and been definitely linked up with the church activities by joining missionary bands, the Sabbath school, etc. Members drift if they are not made to feel a definite, regular connection with the work of the church.

Sometimes an evangelist is moved away from the church where the effort is conducted before the natural allegiance of the new church members has been transferred from him to the church. If he is withdrawn immediately after the effort, it frequently happens that some of the new converts drift back into the world. Sometimes an unannounced race or rivalry between evangelists for the largest number of converts leads to baptizing people before they are thoroughly instructed. Competition or goal setting among workers is a good thing if it is not carried to the point where standards are lowered or the work is too hastily done. In one case, of which I was told recently, an evangelist was instrumental in bringing about 150 people into the church, but within a year after he had left, the actual number of those in attendance from among the newly won members was only about 50.

ALLOWED TO DRIFT.—The membership is in some cases allowed to drift without proper spiritual care and personal visitation. The Spirit of prophecy makes it clear that the responsible leaders of the church should know the spiritual condition of the membership. But sometimes leaders assume that because members are attending church, their spiritual condition is all right. Not having contact with

* Presentation at North American Presidents' Council, just prior to 1937 Autumn Council, Battle Creek, Mich.

them in their homes, and not knowing the problems with which the individual members are wrestling, they are suddenly surprised to find some leaving the church.

In the case of a large number of Adventists who lose their spiritual experience, the first evidence of this loss of interest becomes apparent in failure to take an active part in the Sabbath school. They may come to Sabbath school with lessons ill prepared for a time, and then begin to miss attending Sabbath school, but come to church. The elders or other church officers should be apprehensive regarding members who do not show full interest in the work of the Sabbath school.

In some cases there is a failure to use the young people in the church in lesser responsibilities. Many young people have maintained their active interest in the life and work of the church by participation in the orchestra or choir, assisting as ushers, acting as Sabbath school teachers, etc.

"The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. . . . It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead. . . . Let every member of the church become an active worker,—a living stone, emitting light in God's temple."—*Review and Herald, Sept. 2, 1890.*

CRITICISM AND DISTRUST.—Harsh, faultfinding complaints against members for infraction of church regulations sometimes entirely discourage them. Members at times do certain things with a clear conscience; yet others who do not believe in those things brand them as outsiders. In the case of young people, many of them assume the attitude that they would just as soon "have the game as have the name." After an individual has committed an error and desires to return to the fold, he is sometimes confronted with a cold, critical attitude.

"When one who has wandered far in sin, seeks to return to God, he will encounter criticism and distrust. There are those who will doubt whether his repentance is genuine, or will whisper, 'He has no stability; I do not believe that he will hold out.' These persons are doing, not the work of God, but the work of Satan, who is the accuser of the brethren. Through their criticisms the wicked one hopes to discourage that soul, and to drive him still farther from hope and from God. Let the repenting sinner contemplate the rejoicing of heaven over the return of the one that was lost. Let him rest in the love of God, and in no case be disheartened by the scorn and suspicion of the Pharisees."—*Christ's Object Lessons, p. 190.*

LACK OF FAITHFUL LABOR.—Another reason for undue losses in membership lies in the manner in which members are dealt with when a question arises as to their conduct. Lack of careful investigation before dropping delinquent members from the list is unfortunate.

In one large church which I attended for a while, the church board recommended about twenty names to be dropped at one time. Among them was one that was dropped because of failure to attend church. The actual fact was that on the Sabbath before his name was dropped he had been on the front seat of the church in the service.

FAILURE TO TRANSFER MEMBERSHIP.—In these days of changing conditions, members sometimes move from one location to another. If an individual is a bit weak in his spiritual experience, or is going through a period of discouragement, the time when he changes from one locality to another may be a time when he drops out of church fellowship; and because his own church cannot labor for him, and his new church is not aware of his presence in the community, he may be lost. In one extreme case, it was reported to me that almost the whole of two churches moved away without transference of their membership, and hence the members were largely lost sight of. These moves were due to sharp changes in economic conditions, and may be regarded as unusual, but alertness on the part of our pastors and church officers would save us from untoward experiences of this nature. Members who move should be encouraged to arrange promptly for the transference of their names to the church of the new locality.

—To be concluded in February



Ambassadors for Christ

By ADLAI ALBERT ESTEB

"Now then we are ambassadors for Christ."
2 Cor. 5:20.

"AMBASSADORS for Christ!" O Lord, how can it be
That sinful, mortal men of clay dare go and speak
for Thee?

How can our human hearts that years of sin have
stained,
From poisons of the serpent's sting be ever drained?
How can our tongues that shot the viper's venom
far,
Be used to bless the world and not to mar?

"Ambassadors for Christ!" O Lord, and can it be
That eyes so full of sin can ever see but Thee?
How can minds filled with photographs of sin for
years,
Erase from mem'ry's halls those imprints with mere
tears?
How can words, long the vehicle of sinful thought,
Now paint the sacred pictures that new sight has
caught?

"Ambassadors for Christ!" O Lord, if it can be,
Then do Thy wondrous work, that we may speak
for Thee.

Take Thou our mortal minds and wash with blood,
not tears,
The sinful, sad impressions of those careless years.
Take Thou our sinful hearts and make them, Lord,
like Thine,
For only as our hearts are pure can our words be
divine.

Loma Linda, California.

THE CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

IMPARTING A WORLD VISION—No. 1*

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

OUR teachers are indeed called of God to give our students vision, ideals, and life objectives. Today, as in olden times, it is true that "where there is no vision, the people perish." To the prophet Isaiah, the Lord said: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not." The fatal weakness of Israel was a lack of vision. They saw, but did not understand; heard, but did not interpret. Their hearts were "fat," their ears "heavy," and their eyes "shut." Isa. 6:9, 10. And so important were these words of the prophet that they were repeated by both Jesus and Paul. Over and over again this peril of soul blindness is set forth in the Scriptures.

In history and in individual endeavor, it is vision that gives the compelling urge to every great creative purpose. The most potent cause of failure in life is that we lose the noble, inspired ideas and ideals of our youth. One of the hardest things of this time is to preserve our ideals. We are in a materialistic, hurried, sordid age. Money, trade, position, and pleasure are consuming noble thoughts and aspirations as does a devastating fire of the forest. For lack of ideals and vision, mankind today is face to face with a waning morality. The machine age to which we belong has raised the standard of living, but lowered the standard of life. Knowledge is great, understanding is greater, but vision is greatest. The highest purpose of every teacher should always be to impart to his student not mere knowledge, but vision. In this we have come short, and this weakness constitutes one of the disappointments of Christian education. On that, a prominent writer says:

"Religious education which promised so much a few years ago seems to have fallen but faintly upon the soul of this rising generation. It seems to lack definiteness and spiritual directness. It has been 'sicklied o'er with the pale cast of thought.' No one really acts unless there is a great impulsion to make him do so. The religious-education program lacks, on the whole, the vital spark."

It is indeed an education which sharpens spiritual vision and strengthens the moral power, that is needed, when "the gravest problem which is confronting us today is not

economic bankruptcy, threatening as that is, but moral bankruptcy, which seems even more imminent. The necessity for a radical change of viewpoint amounting to a spiritual rebirth, lies at the very root of the nations' problems."—"Socialized Capitalism," by Albert G. Milbank. The relation of this "moral bankruptcy" to education is clearly stated by Bishop Leonard:

"If the present conditions of society, and of the world order, are a just commentary on success or failure of religious education, then it behooves all who are interested in creating a better world to give careful thought as to the next step in religious education. . . . In the United States of America, we have very largely failed to put Christian religious education at the heart and center of our public-educational program. . . . The emphasis placed upon science has produced a kind of science-mindedness, and the emphasis upon mere technical skill and material values has in all too many instances crowded a developing personality to the wall, particularly that type of personality made possible through integration of the life of Christ."—"Decisive Days," pp. 91, 92.

There are not too many really enlightening books printed today. Mankind has seldom been as poor in thought as in these postwar years. However, a few writers are keenly alive to the spiritual perils and the cultural crisis of our age. Thus Ludwig Freund writes:

"European culture had a spiritual foundation. But at the present day the various religions barely, if at all, touch the vital core of Europe. We are faced with a spiritual decline in every sphere of culture." "The ruin of Europe must ensue, because cultural forces have lost their bearings. Their main body went in the wrong direction, and genuine leadership was totally lacking." "What prophets can the masses follow when only false prophets address them? When one worships the state, . . . another humanity, another himself?"—"The Threat to European Civilization," pp. 2, 6, 7, 192.

SURELY this present-day drift away from God and spiritual things should emphasize in our minds the need of godly thinking and Christian education. If we would realize the value of world vision, we must study the trend of present-day thought. The very life of any religious cause, and, to be specific, the entire future of the advent movement, is bound up with our thinking. That the progress of a church does, indeed, depend on the vision and clearness of thought of its leaders, is made plain all through the annals of history.

* Address at Blue Ridge Educational Convention, August, 1937.

The foresight of the Papacy is almost uncanny. Rome showed great wisdom in the midst of the confusion both during and after the World War. For instance, you can prove that Rome was with the Central Powers. Statements from French cardinals declare that the Papacy was on the side of Germany. You can get just as strong statements on the opposite side that the Papacy was helping the French. The truth is that she was on both sides. As the war closed, there came to Rome an unholy, spiritual awakening, a great intellectual renaissance, a searching after modern ideas, a seeking for power over the hearts and minds of men. The Jesuits, with their subtle system of education and thinking, came to the front. Out of their losses and defeats during the war, they rose to new power.

The reason why Rome is now growing so dominant in the world is the fact that she understands we are in a new age and that a new age calls for a new mind. This is true not only of the Roman Catholic Church, but of the Greek Catholic Church. Not long ago, this old ecclesiastical oligarchy sent one of its highest bishops to London. He was accorded an honor seldom extended to a bishop of another faith, by the Anglican Church. He was invited to speak at St. Paul's Cathedral in London. He there addressed a vast congregation of bishops, priests, and members, on the topic, "The Spiritual Re-birth of Europe."

The present vision, intellectual clearness, and power over the hearts of men possessed by these apostate churches, is a challenge to the advent people. Shall we lose the way because of spiritual blindness or fail in our god-given work for lack of divine imagination? To emphasize this question, we shall point out two great tragedies in Europe during the war. One was the downfall of the church, and the other the revolt against the school system in some lands. The church and the school were both destroyed, and both—shall we say it?—deserved their fate. Education had ceased to think "existentially." I mean thinking that influenced real living existence. It had lost the gift of creative thought. It solved nothing, served nobody, helped no one. There is a reason why Russia, in some parts, decreed that fifty per cent of her doctors and many of the professors in the universities should be put out of the way. There is a reason, too, why one of Europe's dictators will not accept an honorary university degree, and has forbidden any of his men to receive one.

The call of those nations is for a new education. In the fervor and ferment of new ideas, the old education is being swept aside and a new system brought in. In like manner the dominant church, having lost that spiritual vision and virtue which alone give a church the right to exist, was dissolved. She had become commercial, political, reactionary, and

oppressive. And are we not seeing the same thing in our own country? Where is there an outstanding church leader in America who is really lifting and giving this country the vision and courage needed today? I am speaking now of Christianity in general, both Roman and Protestant. Where is there a great university man or a great educational leader who is solving the problems of the land and age? The fact remains that education and religion, as we see them all about us in the New World, having failed here as they failed in the Old World, will go down here as they did over there. This is worthy of note.

NOW a word about the spiritual fall of a church. Many emphasize that churches fall because they give up the truth and forsake proper moral standards. That, to be sure, is the root cause of their apostasy; however, when churches depart from the truth, they seldom do so by denying outright the message which created them. Even Adventism, were it to prove untrue, could hardly reject belief in the Sabbath or the coming of the Lord. The fact is that when churches give up the faith, they usually do so by changing their message into a creed, and thus the living doctrines of early days are held only as petrified dogmas. They keep the form, but lose the power. Both in education and in religion this comes in so silently and so subtly that very few people understand it till the thing is done. Churches and schools develop an ecclesiastical oligarchy, or an aristocracy of intellect with a love for worldly degrees, honor, money, and office supremacy.

The deeper reason, however, why churches or schools fail is their loss of vision and mission zeal. You have read the story of the Nestorian Church. There has seldom been in all Christian history, a more striking example of mission fire than the activities of the Nestorians, along in the sixth, seventh, and eighth centuries. Later this vision grew dim, and then the church became as dead as it is today. Or take another instance. I have never seen any other church so utterly void of ideals and spiritual activity as the Coptic Church in Abyssinia. They lost all vision and mission zeal. They would not even bring Christianity to the pagan tribes who make up half the population of Ethiopia. But their day of judgment came upon them. What if we should give up our love for missions? What if we should fossilize our early doctrines into dead dogmas? What if our churches and schools should lose their vision? Would not we go wrong as have others? In church or school, the loss of mission ideals is a vitally serious thing. Our schools are but children of the church. The college goes wrong only as the church goes wrong.

I have great regard for our schools. They

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A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

Successful Short Efforts

By A. C. GRIFFIN, *Evangelist,*
Knoxville, Tennessee

IN many communities there are a number of individuals who are almost persuaded concerning the fundamentals of our message. They believe in the Sabbath and know what they should do, but have not yet come to a decision and surrender. Some have learned the truth by reading literature, others by attendance at past efforts; some have relatives or close friends who are Seventh-day Adventists, and still others have had their interest awakened by the efforts of faithful laymen. There are many such communities in our conferences where an evangelist can come along, bind off the interest, and baptize such people in a short effort of two or three weeks.

Just recently I held a short effort at the near-by small town of Coalville, forty-five miles from Knoxville. Upon investigation, I found that some of our laymen had been industriously sowing the seed there and were very much interested in having some meetings held. One brother with his wife and daughter had been climbing over a mountain every Sabbath for several years to keep a small Sabbath school going, to give out literature, visit the sick, and conduct Bible studies. I called together our few believers who lived there, and we made plans for a ten-day effort. I asked how many seats they thought we ought to arrange for, and they suggested fifty. But I had faith to ask the conference for a hundred fifty seats and a tent.

I had a plain program printed to announce our meetings, and this was our only advertising. The first night the tent was filled; the second night it was filled again and dozens were standing. The third night the tent was filled a half hour before time to begin, and when we started the song service, scores were standing all around the tent or were seated on the grass outside. After the first few nights, the tent was filled early every night, and hundreds stood outside listening attentively. The interest was so great that we left the tent up two weeks beyond the ten days planned, driving back and forth from Knoxville and holding meetings three nights a week. During this time I preached on all the testing points of the message, including the mark of the beast, the state of the dead, the Spirit of prophecy, jewelry, unclean meats, tobacco, etc.

When I preached on the Sabbath question,

I asked all who believed Saturday to be the true Sabbath, and who planned by the grace of God to keep it, to sign the Sabbath covenant card. The text of this card follows:

(Please indicate your decision by filling out this card)

MY DECISION

Believing that the seventh day (Saturday) is the Sabbath of the Lord, it is my purpose now by the help of God to keep it as His holy day, and to obey all His commandments.

Name

Address

City Phone

Those who signed were also asked to attend the baptismal class which I had already organized. Then I preached on the remnant church and brought out plainly that this is the Seventh-day Adventist Church. I asked all who believed these seventh-day keepers to be God's commandment-keeping people, and who planned to surrender fully to Jesus and unite with the church, to stand. Those who stood were invited to sign the covenant card that states their intention to unite with our church. A number signed this card, and these were also asked to attend the baptismal class. This card reads:

(Please indicate your decision by filling out this card)

MY DECISION

It is my purpose to accept God's special message of Revelation 14:6-12, and to heed His call to come out of Babylon, and take my stand with the remnant church of Revelation 12:17, which is the Seventh-day Adventist Church.

Name

Address

City Phone

In the baptismal class I carefully reviewed our doctrines and ascertained who had previously known something of our truth. There were a number among this group, such as those who had been attending the Sabbath school, the "in-laws" of the church (as they might be called), those who had read our literature or received Bible studies, etc. These were tactfully separated from the others as first fruits and prepared for baptism. Seven showed evidence of real conversion, and were baptized. Others are beginning to attend Sabbath school and to look forward to baptism. We plan to hold another baptism in about six weeks or two months.

We have placed in the hands of leading laymen of Coalville the names and addresses

of fifty-seven people who have signed the covenant cards, and they plan to follow up the interest. They are anxiously looking forward to another short effort within six months or a year, when, no doubt, many who are just now beginning to take an interest in the truth will be baptized.

I was the only paid conference worker to participate in this effort. A layman who lived twenty miles away drove back and forth each night to direct the music and assist in the effort. There are many communities where we have a few believers in which such a program could be carried out successfully. It would be profitable if short efforts of ten days or two weeks each were held twice a year in these places. Many more souls could be brought into the truth at little expense to the conference and with great rejoicing to our laymen who sow the seed and participate in the effort.

Poster Advertising Profitable

By ALGER H. JOHNS, *Pastor,
Takoma Park, Maryland*

CORRECT methods of advertising do much to make evangelistic meetings successful. There is peril, however, when advertisements contain too many references to human personality and human opinions. When this is the case, Christ is not lifted up, and only the pride of man is exalted. Advertising is designed to build up, not an audience for man, but a congregation for God, and should definitely provide a stimulus to all who see it, to seek His truth. It goes without saying that any advertising that might amuse is out of the question.

Exaggeration is usually the greatest fault in advertising. When exaggerated claims are made, people are disappointed and often disgusted because they are called to a meeting where "thousands" are supposed to be attending, and for some mysterious reason find only a handful. They see an "eloquent speaker" advertised, but when they come, they hear just an ordinary man. "Fine music" many times becomes scarcely respectable. Such things happen when men exalt the human and neglect the divine. There is also danger of overrefined advertising which appeals to a few, but not to the greater number of people.

The question has often been asked, Should Seventh-day Adventists force their teachings on the public through the means of posters and billboard advertising? Does this form of advertising cheapen our work, and should we use it, or just wait until people come to us? Poster advertising is not cheap if it proclaims Christ, His teachings, and His church. Our present church plan of poster advertising, as publicized through THE MINISTRY, contains Bible truths which are vividly pictured, and

designed to arrest the attention of all who pass by. This form of advertising appeals to all classes, perhaps because it is the accepted form of business advertising. However, variety is important, and frequent change of style is necessary. Monotony kills life. If it is important for the wise pastor frequently to change his program, it is also necessary for the wise evangelist to appeal to the variety of likes and dislikes among people.

It seems almost necessary to teach our truths with some kind of pictures, and if these pictures can carry their message to all who pass by, it is a great help in presenting our truth. I have long felt the need for this type of advertising. However, in meetings which I have conducted, it was always necessary for us to paint our own billboard and window-display posters. One of our most successful groups contained huge pictures of the "beasts" and the "red dragon." Many attended the meetings just to find out what it was all about. It is different now. A variety of these posters are being reproduced from paintings by experts, and the price is exceptionally reasonable for this type of work. It seems to me that real opportunity exists in their use.

Modern, successful poster advertising draws the attention of the rapid passer-by to the obvious fulfillment of Bible prophecy in present-day world events. The attention is caught by just a word or two over a striking picture background.

There is one poster I would mention that is of great usefulness to every church no matter where it is located, and that is a *directory poster* placed on every highway leading into the city. This poster contains a Bible truth in picture, the location of the church, and the time of services.

The kind of advertising we use will determine the kind of people who will be caught. One man has said that with the many poor types of advertising used, it is a wonder some good fish are ever caught, but when they are, it evidently shows the hunger of the fish and not the wisdom of the catcher. Let us strive to improve in our poster work.



THE gift of evangelism is one of the distinct bestowals of the Holy Spirit, just as is the gift of pastoring. They are not identical, and should not be confused, or regarded as synonymous.

EVERY subsidiary law and provision of divine revelation must be interpreted and applied in the light of the foundational constitution of the universe, the decalogue, and never in the reverse order. This is a basic principle of interpretation, and its acceptance is imperative to all true understanding of the word and will of God.

YOUNG PEOPLE'S NIGHT IN EVANGELISM

Reaching Youth Not of Our Faith

Special Night Successful

By GLENN FILLMAN, *Evangelist,*
Fort Dodge, Iowa

AS a general rule, the young are much neglected during our public evangelistic efforts. The advertising and the subjects presented frequently have no special appeal for them, and thus the very ones who are most open-minded, and who would throw their strength and vigor into their new-found faith, are not reached.

In our public efforts, we have found it a good plan to set aside one evening each week, preferably Friday night, as "Young People's Night." This we advertised as such, and then conducted the service in such a way as to make it of special interest to young people. Where there is a strong Missionary Volunteer Society in the local church, it can be used to good advantage. On one occasion the young people gave an illustrated temperance program. Usually, however, we would have a sermon prepared especially for the youth not of our faith, at which time our own young people would furnish the special music and act as ushers.

It is worthy of note that in some of our efforts, the Friday-evening attendance was even larger than the Sunday-night crowds. We would reserve the center section, or the front half of the tabernacle, for young people, this being designated by crepe paper tied to the ends of the seats. Then our Missionary Volunteers would meet the young people and seat them together near the front.

One way of advertising young people's night was to promise a souvenir to each person in attendance on Friday evening. By including this notice in the newspaper and handbills, and then mentioning it from the pulpit during the week, the response of the young people was most gratifying. And, of course, anything which interests young people also brings the older folks; so we had our best crowds on Friday nights.

For our souvenirs we had some bookmarks printed on silk ribbon, bearing the name of the tabernacle, an appropriate verse of Scripture, and the names of the workers. The ushers pinned these on the people as they came in. We learned that many prized these souvenirs very highly, and kept them in their Bibles.

Another way we used to advertise these special services was to give a short program, or talk, in the local high-school assembly, followed by an announcement of special young people's night at the tabernacle. At times it was possible to get the high-school glee club or orchestra to furnish some of the special

Autumn Council Recommends

By A. W. PETERSON, *Secretary,*
M. V. Department

WE believe the evangelist could greatly multiply his fruitfulness by setting aside a time each week for special work for youth not of our faith who could be attracted to his meetings. Even where no such effort has been made, the young people baptized approximate fifty per cent of the total number baptized. In one large union conference an analysis of the baptismal records of the union for one year revealed that 51.5 per cent of the total were young people. And in a recent large evangelistic effort, 52.5 per cent of the total number of baptisms were young people.

To win a young person for Christ not only means the saving of a soul, but it means the saving of a life for service. The financial aspects of work for youth should also be taken into account, for young people are just entering into the period of greatest productivity with a maximum earning power.

Evangelist E. L. Cardey, while conducting a series of meetings in Nebraska, set aside one week in the midst of his series as a time for special effort for the youth. During this week he made two altar calls, and 135 came forward and signed cards. Of this number, 71 were young people. Among the youth in our large cities are thousands of young people who comprise the most responsive and enthusiastic group to which the evangelist may address himself. The recent Battle Creek Autumn Council passed this important recommendation which is earnestly commended to all our ministers:

We recommend, 1. That when an evangelistic series is being conducted in a community, our evangelists and pastors be urged to plan so that the Missionary Volunteer Society and its activities shall not be disrupted.

2. That during such an evangelistic series, and wherever feasible, one night each week, or one night each two weeks, be dedicated to special effort for non-Adventist youth, and that our own youth be enlisted by the evangelist in soul-winning effort for their fellows.

music for the services. The best way to get people interested in the meetings is to put them to work. So whenever talented young people attended the services, we used them for special music.

As a result of these special young people's nights, our candidates for baptism were largely young people, some of whom stepped out in the face of bitter persecution. I think there are unlimited possibilities in working for young people in our evangelistic efforts.

BIBLE WORKERS' INTERCHANGE

Plans and Methods, Experiences and Problems

BUILD FOR LASTING MEMBERSHIP

By ROSE E. BOOSE, *Bible Worker,*
San Diego, California

IN recent months we have heard much concerning the need for conserving our converts. Our leaders have urgently appealed by voice and pen for us to put forth every possible effort to stem our losses through apostasy. Evangelists and pastors have been admonished to do thorough work in instructing candidates for baptism in order that those admitted to that sacred rite might take the step intelligently and really experience the new birth.

The Bible worker, too, carries no small responsibility in the preparation of candidates for church membership, and I am confident that each such worker truly senses this responsibility. It goes without saying that we Bible workers must thoroughly indoctrinate our readers in the truths of this message. But there are a few other factors involved that are very essential in our labors for those thus placed in our care. A few suggestions are offered here with the hope that they will be of value to fellow workers.

1. ENCOURAGE PERSONAL BIBLE STUDY.—It is of first importance to teach those to whom we give Bible studies to read the Bible for themselves. We frequently study the Bible with those who have never read it before. Through these studies we compass certain portions of the Scripture, but this is not sufficient. There should be *continual* reading. It is of material help to give a preview of certain chapters of a book of the Bible, asking the readers to peruse those chapters between times, and then at the next appointment to discuss the Scriptures read. Give out new chapters in this way until the entire book has been read understandingly. In this manner, they will learn of God's dealings with His people, and the promises by which we become partakers of the divine nature. For example, they will find the instruction in Christian living beautifully presented in the epistles. By following such a plan for reading, a taste for the Word of God is acquired, and souls are nourished into life and strength.

2. ACQUAINT WITH DENOMINATIONAL HISTORY.—Our new members should know the marvelous history of our movement. For this purpose we are blessed with a variety of histories which can be adapted to the need of each individual. These are: "Rise and

Progress of Seventh-day Adventists" and "The Great Second Advent Movement," by Loughborough; "The Story of the Advent Message," by Andross; "The Great Advent Movement," by Howell; "Origin and Progress of Seventh-day Adventists," by Olsen.

We should speak often of the early days of our church. We are told that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196. Our readers should be familiar with such names as William Miller, Joseph Bates, Ellen and James White, J. N. Loughborough, and J. N. Andrews, and with something of the relationship of these persons to our church.

3. APPRECIATE SPIRIT OF PROPHECY.—Our new members should understand the value of the Spirit of prophecy. Some of the books which will help them to appreciate this gift are: "Life Sketches," by White; "Life and Teachings of Ellen G. White;" "The Abiding Gift of Prophecy," by Daniells; "Divine Predictions Fulfilled," by Gilbert; "Ministry of Healing," by White; "Early Writings of Mrs. E. G. White," and "The Spirit of Prophecy in the Advent Movement," by W. A. Spicer.

4. ABSORB INTO CHURCH FAMILY.—We need to see that the new members are properly absorbed into the church family, and that they find joy and true fellowship with the older members. It would help if they were placed in some Sabbath school class other than the one taught by the Bible worker. If this is not possible, then some of the members of that class should take a special interest in them, finding seats with them during the preaching service. If this is done, they will not feel that their interest in the church must circle about the Bible worker. Thus, if she is transferred to another field of labor, these new members will not feel tempted to remain away from church because of lack of friends.

5. FOSTER SELF-INSTRUCTION.—More responsibility should be placed upon our readers for their own instruction than is often done. There is danger that we make things too easy by doing all the studying and reading for them. Certain reading should be required before baptism, such as parts of the Bible, histories

of our church, and one or two Spirit of prophecy books, as before mentioned. They should be expected to study faithfully the Sabbath school lesson. Things that come too easily are not appreciated as much as those for which we struggle. Organizations of the world, from communism to lodges, require a certain amount of reading and study by their prospective members, and surely the great truths of God should stand out in bold relief against cheap and worthless knowledge.

These suggestions can be put into practice with good results. It is true that it takes time to do this work, but it is time well spent. The great apostle said his aim was to "present every man perfect in Christ Jesus," and the Bible worker has the rare privilege of individually teaching and training some of those who seek that perfection.

THE QUERY CORNER

Bible Questions and Worker Problems

Filing Sermon Materials

Please suggest a method of keeping notes, clippings, ideas for sermons, etc., in orderly arrangement so that they are available at a moment's notice.

MY way would hardly be dignified by the word "method." It is just a way of putting things where I can find them. Fifty years ago, back in 1887, as I found myself evidently settling down into editorial work, I began to keep useful extracts in marked envelopes. That is all I have ever done. Doubtless many have a more systematic method of filing, for I see all kinds of improved office filing devices.

But as for me, I have a number of these open-end, clasp envelopes, size 5 x 7½, piled up on several shelves in my cupboard, filled with notes I may want someday. A brief note I came across last month may lie next to one I secured fifty years ago on the same topic. In dealing with historical prophecy, I may find in an old excerpt a phrase that comes closer to the Scriptural language than anything I have of recent times. The main search, it seems to me, is for statements by secular writers who redraw the very picture of the prophecy. So, on my shelves I have these oblong envelopes awaiting call to service. I will list a few of the classifications under which I have brought my material, the names of which appear on the outside of the respective envelopes.

ON DANIEL: Daniel 2, Daniel 7 (empires), Daniel 7 (Papacy), Daniel 8, Daniel 9, Daniel 12:4, etc., with an envelope for each chapter.

ON REVELATION: Revelation 2, Revelation 3,

Revelation 9 (Saracens), Revelation 9 (Turks), Revelation 12, etc.

MISCELLANEOUS TOPICS: History, Chronology, Prophecy, Nineveh, Babylon, Tyre, Palestine, Petra and Moab, Primitive Traditions, Gnosticism, Spiritualism, Modernism, the Bible, Textual Notes, Health and Temperance, Matthew 24, Signs of the Times, Reformation, Religious Liberty, Early Advent Times, Our People, What Others Say, Selections on Missions, Spirit of Prophecy, etc.

There are many other topics, but I have tried to avoid gathering a mass of general extracts. I preserve only short notes—a few sentences or paragraphs. I try to have note paper in my pocket all the time, and read anything that might be useful someday. If I hear some one tell something of special interest in a meeting or conversation, I make a note of it. From most of my trips I come home with an envelope marked, "For Distribution," and when time permits, these notes are filed in the proper envelopes on my shelves. One practice I follow is never to trust my memory. I try to get accurate information from periodical, book, or speaker. If I take a note from a speaker, I write it down quickly at the time. My early stenographic experience has often helped here.

I do not present this as a system or method, but it is a way. It has not taken any time to speak of, and has enabled me to lay my hands on many an item that otherwise would have been lost.

W. A. SPICER.

[General Conference Field Secretary]

CRITICAL NOTES

On the Original of the Text

"Drink Ye All of It"

By L. L. CAVINESS, Professor,
Pacific Union College

IN Matthew's account of the institution of the Lord's supper, we read that Jesus "took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." Matt. 26:27. In our English rendering, this command has two possible meanings, either that all were to drink of it, or that they were to drink all that was in the cup. This ambiguity arises from the fact that the word "all" in English translation may be either singular or plural.

Although the ultimate test of which meaning is right is to be found in the reading of the original Greek, it is nevertheless interesting to see how the text has been rendered in such inflected languages as French, Spanish, and German. In French, the rendering is, "*Buvez-en tous*," wherein *tous* is plural and therefore agrees with "ye," the subject of the verb

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THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

MOMENTOUS IMPLICATIONS AT OXFORD—No. 1

By W. W. PRESCOTT, *Veteran Editor,*
Takoma Park, D.C.

Religious liberalism, having repudiated the Scriptures as the authoritative revelation of truth concerning God, man, and the plan of redemption,—and consequently concerning the nature and citizenship of the kingdom of God, together with the time and manner of its establishment,—turns vainly to the creations of its own reasonings and fancy in unwitting harmony with the impending events so clearly revealed. He who is wise will watch these developments that may have marked prophetic significance. The implications of the latter part of Revelation 13 are involved.—EDITOR.

WHATEVER the field of human activity to which we give serious attention, we find developments of great, not to say appalling, interest. In the political, social, industrial, and moral worlds, and especially in the religious world, we face a situation which is full of significance. Those who are not specialists in prophetic interpretation are free to acknowledge that we are now in a time when men are "fainting for fear, and for expectation of the things which are coming on the world." Luke 21:26. It is certainly incumbent on us now to take our bearings, and to be sure that we are holding to the right course.

It is my purpose in this article and succeeding articles to give consideration to two meetings which have commanded world-wide attention,—the international conference held in Oxford, England, in July, 1937, and the one held in Edinburgh, Scotland, in August, 1937. The delegates to the two conferences were practically identical, numbering 414, and representing 122 church bodies in 43 countries. The Oxford meeting was designated as a Conference on Life and Work and the Edinburgh, as a Conference on Faith and Order. Or, otherwise stated:

"At Oxford the churches faced the question of their relation to the world; at Edinburgh, the question of their relation to each other. At Oxford the center of interest was the immediate one of securing, in spite of all differences, a united front in meeting practical problems; at Edinburgh the center of interest was the more ultimate one of reconciling the differences which now divide Christians into separate churches."

The following paragraph, dealing with the attitude of the Roman Catholic Church toward the conferences, and its reason for not sending delegates, is of interest:

"The Roman Catholic Church was invited to send representatives to the conferences. The hierarchy

declined, giving as a reason that their church was the only real church and had the only genuine faith and order, and consequently no unity was possible except upon their foundations."—*John M. Moore, in Christendom, Autumn, 1937, p. 574.*

The confidence on the part of some Protestants that the Roman Catholic Church will at some future time surrender this claim and become a part of a great world church is thus expressed by a leading Protestant paper:

"It is only a matter of time—though it may be a long time—until the exclusiveness of the Roman Catholic Church will succumb to the same forces that have triumphed over the exclusiveness of its great offshoot, the Church of England. . . . There can be no doubt that Rome is watching Oxford and Edinburgh closely; one wishes that along with watchfulness there were a prayerful interest. Unless we are entirely mistaken, the Roman Catholic Church cannot much longer maintain an attitude of religious isolation in face of great issues and menacing situations that affect Christians, whether they be Roman or Protestant. . . . The absence of Catholics from Oxford, as well as of German Protestants, is suggestive of a dictatorship in church as well as in State."—*Advance (Methodist), Sept. 1, 1937.*

In its editorial summary of the doings of the Oxford conference, the same paper contains this interesting paragraph:

"In his presidential address the Archbishop of Canterbury, the official head of the Church of England, deplored the nonparticipation of the Roman Catholic Church, and the absence of the German delegation. . . . 'We can only hope and pray the day may come,' said the archbishop, 'when common dangers and a true sense of the real facts of Christendom may lead authorities of the Roman Church to sanction active cooperation with their fellow Christians.'"

The following pertinent paragraph, which has been familiar to Seventh-day Adventists for nearly half a century, may very fittingly be quoted in this connection, as it is prophetic with significance:

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*"Testimonies," Vol. V, p. 451.*

According to the origin of the word, a "Protestant" is one who protests against the authority of the Roman Catholic Church in matters of doctrine. This original protest was

made in a formal way at the diet of Spire, which opened in March, 1529, the essence of which is well stated in the following paragraph:

"The principles contained in this celebrated protest of the 19th April, 1529, constitute the very essence of Protestantism. Now this protest opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate; and the authority of the Word of God above the visible church."—*History of the Reformation of the Sixteenth Century*, J. H. Merle D'Aubigne, Vol. IV, p. 60.

From the wording of the refusal of Roman Catholics to attend the world conferences, it is clear that that church has not changed its claims, and that she is still exalting herself "against all that is called God or that is worshiped." 2 Thess. 2:4. For four centuries this apostasy has been recognized by true Protestants, who have plainly declared that the Pope is the antichrist of the Scriptures, and that the Roman Catholic Church is the Babylon of the Apocalypse. In the light of these facts it is truly significant that at the opening of the Oxford conference the official head of the Anglican Church, whose refusal to submit to the authority of Rome has been well known, should semiofficially recognize the Roman Catholic Church as a Christian body.

Now do not misunderstand me. I do not mean that there are no Christians in that church. On the contrary, I recognize that there are many. What I assert is that the Roman hierarchy has openly claimed the authority to proclaim doctrinal decrees contrary to the Word of God, and to persecute those who refused to recognize this authority; and that such actions nullify its claim to being a Christian church. One of the outstanding features of the Roman Catholic Church is that it is *semper eadem* (always the same), and therefore if there should be a union of Protestantism and Roman Catholicism, it would constitute a convincing demonstration that professed Protestants no longer protest.

Conception of World Community

The Oxford conference was divided into sections which considered the following topics: (1) The Church and Community, (2) The Church and Economics, (3) The Church and State, (4) The Church and the World of Nations, (5) The Church, Community, and State. The idea of the church as a world community seemed to grip the delegates, as is indicated in the comment of the *Federal Council Bulletin* for September, 1937:

"Whatever else the Oxford Conference on Life and Work did, it certainly kindled a new vision of the possibilities of the church as a world-wide unity of Christians of every nation and race. This new outlook was described as 'ecumenical,'—an adjective which was on every one's lips at Oxford. . . . The churches as we see them today, one has to confess, are but feeble reflections of the one universal church of Christ. . . . Broken into denominational frag-

ments and crippled by nationalism, the churches fail to function as one body of Christ throughout the world. . . . The Oxford conference made it clear that the first great task of the church as it confronts a disintegrating civilization is to be the Christian world community. . . . If Christians more and more truly become a world community, no one can set limits to their possible influence for unity in the political and social realm. . . . What if Christians generally, in different countries, gained the unshakable conviction that they owe a loyalty to the universal church of God which is higher than their loyalty to any national state? Then perhaps governments might come to realize that they can no longer demand of Christians in the name of patriotism the kind of action which nullifies their fellowship with one another in Christ. . . .

"If the Christian church is a world community, it manifestly requires a structure which will enable it to function as the one body of Christ throughout the world. Such a structure we do not yet possess. We do not need a highly centralized or authoritative organization such as the Roman Catholic, but we do require some instrument through which the Christian bodies in different lands can be more than separate and unrelated national units. We need a central agency through which the churches of the various nations can be in continuous fellowship and can act together across national lines."

One Central Organization

The thoughtful student of history who reads this disclaimer of any desire for "a highly centralized or authoritative organization such as the Roman Catholic Church" will certainly be reminded of the statements of Gregory I, Bishop of Rome, 590-604, in letters to the emperor Maurice, in which he declared:

"St. Peter is not called Universal Apostle. . . . The whole church falls from its place when he who is called Universal falls. . . . But far from Christian hearts be that blasphemous name. . . . I confidently affirm that whoso calls himself, or desires to be called, Universal Priest, in his pride goes before antichrist." (Ep. v. 20; vii. 33).—*Plain Reasons Against Joining the Church of Rome*, R. F. Littledale, p. 177.

Follow down the path of history a few centuries and note the logical outcome of the idea of a central organization as it is authoritatively made known in the papal bull, "Unam Sanctam," issued by Boniface VIII, who was pope from 1294-1303:

"That there is one holy catholic and apostolic church, we are impelled by our faith to believe and to hold—this we do firmly believe and openly confess—and outside of this there is neither salvation nor remission of sins. . . . Therefore, in this one and only church there is one body and one head,—not two heads as if it were a monster,—namely Christ and Christ's vicar, Peter and Peter's successor."—*Corpus Juris Canonici*, *Extravagantes Communes*, book 1, title 8, chapter 1.

I am not a prophet or the son of a prophet, and I shall not presume to predict the outcome of the present effort to have all Protestants unite in one central organization, so that they may speak with a united voice. But while they are repudiating the implied idea that they would claim authority over the different churches, I cannot forget the time-established statement, "History repeats itself," and I await with interest the logical outcome of this latest program for Protestantism.

—To be concluded in February

TRANSFER OF WHITE ESTATE MATERIALS—No. 1

By THE TRUSTEES of the
Ellen G. White Estate

THE death of W. C. White, secretary of the board of trustees of the Ellen G. White Estate, marks the beginning of a new period in the custody of the E. G. White writings. Those who must now carry this sacred trust will not have the benefit of the counsel and experience of one who for long years was privileged to enjoy a very close relationship with Mrs. White and an intimate contact with her work.

It is fitting at this time that we should review with our workers throughout the world field certain facts regarding the activities of the White Estate during the past twenty-two years, and that we should make a statement regarding the provisions made for the future conduct of its work.

Reviewing briefly the establishment of the organization which was to carry the responsibility of the custody of the Ellen G. White writings,* we should first mention the fact that Mrs. White in her will, executed February 9, 1912, created the basis for the Ellen G. White Estate. Five men of long experience were named as a board of trustees, to whom she left the custody of her writings. They were W. C. White, C. C. Crisler, C. H. Jones, A. G. Daniells, and F. M. Wilcox.

Immediately following Mrs. White's death, July 16, 1915, these trustees organized for work and undertook the tasks entrusted to them. Their responsibilities might be enumerated in three general groups: (1) The care and promotion of the E. G. White books in the English language; (2) The preparation of manuscripts for, and the promotion of the translation of, the E. G. White writings into foreign languages, together with their publication. (3) The custody of the manuscript and letter files, and the selection of matter therefrom for general circulation.

Provision for Vacancies

The work embodying these three general lines of activity, has been carried on at the "Elmshaven" office, just at the rear of Mrs. White's St. Helena residence, where irreplaceable documents of great value are housed in fireproof vaults. An office staff of from two to five persons has been required to execute the work outlined and authorized by the board of trustees.

The originally appointed trustees carried the responsibility placed upon them as a united body for the first eighteen years of the trust.

* For further information regarding the custody of the Ellen G. White writings, and the work which has been carried on at "Elmshaven" since her death, see THE MINISTRY, December, 1935, and subsequent numbers.

Since that time four of the five men have been removed by death. In the same document which created the trusteeship and appointed the men, this contingency was provided for, as follows:

"If a vacancy shall occur for any reason among the trustees, or their successors, a majority of the surviving or remaining trustees are hereby empowered and directed to fill such vacancy by the appointment of some other fit person, and in the event that the majority does not agree upon the appointment, then such vacancy shall be filled by the Executive Committee of the Seventh-day Adventist General Conference."

In harmony with this provision, as vacancies occurred in the board of trustees, the remaining trustees appointed men to succeed those who died. Thus J. E. Fulton, J. L. Shaw, and M. E. Kern were chosen to fill the vacancies created by the deaths of C. H. Jones, A. G. Daniells, and C. C. Crisler, respectively.

Far-Reaching Statement of Policy

The present period in our work might have been one of some perplexity as we face the problem of continuing the work of the trust in the absence of so many of the men originally chosen to carry it, were it not for the fact that a far-reaching agreement and statement of policy was outlined by the originally appointed trustees themselves, several years ago before any change had come into their personnel.

On January 27, 1933, the trustees, together with the officers of the General Conference, gave united study to the future of the Ellen G. White Estate. They recognized that due to the advancing age of the trustees there was a possibility that changes would have to be made in the original group of men chosen by Mrs. White. They reviewed the provisions made by Ellen White for the custody of her writings, and gave earnest study to plans and policies for future safeguarding of the precious documents, and the continuing work of the estate. The following general plans and controlling policies were enunciated and placed in contract form, and duly signed by representatives of the Ellen G. White Estate and the General Conference Corporation. For the sake of brevity, the outstanding provisions are here stated without legal terminology.

1. Even though there might be changes in the personnel of the originally appointed board, yet the plan designed by Mrs. White herself—that the custody of her writings be placed in the hands of a group of trustees—should be continued; and in order to strengthen the organization it was recommended that the trustees bind themselves together in a legal corporate body.

2. Ultimately the files and materials in the

custody of the trustees should be removed to our denominational headquarters at Takoma Park, Washington, D.C., and the work of the trustees carried on there.

3. In the interim before the removal of the files and also after they were established in Takoma Park, all parties concerned should protect and safeguard the precious materials in their custody for the use of the Seventh-day Adventist denomination through its properly established organizations.

4. The work of the Ellen G. White Estate as a branch of regular denominational work should be supported financially by annual appropriation as a part of the regular General Conference budget, and the royalty income from the sale of the E. G. White books should be received by the General Conference treasury. Thus the work of the trustees was assured an adequate support regardless of the fluctuations in royalty incomes.

As to the time of removing the files and work of the E. G. White Estate to Takoma Park, it was agreed that this step should be taken at a time when the White Estate trustees and the General Conference Corporation should think best. As the matter was discussed, it seemed unwise to ask W. C. White, the custodian of the writings and secretary of the board for twenty-two years, at his advanced age to engage in the taxing work of closing up the work at "Elmshaven," moving the materials, and reestablishing it in new surroundings. Rather, his brethren felt that his strength and time should be reserved for the work for which his long years of experience in connection with his mother especially fitted him.

No Crisis Cripples Work

When Elder White was called to lay down his labors, Sept. 1, 1937, no crisis occurred in the work of the Ellen G. White Estate. It was not necessary to make decisions of great moment or to establish new and far-reaching policies. The contingency had been fully provided for by the originally appointed trustees back in 1933. All that now remained to be done was to carry out the plans so carefully outlined in past years.

Two weeks after Elder White's death, the board of trustees met, and after reviewing the plans that had been laid for the estate work, took the following action, which was shortly confirmed by the General Conference Corporation.

Voted. That we recommend to the General Conference Corporation that immediate steps be taken to effect the removal of the properties and work of the Ellen G. White Estate to Takoma Park, Washington, D.C., and that we endeavor to make the transfer as near the first of the year 1938 as possible.

Another action taken by the trustees was to appoint a successor to W. C. White. His son, Arthur White, who for eight years has given full time to the work of the White Estate and for the past five years acted as assistant sec-

retary, was chosen as a member of the board of trustees and as secretary of the Ellen G. White Estate.

Since the White Estate work is being moved to the East coast, two trustees, Elders Shaw and Fulton, who are permanently located on the Pacific Coast, asked to be released from their responsibilities as trustees, in order that the way might be opened for the selection of men who would be available near the estate work. Last October, the resignations from these two men were regretfully accepted, and J. L. McElhany and Steen Rasmussen were chosen in their stead. Thus the trusteeship is today constituted as follows: F. M. Wilcox, J. L. McElhany, M. E. Kern, Steen Rasmussen, and A. L. White. Elder Wilcox, the only remaining originally appointed trustee, carries the responsibility of chairman of the board.

—To be concluded in February

EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

TRAGIC OMISSION.—It is said that on one occasion three people went into church to get help. The first was a businessman who had failed and was contemplating suicide. The second was a youth of extravagant tastes who, finding his wages insufficient, was planning to steal from his employer. The third was a young woman of gay habits and conduct who had been tempted from the path of virtue. The choir arose and sang an anthem about building the walls of Zion. The minister addressed an eloquent prayer to the Lord, and then preached a sermon on the theme, "Is Mars Inhabited?" and thus the hungry souls that needed bread received stones.

The man committed suicide, the boy stole and landed in the penitentiary, and the woman went home to a life of shame.—*Westminster Teacher's Quarterly.*

HIS NAME.—An instrument used for weighing gold in the assay office is balanced so delicately that when two pieces of paper of exactly the same weight are placed on the balances, it still retains the same poise. But if a name be written on one of the papers, it will turn the scale. The name of Jesus on the heart turns the scale to the peace and presence of God. It is the possession of His name thus written that spells "saved." It is the lack of it that spells "lost."—*Sunday School Chronicle.*

JUDGMENT INEVITABLE.—"He hath appointed a day, in the which He will judge the world." Acts 17:31. An African chief had committed an act for which the British government wished to punish him, and sent a gunboat for this purpose. A runner brought him word that the boat had entered the river. He had the courier killed. The next day a second runner arrived to tell him how far the boat had come up the river. This poor fellow also lost his head. And the same fate was met by the other couriers who arrived the following days. This did not, however, keep the English boat away, nor delay the day of judgment. Suddenly the jungle echoed with thunder of cannon, and the huts of his kraal collapsed as if made of cardboard. How do we treat the messengers of God who come to tell us of approaching judgment? We may have silenced them, but the judgment day is coming. You may have silenced your conscience, grieved the Holy Spirit of God, left unopened the Holy Bible, and turned your back on your Christian friends—but the judgment day is coming.—*1001 Illustrations.*"

THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

ARCHEOLOGY'S CONTRIBUTION TO FAITH—No. 1

By LYNN H. WOOD, *Professor,
S.D.A. Theological Seminary*

IN 1753, as the world was drawing toward the close of the Dark Ages, Jean Astruc, a French physician, began his conjectures concerning the authorship and credibility of the early books of the Bible and started a discussion which within a quarter century resulted in the propounding of the so-called "facts" of higher criticism. Side by side with this, came the development of the evolutionary hypothesis, attacking the Biblical interpretations with an almost explosive force. Though bitterly opposed by the clerics, the theories of such men as Corrodi (1783, assigning Daniel to the age of Antiochus), Eichorn (1787, giving his criticism of Genesis), Paine (1793, propounding the philosophy of reason), Paulus (1800, working out a natural history of Christ's life), and DeWette (1806, linking Deuteronomy with Josiah's Book of the Law), molded the scientific thought of the day. A few men like Paley ("Evidences of Christianity," 1794) tried to meet logic with logic, but the persecutions of the church had become like leaven in the hearts of the descendants of the martyrs, and many became skeptics. Like long-lost travelers slaking their thirst at the first pool of water, regardless of the reaction, these skeptics raced to the other extreme and devoured the pernicious doctrines of higher criticism and evolution.

For almost a full century these critics had the field to themselves. There being no final court of appeal, each scholar gathered about himself a following, the size depending on his ability as a philosophical orator. Each contestant, in the very intensity of his soul, vied with the others in attempts to disprove the historicity and authenticity of the Scriptures.

As is usual in His dealings with men, God gave the antagonists of His truth a handicap of many decades in which to perfect their theorizings. It seems quite providential that when the hour came for the proclamation of the great advent message, men were impressed to explore the Near East in the desire to obtain material witness for or against the hypotheses of these scholars who were sure they had ample evidence from the historians of the past for the maintenance of their views. In 1837

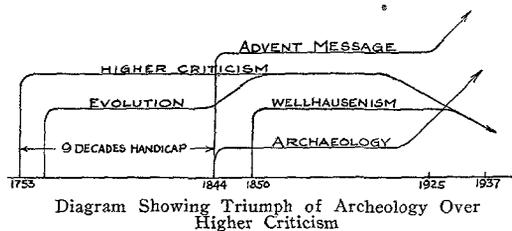
Rawlinson copied the Behistun inscription, which was soon to amplify our knowledge of the relationship of the early Persian kings to world problems and to help verify the accuracy of Daniel's statements. In 1838 Edward Robinson began his archeological work in Palestine. In 1843 Tischendorf discovered the Sinaitic manuscript, and Botta carried on his excavations at Khorsabad, where he uncovered tablets in strange characters that, four years later, were deciphered by the French linguist, Longperier. These evidences showed for the first time, material proof of the historicity of Isaiah 20:1, which for centuries had contained the only notice of the great Assyrian king, Sargon.

AS if in answer to any attempt to verify Biblical statements, there arose at this time (c. 1850) the German critical school where such men as Ewald, Graf, and Wellhausen propounded their philosophies with such force as to influence Biblical exegesis profoundly for the next eighty years. Greater ease of travel and the excitement of historical exploration led men like Layard, Mariette, Rassam, Place, and Taylor, at the risk of their lives, to uncover the ancient mounds and bring to the light of day inscriptional and sculptural evidence bearing on the accuracy of Biblical statements. While they were doing this abroad, at home men like Sayce, Oppert, Schrader, Hinks, and Grotefend struggled with these long-lost languages, trying to reconstruct vocabularies, grammars, and syntaxes, that the records hidden for centuries might again speak and tell their stories. Societies for the support of this work sprang up back in England and on the Continent, while at home historians like Andrew Lang, the great Scottish writer, began to compare information obtained abroad with the hypotheses of the critical school ("The Making of Religion," 1898), and found they did not synchronize. Even though he was a brilliant scholar, he was destined to see his appeal ignored by scientists and the press as well. Three years later he wrote:

"Like other martyrs of science, I must expect to be thought importunate, tedious, a fellow of one idea, and that idea wrong. To resent this would show great want of humor and a plentiful lack of knowledge of human nature."—"The Making of Religion," p. 14, second ed., 1901.

* Résumé of paper presented at Educational Convention, Blue Ridge, N.C.

Progress was slow in the eighteenth and nineteenth centuries. Information brought to light by Botta in 1843 took four years to be deciphered. It took another four years to have it accepted by contemporary scholars. Even then it lay dormant and was held in doubt by many scholars for several decades. But with the turn of the twentieth century there began an increase of scientific knowledge and rapidity of communication that greatly shortened the time between discovery of information and its availability for use. Within four weeks after finding the tomb of Tutankhamen in 1922, Lord Carnarvon gathered archeologists and experts in language, photography, art, and methods of preservation, and within a few months made known to the world the results of his investigation. Again, the Rosetta stone was discovered in 1799, but no one understood its hieroglyphics, and so year after year passed till Champollion published the results of his study in 1822, not only making possible the interpretation of the Rosetta text, but also laying the foundation for the reconstruction of this ancient language. Today no one would need wait that long. In 1929 Schaeffer started excavations at Ras esh-Shamra, located on the Mediterranean a few miles south of Antioch. There he found inscriptions on clay tablets written in an unknown cuneiform alphabet. Within a year's time, however, experts had deciphered the language and found it to be definitely related to the Sinaitic alphabet which had been discovered by Petrie in 1906, and to be one link in the development of our present system of writing. Truly the last moves in the world's history will be rapid ones.



When historians pass manuscript to their publishers these days, containing what they think is the "last word" about the field they are describing, before the book is off the press, they have to wire them to hold up the printing. Why? A cable announcing the discovery of a new tablet in the mounds of the Near East has been received; their theories are upset, and a new chapter has to be written.

Since the close of the World War, universities in different sections of the world have taken over the scientific excavation of areas where special information is desired, with the result that hundreds of thousands of dollars are expended each year in more fully unfolding the evidence. Their findings make such a prominent archeologist as W. F. Albright say:

"The Bible now forms, humanly considered, part of a great whole, to the outside parts of which it can be related. Its languages, the life and customs of its peoples, its history, and its ethical and religious ideas are all illustrated in innumerable ways by archeological discovery. But though the Bible arose in that world, it was not of that world; its spiritual values are far richer and deeper, irradiating a history that would otherwise resemble that of the surrounding peoples." "Climaxing and transcending all ancient religious literatures, it represents God's culminating revelation to man."—*Recent Discoveries in Bible Lands*, pp. 2, 43.

Let us look for a few moments at the more recent results of archeological finds that have wrung from the hearts of scholars such appreciative statements as these.

When the Near East came under the mandated control of England and France after the war, departments of antiquity were speedily organized, and excavation was made more safe. A wave of enthusiasm swept the world in favor of archeological investigation, and countries heretofore closed on account of the fanatical superstition of the inhabitants, now profited not only by the remunerative employment offered the people, but by the influx of tourists, scholars, and explorers who were attracted by the economic and archeological possibilities.

In Babylonia, a series of campaigns extending from 1922-34 has been carried out at Ur by Sir Leonard Woolley, depicting life as it existed in and before the days of Abraham. Here the culture, as depicted in the royal tombs, was shown to be equal to any succeeding it. Exquisite work in metal and stone indicated the artistic ability of the people, while the contents of the "death pit," where lay skeletons of the queen's servants, soldiers, and animals, killed at her death, mutely testified to the Babylonian belief in supplying help for life in an afterworld. From such a conception of life as this, Abraham looked to an afterworld where there was a city which had foundations, whose builder and maker is God. Work has been conducted in this country by several universities, as for example at Kish (which may be the Cush of Gen. 10:8); at Erich (Gen. 10:10); in and around Nineveh; and upon the middle Euphrates where, in 1935 and 1936, M. Parrot discovered a large palace of Hammurabi at Tell el-Hariri which was later destroyed by the Horites from the north. Nearly a hundred rooms have been excavated—some preserved almost to the ceiling. Nearly twelve thousand cuneiform tablets—business documents—were found, which will materially add to our historical knowledge of Abraham's day.

From Dura, a short distance northwest of Tell el-Hariri, comes the discovery of a civilization contemporary with the centuries just preceding and following Christ's day, with great quantities of parchments, papyri, paintings, and inscriptions that will clarify for us the culture of the Hebrews just before, and after, Christ's ministry. The fact that the

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MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

POSITION AND BALANCE OF PARTS

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

A QUESTION is likely to be in the minds of many choir directors regarding the positions the different parts may take, and the number of voices necessary for each. Also, some one may ask, How may I overcome slight disadvantages of certain weak parts?

It is not essential that the singers squarely face the congregation, but it is essential that the music in their hands be in direct line between their eyes and those of the conductor. It will be found helpful to have the choir seated in slightly curved rows, each individual facing the director's stand. This has a double benefit: It makes it possible for the director to hear the tone more as a unit; and it gives the singers the opportunity of hearing each section as it blends with the others. This arrangement is of great assistance in securing better group singing. Teach the choir members to listen to all four parts; it will help them to submerge their individuality in the unified body of choir tone.

The high voices are usually found at the conductor's left, with the low voices at his right. There is good reason for this arrangement, if a piano is used for the accompaniment—which is the case in many places. The top of a grand piano opens from the right side; therefore the instrument should be on the left of the rostrum. This permits its mouth to open toward both the choir and the congregation. Have it turned slightly so that the accompanist can easily see both the director and the music without turning his head. The piano should be as close to the singers as possible. Every additional inch away from the choir increases the hazards of "off key" singing—unless you have an unusual group. The sopranos, especially, need the instrumental support, because there is more part movement and a greater display of intervals in that voice, which is the key voice to the pitch problem. In the kind of music sung by most of our choirs, there is less motion in the "inner" voice parts than the "outer" ones.

Each voice section should have some frontage—one or two singers on the front row. It makes the group more compact, and each row thus becomes a small choir in itself. Sometimes the sopranos take the front left position, the altos the front right, and the tenors and basses the left and right back. This "bottles"

up the male voices, and does not produce the best results. There should be at least one male voice on each end of the front row. If the male voices seem strong, they may be spread wider toward the back row. Tenor and bass should have an equal representation in row one; soprano should take the preference, with alto next. The whole arrangement, of course, is primarily to produce balanced tone power. There are four wheels to the harmonic vehicle, which should not sag through overloading at any corner.

Consideration should be given to appearance as well as to tone. Careful placement of the individuals in each section according to height will do much to present a pleasing appearance. There should be no conflict between visual and aural impressions, for when these two agree there is a more definite message conveyed to the auditors.

Taking thirty as a suggestive number of choir members, have two tenors at the extreme left on row one, four sopranos at their side, three altos next, with two basses at the extreme right. Row two would be lined with two tenors, three sopranos, two altos, three basses. This plan calls for nine chairs in a short third row at the back, ten in row two, and eleven in row one. The order may be reversed if desired, with other adjustments, of course, to keep the parts well placed. Have those in the back rows looking between the heads of those directly in front of them.

Center Around the Simple Plan

Here is a plan which will greatly assist in deciding the approximate number of voices for each part. The first letter of each voice makes the word TABS. Place the figures 4567 or 5678, or 6789 (according to the number in the choir) beneath the letters of the above word, and you have a working basis for the numerical balance of the voices.

There are no rules that will fit every case. One must know what he wishes to secure, then work toward that end. His endeavors, however, will be found to center around some simple plan. If, for example, there are only three tenors, when you should have six, place two on the first row with the stronger third voice behind them. Let the sopranos fill their

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KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Ministers I Have Heard

By ROGER ALTMAN, *Secretary-Treasurer,
South American Division*

HAVING been born and reared in the Seventh-day Adventist faith, coming upon the scene of action at a time when it was customary to preach long sermons and plenty of them, and being the child of a minister who did his full share of moving about, it has naturally fallen to my lot to listen to a great many sermons preached by ministers in different parts of the world. Rarely was I permitted to leave the place of meeting before the sermon was over, however interminable it seemed to my childish ears. I therefore fell into the habit of classifying the sermons which I heard, and labeling the speaker so that he fell into one of certain categories which I had mercilessly marked out.

There were four main classes of preachers: the long-winded, the dry, the concise, and the interesting. I could tell during the first ten minutes of a sermon whether it was going to be interesting or not. If the speaker was interesting, I put him down as one whom I would like to hear again. Even if he inclined to be a little lengthy in his remarks, I did not mind much, and tried to keep from squirming in my seat until he got to the welcome words "is my prayer." A sermon that was both interesting and of what I called a proper length was extremely rare in my boyhood experience as I look back at it now.

Even if the speaker did not interest me particularly, I respected him sincerely, feeling that he really knew his business, if he spoke clearly, and did not say, "Now in closing," more than once or twice. I understood in a vague way that what he said was good, and that I ought to assimilate it even if it was not exactly suited to my few years.

After the sermon began, I waited for one of two things—for the speaker to say something that interested me; or for the hands of my mother's watch, which she allowed me to look at surreptitiously now and again, to crawl around to the end of the hour. It was generally an endurance test. I soon learned not to set my heart upon the preacher's stopping when the hour was up. Once in a great while he did, but not often enough to affect the average very much. After the hour had passed I would say to myself, "Well, maybe within the next thirty minutes we will be standing up and singing the last hymn." If, after the hour was up, he came with a burst of eloquence to what would have been a first-class peroration, I learned not to be disappointed

when he said, after pausing for breath, "But we must hasten on." I knew what he meant by that, and felt inclined to ask why he hadn't done a little of that hurrying during the first half hour. It seemed to me that he had either been approaching the subject from a great distance by painfully slow degrees, or had already given us a pretty clear outline of the subject for the evening and had been engaged during the last half hour in saying the same thing over again.

In the back of my mind I think I came to look upon the attending of long church services as an exercise not unlike that of penance. Perhaps the protracted sessions would make me able to bear hardship when I grew up, and so I sat on hard seats which were too high for me and breasted the waves of words with what fortitude I could summon.

Of course there were times when I felt within me the rising tides of mutiny. If the preacher read a long chapter of thirty or forty verses with copious comment before he even started to preach, I felt that I was being imposed upon. If, after a presentation of ample length, he got into the habit of saying, "Now just one or two more texts in closing," so often that I lost count of the number of times, I began to wish that something would happen to interrupt the tireless flow of speech and let me go home.

As I look back on those boyhood experiences, I am rather astonished to discover that I feel almost exactly now as I did then. I do not relish a long, uninteresting discourse today any more than I did years ago. The sermons which interested me then are the type that interest me today, and I have the same kind of difficulty, though not to the same degree, in concentrating upon the other kind.

When I was thirteen years old, Elder J. N. Loughborough visited Scotland, where we lived. He came to attend a general meeting, and naturally took a good share of the time explaining the rise and the progress of the Seventh-day Adventist movement. I never looked at the clock while he talked, and I do not remember ever becoming weary. I know he must have spoken for considerably more than an hour nearly every time, but I never tired of listening to him. After the last meeting, I happened to be standing at the edge of the tent as he passed by, and he reached out his hand to me and said, "Good night, dear boy." I almost felt that I had been in the presence of an angel. I never saw him again, but I hope to someday.

H. R. Salisbury was a speaker of an entirely different type, and yet he never failed to grip my attention and hold my interest. Whether he was quietly talking to a group of young men in the dormitory, or delivering the commencement address on some formal occasion before a large audience, he never failed to

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OUR THREE-POINT ENLARGEMENT

BEGINNING with this issue, THE MINISTRY, entering its eleventh year of service to our workers, makes its bow as a forty-eight-page magazine with a new and more attractive format—larger and destined to be increasingly better, we believe, than ever before. There are three conspicuously new features, each worthy of separate notice. The *first* is our new and distinctive "Medical Missionary" section, which will receive about a third of the supplemental space, or approximately eight pages. This important department will be discussed separately in the next editorial.

The *second* additional eight pages make provision for two new fields of vital discussion: (1) "The Challenge of a World Task—a Survey of Mission Problems, Methods, and Relationships;" and (2) "The Realm of Research—Historical, Archeological, and Scientific Findings." The avowed purpose of the foreign mission section will be to foster mission-mindedness and world-consciousness, discussing intimately, clearly, and constructively these fundamental problems, as pertaining to and affecting our worker body the world around—for we are all tied together in this world-embracing movement.

The materials will be gathered from the men all over the world field who are best fitted to prepare them. They will include careful, dependable surveys of our unfinished task, together with a study of God's provisions for its consummation; the manning and maintenance of such a world movement, as to both missionary man power and finance; the unique, central, distinctive principle in the leading false religions that confront this movement, which must be understood and met; our relationship to other religious bodies and to governments; the language and the illiteracy problems; dealing with the primitive mind; distinctive native evangelistic methods; and the vital changes that bear upon our world task taking place in the attitudes, customs, and conditions in various mission lands and their peoples. These are but suggestive. To state the scope is to visualize its far-reaching importance.

The other portion of this second eight pages will be devoted to scholarly articles of interest and profit to all, but especially pertinent to

theological training and development in our colleges. These contributions will be prepared largely by the experienced Bible and history teachers of our colleges and seminary, and should constitute a bond of increasing unity between our field workers and our teaching fraternity. This section especially will be used in our theological training schools for collateral reading and class assignment. Thus the ministerial students, their teachers, and the field ministry will have a community of interest surpassing all previous provisions.

The *concluding* third of THE MINISTRY enlargement will be utilized as advertising space appropriate to ministerial and churchly needs, such as stereopticons, films and film slides, religious books and Bibles, gospel tents, amplifying and audiphone equipment, organs, evangelistic cuts and posters, communion-service sets, baptismal robes, church bulletin and hymnal boards, church seats and pulpit equipment, typewriters and duplicating apparatus, missionary supplies, rail and water transportation, and the like.

These suitable and legitimate advertisements speak for themselves, and may properly appear in our columns. Along with our augmented subscription list, they help make possible the material enlargement of our journal. But in order for this advertising feature to prove continuously successful, the advertisers must be made aware of its effectiveness as an advertising medium. We therefore urge our readers, when patronizing the concerns and products displayed, or in asking for their catalogues, to *specifically mention THE MINISTRY by name as the prompting agency*. This will influence favorably, if not indeed assure, the continued patronage of our columns by these concerns—and thus the continued enlargement of the workers' own journal. Please accept our advance thanks for your cooperation on this important point. May you enjoy your new MINISTRY.

L. E. F.



SOME men seem unable to evaluate evidence. They do not recognize a conclusive argument when they see or hear it. They do not seem to understand what constitutes tangible proof. Workers in this movement should never fall within such a category. The laws of logic and the processes of evidence are clean cut.

OUR NEW "MEDICAL MISSIONARY" SECTION

Designated Medium for New Medical Missionary Association

OURS is a complete, full-rounded message of reform, embracing *body, mind, and soul*. It includes the whole man, taking in his beliefs, his attitudes, and his practices—spiritual, mental, and physical. Nothing less can possibly be complete, and nothing else commensurate with our designated task. If we are to be faithful to our heavenly charge to fully prepare a people to meet their God, none of these three contributing elements may be neglected or omitted in our witness to the world.

To this fundamental principle there will doubtless be general assent. But to be effective it must obviously be carried into action. The harmonious blending of our heaven-born message of true *religious* reform in belief and practice, with that of sound, rational, *physical* reform—so constantly and consistently urged through the years by the Spirit of prophecy—should therefore be given its rightful place and prominence by us as a people, and assume its integral relationship to our world commission. A regrettable separation has been permitted to come, or to continue, between these two phases ordained by God to be blended and exemplified in the ministry of Christ, our Perfect Pattern.

The *gospel* worker has, for the most part, left the health message largely out of his evangelistic plans and pastoral program. On the other hand, the *medical* worker has, to a large degree, followed his professional pursuits rather apart from the integral life and gospel message of the church. The hour has manifestly come—and is indeed long past due—for a change to take place, for a genuine interest to be taken by these two groups in one another's work and problems. The time has arrived for a definite acquaintance to be had with one another's contributions to the common objective. Yea, more, the time is ripe for a definite coordination between the two, to the mutual advantage of both and the blessing of the church at large.

The plans for making this coordination effective are set forth by our denominational leaders in the new "Medical Missionary" section of this issue, beginning on page 27. Here also is found the authorizing action taken by the General Conference Committee in the 1937 Autumn Council session, just ended, creating a Medical Missionary Association of Seventh-day Adventist medical workers. The same Council formally voted that THE MINISTRY be enlarged to forty-eight pages, thus enabling it to set apart eight pages monthly for a carefully conducted, virile "Medical Missionary" section that should prove of deepest interest and practical profit to our full group of evan-

gelistic workers. This new section will be non-professional in character, nontechnical in content and phrasing, practical, simple, yet scientific, and will harmonize with the clear counsels of the Spirit of prophecy. This will *not* diminish the regular space of THE MINISTRY, which, instead, has been similarly increased by eight pages to care for the features previously described in "Our Three-Point Enlargement."

Designation of THE MINISTRY as the medium of communication between the members of the newly formed Medical Missionary Association of Seventh-day Adventist medical workers, will draw an additional two thousand physicians, nurses, dietitians, medical technicians, and dentists,—in both institutional service and private practice,—as regular readers of this, the one professional journal of the denomination. The editorial council for this "Medical Missionary" section will logically comprise the secretary and two of the associate secretaries of the General Conference Medical Department,—Dr. H. M. Walton, Elder M. A. Hollister, and Miss Kathryn Jensen, R.N.,—who will be responsible for gathering the materials to appear therein, and for their scientific accuracy.

To this large medically trained group, the regular evangelical features of THE MINISTRY should also be of exceptional worth and constant interest, enlarging the vision and imparting a grasp of this message, its motive and its mission, thus stimulating to aggressive missionary action. On the other hand, our ministerial and Bible worker body, irrespective of background and attitude, need a closer, more sympathetic, personal acquaintance with those heaven-born medical missionary principles that are both designed and destined to prove of such practical and strategic value in the closing scenes of our witness to the world. The true relationship of the "right arm" to the "body" of the message will be ably and fully presented in future issues.

It is therefore with genuine pleasure and satisfaction that we introduce to this augmented MINISTRY reader group our enlarged journal with a greater mission and a wider field than ever offered before. To all our readers, new and old, we bespeak a cordial New Year's greeting! And we wish you, one and all, joy and profit in perusing these forty-eight pages monthly, ordained in the providence of God, we firmly believe, to minister still more and more effectively to the "spiritual power and greater efficiency" of the full worker body of the advent movement. Welcome, medical missionary workers, to the regular reader group of THE MINISTRY. L. E. F.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

The Power of Unity

IT is highly essential for our ministerial fraternity to study unitedly along certain fundamental lines. And this becomes the more essential as the work expands and the workers increase in number and scatter over the five continents and the isles of the sea. The larger this working force, the more impossible become any central gatherings other than for administrative matters. Yet the situation in the world about becomes increasingly complicated and intense, and the hostility of the enemies of last-day truth deepens as the final conflict nears.

These factors constitute a challenge for growing fellowship through united study and expression of view by means of the annual offerings of the Ministerial Reading Course. The necessities and possibilities of the Ministerial Reading Course as a unifying and really stimulative molding force are not understood or utilized to the extent they deserve. Surely a minimum of five especially strong and really essential books each year (including the elective), for united reading by all workers, is a narrow enough margin of safety. Ministers in these intensive times need to follow a program of intensive study, lest the careless be crowded out by those who are ever reaching out for more information, better understanding, clearer principles, superior methods, and greater spiritual light and life.

Most carefully chosen under wide counsel, and authorized by the large, representative Advisory Council of the Association, this 1938 offering of the General Conference united study program is bound to strengthen your ministry. And when a thousand ministerial comrades march forward with unity of view and oneness of understanding, great will be the results in the pursuit of such a program. This provision affords the only postgraduate work many ministers ever obtain. Constant, advanced study is imperative in these days of competition, for others who are abreast of the times will march on and leave the indifferent and unprepared behind.

The General Conference headquarters staff and the Advisory Council of the Association have already given their supporting example of personal enrollment in the new course, and have given us their permission to use this information. Let all—executives, evangelists, pastors, Bible workers, departmental leaders, teachers, ministerial interns, physicians, nurses, theological students—enroll for this course of exceptional value, and thus

foster the unity of view and utterance so greatly needed at this time. L. E. F.

Learn and Live

By J. D. SNIDER, *Manager, Review and Herald Book Department*

I ENJOY listening to a good public speaker. Most people do. A well-spoken message is effective in that it is associated with the witchery of personal charm. It is arresting, compelling, convincing. But at last the voice is silenced. The magnetic spell is lost. The speaker is gone. For a whole hour he held us enthralled. Some of the things he said we can never forget. But much that we should like to remember is soon gone from us. After a

CREDIT CARD

Ministerial  **Assocn**
of SEVENTH-DAY ADVENTISTS

1938 READING COURSE
Fourth Year in Quadrennial Course
(Quadrennial certificate awaits all who have completed four-year Course No. 6, embracing 1937, and 1938.)

ISSUED TO

THE MINISTERIAL ASSOCIATION
OF SEVENTH-DAY ADVENTISTS

This Attractive Credit Card Awaits All

IF you are resident in America, and have not already enrolled, kindly send name and address at once to Secretary, Ministerial Association, General Conference, Takoma Park, D.C., and secure books through your local Book and Bible House. If resident outside North America, send registration to your division Association secretary, and order your set in accordance with his directions. You will never regret the investment. The roster of Association secretaries in overseas divisions, each at the division headquarters, follows:

few hours, or days at most, all we have left is a vague remembrance of beautiful words and phrases, chosen with great nicety and made to march in and out, round and round, in a galaxy of brilliance, at the will of a polished speaker.

Not so with the message printed on the pages of a good book. The printed page offers a perpetual invitation to the seeker after knowledge. It never tires in its mission of mental and spiritual enlightenment and never ceases in its work of contributing to culture and refinement. Books pass the torch of wisdom from generation to generation, and brighten the darkest recesses of earth's remotest preserves. The mind cannot come to its full fruition without their aid. And the mind is still the true measure of the man.

We begin life with many different endowments, but a sound mind is the greatest of all. In the ministry of life, it is the finest tool the Creator has given us. The best possible preparation for life is the training of this mind. First it must be filled with useful information

and a proper regard for right principles, and then well-controlled habits of thinking will be easily developed.

Biology teaches us that nature discards or deadens any faculty or equipment that is not used. That rule applies to mind as well as muscles—and there is not much delay in applying it. The mind will dry up if it is not used frequently and sometimes vigorously. Fortunately, work lying mainly in the realm of the intellect can be fully as well learned late in life as early—in fact, it often seems to be mastered better after the fervid years of youth have passed. The minister must keep his mind growing, or he is lost. And the only way to grow is to reach out for new material.

In his book, "The Carpenter of Nazareth,"* M. E. Olsen stresses that point convincingly and effectively, and in doing so he has performed an enduring service, not for our ministry alone, but for our denomination as a whole. Knowing the value of adult education and the need for further supervised study of many of our workers and laymen who cannot return to the classroom for formal instruction, he writes infectiously under the captions, "The Carpenter of Nazareth," "Sons and Daughters," "The Call to Christian Service," and "Shall We Make Room in Our Lives for the Study Experience?"

Doctor Olsen's book is an eloquent plea for self-improvement, pointing out avenues of advancement toward that mental, spiritual, and cultural energy which in our hearts we all so greatly covet. The next time I meet one of those half-starved, stifled souls who despair of further growth and power, and who need to renew old-time ambitions, I am going to suggest that he read this book.

BOOK REVIEWS

"THE SPIRIT OF PROPHECY IN THE ADVENT MOVEMENT," by W. A. Spicer. Review and Herald, Takoma Park, D.C., 1937. 128 pages. Price, paper, 50 cents; cloth, \$1.

This is just a small book, containing only 128 pages, but it is the very book that many of us have been waiting for years to have published. The very fact that W. A. Spicer is the author is assurance that something of real merit has been written. His rare ability to relate anecdotes and incidents which illustrate a spiritual truth is displayed at its best in the present volume. This reviewer found himself reading with new conviction the evidences for belief in the inspiration of Ellen G. White.

After all, a conviction of Mrs. White's inspiration comes not so much from formal logic and argument as from human experiences that illustrate the operation of the gift.

* Obtainable at Book and Bible Houses for fifty cents.
—EDITOR.

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35, 1936,

"The Sanctuary Service," by M. L. Andreasen; "Living Evangelism," by Carlyle B. Haynes; "China's Borderlands," by C. C. Crisler; and "The Sanctified Life," by Mrs. E. G. White.

In recognition of final report on the reading of the specified volumes, with an elective as personally chosen.

Secretary

Who Complete the New 1938 M. R. C.

W. J. Westerman, Australasian.
E. Gugel, Central European.
Frederick Lee, China.
V. T. Armstrong, Far Eastern.
G. A. Roberts, Inter-American.
W. T. Bartlett, Northern European.
N. P. Neilsen, South American.
W. H. Anderson, Southern African.
R. B. Thurber, Southern Asia.
A. V. Olson, Southern European.

F. H. WESTPHAL, veteran missionary to South America, now retired, is the first to send for quadrennial certificate No. 6.

"By, their fruits ye shall know them" is an inspired rule for deciding spiritual values, and the fruits in this case are best exhibited in terms of experiences that occurred in the operation of the gift in relation to the development of the advent movement. That is why this little book is so valuable. It is filled with just such incidents, portrayed in Elder Spicer's own inimitable style.

He discusses, for example, the operation of the gift in connection with the building up of our organized movement, in the development of the publishing work, in the building up of a system of Christian education, and in the growth and expansion of our health, temperance, and medical missionary work. These different subjects each constitute a chapter. He dips back into his own memory for many of the experiences related; for example, the removal of headquarters from Battle Creek to Washington, D.C.

Here is a little book that every minister will wish to read and remember, a little book that can be recommended to all our church members, and especially to those who are just coming into the faith.

F. D. NICHOL,
Editor, *Present Truth*.

NOTES AND NOTICES

Information and Sundry Items

☞ BOUND volumes of *MINISTRY* for 1937 or preceding years are obtainable from the publishers at \$1.50 each.

☞ We had occasion recently to congratulate three of our health journals for merited recognition in a popular health digest. And now our *Liberty* magazine is cited in *Religious Digest* (November, 1937). More and more should our journals break into public notice through the sheer merit of the principles of truth presented. This message, in its multi-form phases, is destined to become the talk of the world.

☞ THE Northern European Division is to be complimented on the impressive 166-page mimeographed report of its first Conference Presidents' Council, held July 20-26, 1937, at Watford, Herts, England, under leadership of the division vice-president, Pastor W. E. Read. Exceptionally neat and attractive in appearance, this report represents a distinct forward move in the division. Portions of addresses given there will appear in these columns in later issues of *THE MINISTRY*.

☞ A JOINT resolution has been introduced and authorized by Congress (HJR 285), requesting a suitable site for the erection of a monument in memory of Col. Robert Ingersoll, the noted

atheist, as a gift from the Robert Ingersoll Association to the United States. The Fundamentalist monthly, *Our Hope* (September), makes this caustic comment:

Bob Ingersoll was a chosen instrument in the hands of the devil. Erecting a statue in his memory means complimenting the atheist and his master, whom he served for many years. It just shows the drift of things in our country.

☞ ROME capitalizes the religious press to the full, realizing its fundamental place in winning and holding members. The observations of the Baptist *Watchman-Examiner* (October 7) follows:

The Roman Catholic Church in the United States has 134 religious papers with a circulation of 2,395,516, and 197 reviews with a circulation of 4,000,000. These printed pages are, in large measure, the secret of their [the Catholics'] growth. When will our Protestant people begin to manifest good horse sense?

☞ LIBERALISTIC Modernism is arrogantly dogmatic in its pronouncements, and boldly assertive in its assumptions. A case in point appears over the signature of John Haynes Holmes, noted Modernist of New York City, in the *Christian Century* for October 27, 1937.

The time has passed when religion will ever again assume that there is a fixed body of ideas, and that these ideas, which have to do with the origin of the universe and the history of man, have been imparted from on high and are to be believed forever as a condition of salvation. Science exists and functions today in its own right as the organized quest of truth. As it moves on, like an explorer penetrating deeper and ever deeper into an undiscovered country, it makes new and strange disclosures of reality.

☞ THE fact that the *Christian Science Monitor* has reached such notable heights in the news field through sheer journalistic merit—though its religious tenets are anathema to all Protestant groups—shows that the world will pause and listen to those who have something for them. This we should never forget in our literary endeavors. Our publishing products—periodical and book—should command the attention and respect of the world, wherever they go. Thus, our health journals—to name but one group—have succeeded admirably, though their possibilities have as yet been only touched. God never designed that this message should be tamely or poorly given, or confined to a corner. We need an enlarged vision here.

☞ DENIALS of a New Testament Sabbath still ring out as of old. The one here quoted is from *Our Hope* (October).

Why does the Holy Spirit in the New Testament epistles quote in some form each of the ten commandments except the one, "Remember the Sabbath day to keep it holy?" [Answer] Because the New Testament epistles are addressed to the believers in this dispensation. The church of Jesus Christ has no Sabbath to keep; we keep the first day of the week, the Lord's day. The Sabbath is the day of the law commanded for Israel to keep. Therefore that commandment "Remember the Sabbath day" is nowhere mentioned.



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

M. A. HOLLISTER, KATHRYN L. JENSEN, 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.

LAUNCHING THE NEW ASSOCIATION

By H. M. WALTON, M.D., *Secretary,*
Gen. Conf. Medical Department

THE launching of any plan intended to extend the work of God in the earth is, I am sure, of interest to every Seventh-day Adventist worker. For many years there has been a widespread feeling that this denomination should arouse to greater activity in lines of medical missionary endeavor, and in promoting the principles of healthful living.

Early in the history of our church the Lord "bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which He has upon us, and glorify Him in our bodies and spirits which are His, and finally stand without fault before the throne of God." In the instruction given to the church, we find a picture of activity and accomplishment in medical lines that has never been fully realized.

At the recent Autumn Council, in Battle Creek, a plan was brought forward proposing that the large corps of medically trained workers in our ranks be invited to unite in a non-professional, voluntary association under the direction of the Medical Department of the General Conference. The medical leaders from all our sanitariums in North America in their pre-Council session heartily endorsed the plans for this Association, and later the proposal was authorized by the Autumn Council in session.

A complete statement of the plan of organization, the purposes and objectives, the platform of principles, and the organ of communication is included in this number of THE MINISTRY. Briefly stated, the purposes and objectives of the Association are to promote health education and to foster activity in medical missionary lines. All through the years since the founding of this denomination, there has been sounding "a call to medical evangelism." Genuine medical missionary work is prominently emphasized all through the writings of the Spirit of prophecy. This phase of work is said to be "the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed." It is also re-

peatedly referred to as the "right hand of the gospel" which is to open doors and "prepare the way for the reception of the truth for this time."

Equal emphasis has been given to the need for, and the importance of, health education. "There is a message regarding health reform to be borne in every church. There is a work to be done in every school."

Another brief quotation appears to be particularly pertinent for our time:

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive continually to educate the people, *not only by our words, but by our practice.* Precept and practice combined have a telling influence."—*Testimonies*, Vol. VI, p. 112.

What group could more effectively take a leading position in this work of education and teaching by precept and example than the medical workers? What could do more to inspire confidence in our health message and stimulate interest in and observance of the authentic instruction given than for the medical group of the denomination to unite, with zeal and earnestness, in properly teaching these principles that make for health, and for mental and spiritual well-being?

If any important, far-reaching results are to be realized, the large army of well-trained medical workers in our ranks must unite and actively enlist in forwarding this important work. There is a mighty task before us. Will you help meet the challenge?

There never was a time in the history of this denomination when a revival and reformation in respect to the health question was more needed than now. Never was there a more propitious time for an advance step in these lines.

"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 a lack of a knowledge of the truths that have been committed to us. The mem-

bers of the church are in need of an awakening that they may realize their responsibility to impart these truths."—*Id.*, Vol. VII, p. 62.

Since the work of the gospel minister and that of the medical missionary are not to be divorced, but are to go hand in hand, it seems most fitting that the Medical Missionary Association should choose *THE MINISTRY*, the official organ of the Ministerial Association, as its official organ and medium of communication, through incorporation of this eight-page Medical Missionary section.

We as medical workers will surely be greatly benefited by the virile, inspirational messages found in *THE MINISTRY* each month; and it is also our hope that the gospel workers will find help and inspiration from our section devoted to the interests of the Medical Missionary Association. This section is not to be used for departmental propaganda, but is to be exclusively (1) informative, (2) inspirational, (3) for relation of experiences in America and lands overseas, and (4) for helpful outlines, including materials suitable for health talks and demonstrations. Through many contributions from all the groups of members we hope to make this an intensely interesting and profitable section.

Elsewhere in our department you will find

the complete plan for the organization which, we believe, adequately sets forth the purposes and objectives of the Association. We urge that you thoughtfully and prayerfully consider this matter. All physicians, dentists, graduate nurses, and dietitians, and other qualified medical workers who are church members, who love our health principles and will volunteer to teach them in a representative manner, are earnestly urged to join this Association.

An effort has been made to reach by letter all medical workers whose names and addresses we have on our roster. Those who read these words but have not received our letter will please write to the Medical Department for complete information and enrollment card. We will appreciate your assistance in helping to make our list of names complete. If you have received your enrollment card, but have not signed it yet, please do so today and send it to the General Conference office along with your subscription to *THE MINISTRY*. It is important that you begin with the January, 1938, number.

Membership cards will be issued upon receipt of your enrollment application. Wholehearted, concerted, harmonious action on the part of all will bring the desired results.

A CALL TO UNITED ACTION

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

THE activities of the General Conference are divided into departmental lines, such as educational, Sabbath school, Missionary Volunteer, home missionary, publishing, and medical. And these are all very important lines of service. The medical department represents one of our outstanding fields of activity. From the earliest days of this movement the Lord has called this people to be reformers. A Sabbath reform message, and other great lines of Scriptural truth, were committed to this people to be proclaimed to the world. Among the unique and distinctive features of the full-rounded body of truth making up our message are the great principles of healthful living. These principles have been given to us for our own benefit, and also that they may be taught to the world.

As one means whereby these health principles may be clearly revealed to the world, there have been developed in many lands sanitariums, hospitals, clinics, dispensaries, and treatment rooms. To carry on the work in these institutions, our medical school, school of dietetics, and schools of nursing have been established to train men and women for medical missionary service.

We all expect to see health-reform principles observed in these institutions. And the same

principles should be practiced in the lives and homes of the workers connected with them. In addition to that, we may rightfully expect that in the lives and homes of all our workers and church members everywhere, these principles shall be regarded and lived out. In order to do this properly and in a well-balanced way, avoiding fads and extremes, there needs to be a continuous educational effort carried on in all our churches. This educational work should be of a practical nature, so that all our church members may be instructed in the essential features of healthful living. As a denomination we should be health-conscious, having a sincere and proper regard for the principles so graciously given to us through the Spirit of prophecy.

Sensing our responsibility in giving leadership to this part of our work, as well as to all others, the General Conference leaders call upon all, leaders and people alike, to stand before the world as living exponents of health reform principles. The following words emphasize both our responsibility and the need for encouraging this part of our work:

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a Jazar 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. The message to God's people today is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'

"On every hand we see those who have had much light and knowledge deliberately choosing evil in the place of good. Making no attempt to reform, they are growing worse and worse. But the people of God are not to walk in darkness. They are to walk in the light, for they are reformers."—"Testimonies for the Church," Vol. VII, p. 62.

The work of the General Conference Medical Department is organized to give leadership

to this work. Appearing in this number of THE MINISTRY, is a report of the action of the recent Autumn Council authorizing the Medical Department to rally every medical worker in the denomination who is willing to respond, to an active part in the work of teaching and practicing our health principles. We earnestly appeal to all our medical workers to rally to this call of our Medical Department. We should arise and place our health work in the very forefront. The people of the world have a right to look to us for leadership in these matters, for they know something of the principles we profess. Let us not disappoint them.

WELCOME, MEDICAL MISSIONARY MEMBERS!

M. N. Campbell,
Vice-President of the
General Conference
for North America
says—

A HEARTY welcome is extended to the new member of the General Conference family of interests known as the Medical

Missionary Association of Seventh-day Adventists, sponsored and directed by the Medical Department. For many long years we have hoped for just such an organization as this to accomplish for our medical workers what the Ministerial Association has done for our ministers and Bible workers. We believe that a large percentage of our men and women who have taken courses in medicine, nursing, or dietetics, have done so with the expectation of connecting in a definite way with the work of this denomination.

We are most thankful for the large corps of medically trained workers who are giving themselves so devotedly to our organized institutional and conference work. And the fact that many have found it necessary to use their training apart from service in the organized work does not in any sense indicate that they have been any less loyal to the faith than those engaged in denominational employ. Our physicians and nurses are godly and loyal members of the church, and have been willing, when called, to forsake comfortable homes and attractive incomes for the front line in missionary service. A large number are serving the cause in local church relationships, and by their labors and contributions have proved strong defenders of the faith. They, too, have long felt the need of some sort of leadership in the promulgation of the health principles of the church such as is now afforded through this Association.

Choosing THE MINISTRY as the medium for voicing its sentiments, this newborn Association is brought into closer relationship with the gospel ministry, and the two arms of the body are thus enabled to work more closely together. As the song expresses it: "In all sorts of

weather we'll all work together, and see what can be done."

It is high time the health principles vouchsafed this people were given their rightful place in our work. There has been a woeful departure on the part of many from the light that Heaven has caused to shine upon our pathway. This backsliding from divine counsel has weakened the strength of such, both physically and spiritually. Our health teachings are a blessing to all who accept and follow them. On the other hand, much prejudice has been awakened over extreme or fanatical presentations of so-called health reform by persons who were entirely unqualified to engage in such teaching. These two extremes we are to avoid. And such is the program of this new Association.

We believe we shall now have the organized cooperation of many who by education and experience are fully qualified to set these principles in a proper light before the public and our own people as well, and thus we shall regain the ground we have lost while the health work was allowed to languish. With the Medical Department of the General Conference reorganized and greatly strengthened, and the Medical Missionary Association developed and functioning in a strong way, we entertain high hopes for the return of all of our people to the better way of living. And we are convinced that our medical workers who have labored on through the years will find new inspiration in the plans that are being laid to lift up the health principles to the level specified by divine counsel. May God bless the new Medical Missionary Association and its full membership!



"Who is eligible to membership in the Medical Missionary Association?" This question came too late for an answer to be given in this issue of THE MINISTRY, but it will appear in the February number. Be sure to look for it!

MEDICAL MISSIONARY ASSOCIATION OF SEVENTH-DAY ADVENTISTS

(Authorized by Action of Battle Creek Autumn Council, October 22, 1937)

IN the development of plans, the secretaries of the General Conference Medical Department desire to utilize every feature of the general world organization for the promotion of the interests coming under the Medical Department and for the extension of the work of God throughout the earth.

By various means an effort is to be put forth to enlist the interest, support, and cooperation of every member of the denomination in living and teaching our accepted principles of healthful living, and in carrying forward the ministry of health education and medical missionary endeavor.

Since the department has such a meager field organization, and there is such a large number of physicians and graduate nurses engaged in private practice, and others not directly engaged in conferences or institutions under denominational control, the Medical Department of the General Conference, desiring to secure the active cooperation of the entire group of medically trained workers, recommends that an auxiliary organization of these medical workers be formed under its direction, with the secretaries of the department as elected by the General Conference as the officers and promoters of the work of the proposed Medical Missionary Association; said Association to be a cooperative body for (1) study, (2) counsel, (3) health education, and (4) field activity in medical missionary work.

Plan of Organization

Therefore, *We recommend* to the General Conference Committee the formation of a Medical Missionary Association based on the following plan of organization:

NAME.—Medical Missionary Association of Seventh-day Adventists.

HEADQUARTERS.—General Conference Office, Takoma Park, Washington, D.C., U.S.A.

OFFICERS.—The regularly elected secretaries of the Medical Department of the General Conference.

ADVISORY COMMITTEE.—This committee shall consist of the secretary, associate, assistant, and division secretaries of the Medical Department of the General Conference, and the appointed Medical Department counselors (as appearing in the Year Book), with the addition of the following members: President of the General Conference, Secretary of the General Conference, Editors of *THE MINISTRY*, one graduate dietitian, one dentist, and two physicians in private practice.

Membership

Membership in this organization shall be

open to all Seventh-day Adventist physicians, dentists, graduate nurses, dietitians, and medical technicians who are church members in good and regular standing, who desire to join this Association, and who volunteer to assist and cooperate in teaching the health principles adopted by the denomination in a representative manner, and in promoting the interests of medical missionary work.

Objectives

The objectives of said Association are:

1. To "lead the people to study the manifestation of God's love and wisdom in the works of nature," to "lead them to study that marvelous organism, the human system, and the laws by which it is governed," so that "those who perceive the evidence of God's love, who understand something of the wisdom and beneficence of His laws and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon the observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing."

2. To cultivate and maintain a strong bond of brotherly fellowship between the gospel ministry and the medical ministry, and to foster the unification and strengthening of their combined efforts.

3. To unite with the gospel ministry in presenting the subject of healthful living in a practical, sound, well-balanced, comprehensive manner.

4. To revive an interest in genuine medical missionary work, which we are told is "the gospel in practice," and which "when connected with other lines of gospel effort . . . is a most effective instrument by which the ground is prepared for the sowing of the seeds of truth, and the instrument also by which the harvest is reaped."

Platform of Principles

WHEREAS, The Seventh-day Adventist Church has been given, through the Bible and the Spirit of prophecy, instruction in healthful living, and believing this instruction to be of divine origin, and that its object is to "secure the highest possible development of body and mind and soul," and, believing that observance of that instruction thus given this people will promote our health and happiness in this life and will aid us in a preparation for the life to come;

We therefore affirm our confidence in the health reform message, pledging our hearty support, and accept as our platform the fol-

lowing statement of principles as adopted by the General Conference in session, in 1936:

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

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

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

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

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

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

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

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

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

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

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

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

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

"We believe that the principles of healthful living should be adopted by our people, and practiced as fully as possible. We are not unmindful of the fact that there are in some countries conditions of poverty or scarcity that may make it difficult or even impossible for believers to obtain a sufficient quantity or variety of those foods best suited to promote health, and therefore we would not urge diet stand-

ards impossible to attain. We also believe that no one should sit in judgment on others in matters of diet."

Organ of Association

We recommend, 1. That a special section in THE MINISTRY,—newly enlarged to forty-eight pages,—headed "The Medical Missionary," constitute the medium of communication between the members of the Medical Missionary Association.

2. That all our medical institutions be requested to provide THE MINISTRY with its new Medical Missionary section, for all medical workers in their employ who become members of this Association, including private-duty nurses on call, and for nurses' homes and libraries, as all conferences provide the present MINISTRY for their conference worker groups, at the 50 cents a year club rate to individual names and addresses.

3. That all physicians, nurses, and dentists in private practice registering as members of the Medical Missionary Association, be asked by the Medical Department to subscribe personally to THE MINISTRY, at a special \$1 a year rate, the regular single subscription of the enlarged MINISTRY being raised to \$1.50.

4. That the College of Medical Evangelists be asked to encourage its full medical student body to become members of the Association, and to subscribe to THE MINISTRY throughout their five-year course, at the special conference and institutional rate of 50 cents a year each, sent to individual names and addresses.

5. That the overseas divisions be urged to extend these same provisions to all English-reading medical missionary workers in their respective fields.

Editorial Council

The editorial council for the Medical Missionary section of THE MINISTRY shall be the regularly elected secretary and two associate secretaries of the Medical Department.

Battle Creek Medical Council

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

OUR Medical Administrators' Council, held October 17-19, 1937, in the Battle Creek Sanitarium, prior to the Autumn Council, proved from several viewpoints to be a most profitable occasion. That this opportunity for studying the mutual problems of institutional and departmental work was greatly appreciated, we judge from the frequent expressions heard from those present, and as crystallized into a motion and vote at the close of the council.

Besides the members of the Medical Department of the General Conference, there were present medical directors, business managers, chairmen of sanitarium boards, and superintendents of nurses from nearly all of our

North American sanitariums, besides others not directly connected with denominational or private institutions. Dr. R. J. Brines, from the Yencheng Sanitarium and Hospital, China; Dr. Douglas Semmens, from the Gifford Mission Hospital, India; and I. E. Gillis, manager of the Seoul Sanitarium and Hospital, were present and gave a world touch to our convention.

Each morning the devotional hour brought instruction and inspiration through studies conducted by Elder Montgomery on "The Motive in Service," and by Elder McElhany, who pointed out that the material things with which we may be daily occupied will be destroyed, but only the vital, all-essential spiritual things will remain,—“The things which are seen are temporal; but the things which are not seen are eternal.” And the study conducted by Elder Spicer on "The Spirit of Prophecy in Relation to the Development of our Medical Work" was highly informative.

Dr. H. M. Walton, the chairman, ably guided our deliberations. His discussion of "The Pattern and Objectives of Sanitarium Work," and of our proposed Medical Missionary Association plans, was most constructive.

The council agenda was a full one. Many topics of wide interest were studied in general session with all the groups present. Items of a more specific nature were assigned to the medical and nursing section, and to the business section. The studies were enlightening and constructive. The counsel of wide experience, of which we received the benefit in considering the many present-day problems in sanitarium administration, was very profitable. Such councils do much to make for unification and greater cooperation in institutional work.

In view of the widespread need for trained administrative workers, it is planned that some of our institutions provide further training for such workers as medical directors, managers, superintendents of nurses, matrons, technicians, chefs, etc. Special emphasis was placed upon the need for more intelligent and more extensive use of physical therapy, especially hydrotherapy and massage, and the adequate training of nurses highly skilled for such work. Wage schedules, group hospitalization, the sick poor, improved service standards, nursing service, business methods, sanitarium family life, future of nurse graduates, health education (institutional and public), ethical advertising, institutional buying, insurance, credits and collections, all received their share of discussion, and much help and unification in denominational procedure resulted from the mutual exchange of ideas.

The interest shown and the large attendance were encouraging. The delegates were very faithful in attending meetings, and manifested an excellent spirit. The discussions were free and frank and helpful at all times. A resolution was passed requesting future meetings of this nature.

M. A. H.

Medical Missionary Nurses

By KATHRYN L. JENSEN, R.N., *Associate Secretary, Medical Department*

NURSES who are devoting their lives to service in our institutions in North America, nurses in mission hospitals in the great cities of our overseas divisions, nurses in the farthest outposts of China, Africa, and the islands of the sea, in fact, we believe loyal Seventh-day Adventist nurses everywhere, will welcome with joy the message this copy of *THE MINISTRY* carries to each of them.

Not only will those nurses who have the privilege of contact with our organized work welcome this new activity of the Medical Department, but we believe that private-duty nurses and nurses employed in outside organizations and institutions—often separated from those whose chief interests are theirs—will likewise find through this avenue a new means of communication and an enlarged opportunity for cooperative missionary endeavor.

It is to the credit of this group of workers, that despite the meagerness of outside help which they have been able to secure, hundreds of our nurses have unselfishly and happily contributed their services for worth-while medical missionary endeavor during past years.

Many have volunteered their services to teach groups in our churches, until today thousands of our church membership have obtained, through a quiet, unobtrusive method, a balanced presentation of our health and healing message, and here and there evangelistic efforts have had the services of a nurse whose preparation enabled her to use effectively the "right arm" in connection with gospel evangelism.

In some fields the conference nurse makes her rounds from school to school, visits homes, and in innumerable ways wields an influence which reflects itself in a stronger and more healthful family life. In mission lands she often battles alone with conditions which we who live in apparently sheltered and enlightened communities can scarcely appreciate.



Association Notes

HONORABLE mention goes to the leaders of the Hinsdale Sanitarium and Hospital for being the first to send in their check covering a substantial club of subscriptions to *THE MINISTRY* for their administrative group of workers.

We appreciate the hearty way in which this Association plan is being received, and believe and hope that each institution will provide *THE MINISTRY* at the special club rate, to all its medical workers who become members of the Association.

By General Conference action, the medical superintendent, business manager, and superintendent of nurses in each regularly organized and denominationally recognized medical institution are members of the advisory council of the Medical Department and of our Association.

It is to be remembered that the nurse of today, both in this land and in foreign fields, enters the homes of the wealthy and the poverty stricken, the intellectual and the illiterate, the home intolerant to divine teachings and the home where souls are hungry for some soul-and-body-healing message. In the words of the poet, she might appropriately say:

"I stand by the side of a current
That's deeper far than the sea,
And storm-beaten craft of every draft
Come in to be healed by me.
But some have more sin than fever,
And some have more grief than pain.
God help me make whole both body and soul
Before they go out again."

What a lazar house of need is served by the army of our medical workers, who can accomplish much more when united than when cut off from all communication with those of similar objectives and hopes.

In all these varying activities there are those

□ Sound views are essential to
all sound teaching and practice

BASIC PRINCIPLES OF HEALTH TEACHING

No. 1—Avoid Extreme Views and an Uncharitable Spirit

HEALTH education is one of the important objectives the Medical Department is seeking to promote through its Association. An effort is to be put forth to maintain a high standard of such teaching and broaden the concept, held by many, of what constitutes the principles of true health reform.

The Lord caused special light from heaven to shine upon this people in respect to healthful living. Broad, authentic, balanced principles that pertain to the various phases of hygiene and make for physical well-being were given to us, through the servant of the Lord, at a time when there was a dearth of knowledge on the subjects of preventive medicine and health preservation.

Unfortunately, many have regarded these principles with more or less indifference. It is to be regretted also that health reform has occasionally even been brought into disrepute in some quarters by the teaching of unsound and extreme views. Those who have held such views, we feel, have failed to study thoroughly with an open mind all the instruction given, and have therefore been unable to see and comprehend these principles as they are in their entirety—a well-balanced whole.

The "Testimonies" condemn extreme views and an uncharitable attitude. The instruction speaks for itself in specific, pointed terms.

STUDY BROADLY AND DEEPLY.—"The subject should be studied broadly and deeply, and no one should criticize others because their practice is not in all

who have found certain methods and programs most helpful. We hope from time to time to bring to the future nurse readers of THE MINISTRY messages from their sister nurses and other workers engaged in various phases of medical missionary work. We believe that as a result there will be a still larger group encouraged to contribute of their talents to this program of health education. Many are waiting for the help and guidance which this Association hopes to give them.

It is the desire of this Medical Missionary organization, fostered by the Medical Department, to enlist the cooperation of every nurse in the purpose for which the Association was formed. We need each one of you, and you in turn will need the courage and support which the Association will bring to you. You will want to share with others your experiences, and you in turn will be edified and encouraged as you read the pages of THE MINISTRY each month.

things, in harmony with his own."—*Ministry of Healing*, p. 319.

NARROWNESS BELITTLES.—"Health reform means something to us, and we must not belittle it by narrow views and practices."—*Christian Temperance and Bible Hygiene*, p. 59.

OVERSTRAINING INJURES.—"Narrow ideas and overstraining of small points have been a great injury to the cause of hygiene."—*Id.*, p. 57.

Individuals not sufficiently informed or experienced, although very conscientious and zealous, sometimes become unwisely active in advocating health reform. Those who have but a partial understanding of the principles of healthful living are often the most dogmatic in their views and are in danger of teaching mere opinions and even errors. It is to be remembered that there are in wide circulation many false ideas and notions pertaining to health. In no field has there been such unfortunate exploitation of a credulous public as in matters pertaining to health. This fact is particularly well illustrated by the fads and fancies found on every hand relating to diet. Many extreme, fanciful, and positively harmful practices are widely heralded. Therefore we must be sure of the soundness and authenticity of our information.

PRINCIPLE TO GOVERN.—"Those who understand the laws of health, and who are governed by principle, will shun the extremes, both of indulgence and of restriction. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for highest service to God and man."—*Ministry of Healing*, p. 319.

OPPOSITION NOT TO DETER.—“There is a large class who will reject any reform movement, however reasonable, if it lays a restriction upon the appetite. They consult taste, instead of reason and the laws of health. By this class, all who leave the beaten track of custom and advocate reform will be opposed and accounted radical, let them pursue ever so consistent a course.

“But no one should permit opposition or ridicule to turn him from the work of reform, or cause him to lightly regard it. He who is imbued with the spirit which actuated Daniel, will not be narrow or conceited, but he will be firm and decided in standing for the right. In all his associations, whether with his brethren or with others, he will not swerve from principle, while at the same time he will not fail to manifest a noble, Christlike patience. When those who advocate hygienic reform carry the matter to extremes, people are not to blame if they become disgusted. Too often our religious faith is thus brought into disrepute, and in many cases those who witness such exhibitions of inconsistency can never afterward be brought to think that there is anything good in the reform. These extremists do more harm in a few months than they can undo in a lifetime. They are engaged in work which Satan loves to see go on.”—*Christian Temperance and Bible Hygiene*, pp. 55, 56.

References for further study: “Ministry of Healing,” pp. 318-324; “Christian Temperance and Bible Hygiene,” pp. 55-59; “Testimonies,” Vol. II, pp. 63, 254, 366-368, 377-379, 386, 387, 538; Vol. VI, pp. 373, 374; Vol. IX, pp. 161-163. H. M. W.

Demonstration Health Talks

By REBA C. WILLIAMS, *School Nurse, Mount Vernon Seminary, D.C.*

AN ideal health talk at the opening of an evangelistic meeting should be entirely scientific in up-to-date facts, but it should also be so practical that it will hold the interest of the audience, and move to appropriate action as well. As it lasts only ten or fifteen minutes, the subject chosen must be specific and limited. It should tell more than merely *what* should be done; it should also tell *why* it should be done. Bits of poems, interesting statistics, witty play upon words, or pertinent stories may be used. Attractive displays, posters, and charts may well be shown; or, best of all, actual treatments may be demonstrated. A wise nurse takes an interesting demonstration and plans her talk around it. Such a series of health talks and demonstrations throughout an evangelistic effort not only holds interest and breaks down prejudice, but it also prepares those who accept the third angel's message to accept our health message as given in the Spirit of prophecy. Here is a suggestive outline:

SUBJECT: “Insomnia.”

AIM: To encourage the audience to use natural means to prevent or cure sleeplessness.

DEMONSTRATION: Fomentations to the spine; alcohol rub (back only).

HEALTH TALK OUTLINE

Introduction: First four lines of poem, “Early Rising,” by John Saxe.

Body of Talk:

I. Importance of sleep.

1. Repair of tissue.
2. Mental efficiency.
3. Physical fitness.

II. Causes of insomnia.

1. Physical (infections, late suppers);
2. Psychological (worry, evening excitement).

III. Drugs vs. hydrotherapy.

1. Start demonstration.
2. Give some personal experience with hypnotics.
3. Continue demonstration of natural method. (Fomentation technique has been previously demonstrated; so discussion is on the effect.)

Conclusion: One hundred billion nerve cells in brain may be restored only by sleep. It is upon their perfect functioning that our health and happiness depend.

(NOTE.—It is very effective to have the organist play a little of Brahms's Lullaby while the ushers take the demonstration material from the platform or replace the screen.)

SOURCE MATERIALS

Saxe, John: “Early Rising” (poem). Standard Reference Work, Volume IX, Standard Education Society, Minneapolis and Chicago.

Olsen, Alfred B.: “Do You Lie Awake Nights?” *Life and Health*, October, 1935. Review and Herald, Takoma Park, D.C.

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“The Home Physician,” Pacific Press, Mountain View, Calif.



**CURRENT
SCIENTIFIC
NOTATIONS**

A noteworthy advance step was recently taken by the British Medical Association, with the inauguration of a “Section of Nutrition” as an integral part of the association. Sir Robert McCarrison, a noted British physician and a man of international eminence in the field of nutrition, gave the inaugural address. The following brief, interesting excerpts are taken from his notable address:

“Although young in years, the newer knowledge of nutrition . . . embraces in its compass every branch of medicine. . . . For with the rapid increase in knowledge it becomes more and more apparent that the science of nutrition is the foundation of a more rational medicine. . . . Medicine is, in short, the science and art of maintaining health. . . .

“Access to abundance of food does not necessarily protect from the effects of food deficiency, since a number of factors—penury, prejudice, ignorance, habit—often prevent the proper use and choice of health-giving foods. To these impediments to normal nutrition I would add indifference, neglect, and the weak indulgence of their children by many well-to-do parents which fosters tastes and habits detrimental to normal growth, nutrition, and health. Education of the people, the better education of ourselves: these are urgent necessities.”—*British Medical Journal*, 2:611, Sept. 26, 1936.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

Why Many Youth Drift Away

EDITOR, THE MINISTRY:

HAVING had frank and sympathetic interviews with thousands of our young people during the past thirty-five years, I have some definite convictions as to the reason why so many of them have drifted, and are drifting away. This discussion must be brief; therefore I shall endeavor to outline only three important causes of our deplorable losses.

1. *Home Influences.*—We have to deal with a vast number of divided homes. If the father is not an Adventist, or if the parents have been divorced, one or all of the children are often affected unfavorably. However, this is not inevitable, for we sometimes see a devoted, godly mother lead all her children into a deep, lasting experience, notwithstanding the indifference or opposition of the father. God and the mother are a majority. Only the other day I saw a fine young woman converted, and later learned that her mother had prayed all night for her the preceding night.

Perhaps an even greater handicap to the children is parents who make a profession in the church, but who are inconsistent and superficial in their daily experience. Some do not have family worship, and their religion has little influence with their children. Many mothers today are as ready to ape the fashions of the world as are their daughters, and some fathers are as excited over worldly sports and games as are their sons. This does not help the children to be heavenly-minded. Many families live in the city, and it is practically impossible for parents to provide enough vigorous, useful labor for their children. The idleness of youth is one of the greatest curses of our times. Many children will be lost who might have been saved had their parents heeded the instruction the Lord has sent us, and moved out of the city onto a farm.

2. *Baptism Without Conversion.*—One of the most common statements made to me by youth who are partially or wholly backslidden is that they were never really converted. They were baptized without having had a regenerative experience, or even a clear understanding of the significance of baptism. Sometimes it was because they were urged by friends; other times it was merely an impulse to go with their companions, or a desire to go to heaven. They were baptized, but not born

again. In some cases a worker comes along who makes clear to one of these youth what it means to experience re-creation in Christ Jesus, and he is then truly converted. But many others soon drift away and are lost.

3. *Lack of Proper Vision.*—I believe nothing was more important in the preparation of John the Baptist for his lifework than the conviction instilled into his childish mind that he was ordained of God to be the forerunner of the Messiah. And I maintain that one of the supreme needs in the education of each Adventist child is a deep, burning conviction that he is in this world for a definite purpose, predestined by the Lord Himself. That purpose is to give his life, with all his ability and powers, to God for the finishing of this work. This conviction should be instilled into the mind of the child at home as soon as he is able to understand. Then it should be cultivated and strengthened, fortified in the church school, the Christian academy, and college.

I have known a worker to appeal earnestly to the students in a school to give their lives to the work of God without considering any occupation except as a means of paying expenses. Then another worker stands before them, telling them that only a few can be in the Lord's work, and the others should prepare themselves to go out and compete with the world in the professions and in business lines, and at the same time continue to be good Adventists. It is my conviction that this latter advice has robbed our work of thousands of workers, and has caused many of our young people to turn eventually to the world.

It is true that it may not be possible for our young people to be on the conference payroll at present, but certainly all may be and ought to be in the Master's service. Some, like William Carey, are engaged in various occupations merely to make expenses, while working with all earnestness to win souls. And God is blessing their efforts. But thousands more could be doing this, assuring their own salvation as well as winning others to the message.

I believe we as workers can and should do much more than we are at present doing to remedy the present sad loss among our young people.

MEADE MACGUIRE.

[Field Secretary, General Conference]

THE RELIGIOUS PRESS

Valuable Current Excerpts

All periodical excerpts are from editorials, unless a contributor's name appears therewith.

CRIME-MAKING MOVIES.—Out of agony of soul, Mrs. John Staley, mother of Clarence Lee Shaffer, Jr., one of the bandits who met death on Columbus Day in the spectacular encounter of G-men with the Brady gang in Bangor, Maine, cried: "It has been awful waiting for the time to hear he had met his death this way." She charged that gangster movies were one of the causes of her boy's entering upon a career of crime. Will America heed this word of warning from a brokenhearted mother and seek in some way to control these schools of crime where impressions of tragic significance are made upon the plastic minds of youth?—*Zion's Herald* (M.E.), Oct. 20, 1937.

METHODIST UNIFICATION.—Whatever doubt may once have been felt as to the eventual adoption of the pending plan for the unification of three of the more important branches of American Methodism is rapidly disappearing as, one after another, the annual conferences of the Southern Methodist Church give overwhelmingly affirmative votes. The Methodist Episcopal and the Methodist Protestant churches have already endorsed the proposal with adequate majorities, and now it is clear that the Methodist Episcopal Church, South, will also not only approve, but approve enthusiastically.—*Christian Century* (Mod.), Oct. 20, 1937.

GREATEST SELLER.—Existing Bible agencies throughout the world published last year more than thirty million copies of Bibles, Testaments, and portions. This means a hundred thousand copies during every eight-hour day, or two hundred eight every minute. In other words, Bibles or portions are falling from the presses more rapidly than words fall from a speaker's lips. Selfridge and Company, a London department store, sold 10,000 copies of a beautifully bound Bible in six weeks. The demand increased so that the store gave an order for 100,000 copies, the biggest single order, we are told, ever placed. The manager of the store is quoted as writing to the printers: "There is only one Book in the world of which any business firm would dare order 100,000 copies."—*Moody Monthly*, November, 1937.

DISINTEGRATING WORLD.—Our postwar world has felt itself disintegrating. Nations have been breaking up into hostile factions. There have been racial clashes, economic strife, political conflicts between men with different idealogies. It was inevitable that men should be preoccupied with measures to reestablish national unity. This explains totalitarianism—the effort to produce a people at one in race, in opinion, in faith, in life. But these attempts only produce worse conflicts. They intensify nationalism and align people against one another. They make dogmas out of antagonistic theories of the states—fascist, communist, or democratic—and breed civil war. The outcome has been an appalling suppression of liberty, a relapse in education and public thinking into dark barbarism, and the reduction of thousands of human beings to robots. Nonetheless, these movements aim at what the world needs—unity. But the unity they seek is not a sufficiently lofty spiritual plane. It is the task of the church to bring the entire human race together in one fellowship of faith and love in God.—*H. S. Coffin, in Pulpit Digest*, October, 1937.

MODERNISM'S BANKRUPTCY.—So-called Modernism (which is, in reality, only ancient error rejuvenated) has gloried in its liberty to depart from the old standards of faith. All but too late it has discovered that without a thoroughgoing Christian faith,

there can be no sound foundation for Christian character. Many liberal theologians are beginning to be vaguely troubled by the moral chaos which, at least in part, has resulted from their teaching. One of their distinguished leaders recently all but admitted the bankruptcy of liberalism, recognizing its evident failure to produce the stalwart characters which came out of the Christian homes of the last generation. Would that they might candidly recognize that the discrediting of the Word of God necessarily cuts away the very groundwork of all moral standards.—*H. L. Lundquist, in Moody Monthly*, November, 1937.

PALESTINE PARTITION.—Events in Palestine are driving toward the realization of the plan, proposed three months ago by a British royal commission, for the partition of the land between Arabs and Jews, with a buffer strip to be held by the mandatory power. It is not a good scheme. It pleases neither of the parties that have most at stake. Jews and Arabs who will agree upon nothing else are agreed that this is a poor way to settle the problem. . . . Almost simultaneously comes the promulgation of a new law restricting Jewish immigration into Palestine in terms of what may be considered advisable "under political conditions" from time to time, thus apparently abolishing the criterion of the economic absorptive capacity of the country, and defining Jews as "persons of the Jewish faith."—*Christian Century* (Mod.), Nov. 3, 1937.

CHRISTLESS PREACHING.—It seems to me there never was less gospel preaching than today, and one reason is that ministers have not a deep spiritual experience with Christ in God and consequently they are not able to lead others into a real knowledge of God. We can never expect a revival of religion to come from moralizing in the pulpit. If the trumpet has lost its true note, who will prepare for battle? People everywhere are hungering for the bread of life, but too often the pulpit gives them a stone instead of bread. To be sure there are exceptions to the rule, but the rank and file of ministers of today are not feeding upon the bread themselves; how can they feed others? Unless our theological seminaries will turn out gospel preachers, with the Word of truth aflame in their hearts as well as on their lips, they might just as well close shop. Christ will once more be compelled to get the fishermen by the sea and the farmers behind the plow and call these men to feed His starving lambs and sheep.—*Pulpit Digest*, October, 1937.

MODERN IDOLATRY.—The besetting sin of the church today likewise is idolatry. Vast multitudes who call themselves Christians are not worshipping the God of the Bible at all. Instead, they are worshipping a man-made god rather than the Almighty God of the Scriptures. The god of Modernism, or liberalism, is not the God of the Bible, nor does he faintly resemble Him. The god of Modernism is the brain child of modern unbelief and rationalism.—*J. H. McComb, in Pulpit Digest*, October, 1937.

CHURCH'S FAULT.—In his address to the Church League for Industrial Democracy, which met in Cincinnati with the Episcopal General Convention, Norman Thomas declared the break between the church and labor is largely, if not entirely, the fault of the church. Mr. Thomas discussed the question: "What may political and economic reformers expect from the church?" The church should not attempt to substitute for the political party, he said, nor should it try to usurp the place of labor unions and consumer cooperatives. "I am afraid of clericalism in politics," he asserted.—*Christian Advocate* (M.E. South), Oct. 29, 1937.

RELIGION'S DECLINE.—Protestant religious journals have lost circulation steadily [in America] since 1910. Fewer books on religion are being published, and the "quality" magazines, *Harper's*, *Scribner's*, and *Atlantic Monthly*, reflect a marked decline in interest in traditional Christianity.—*Zion's Herald* (M.E.), Nov. 10, 1937.

BAPTIST SITUATION.—The ratio of adult [Baptist] baptisms is only one to forty-six members, with great numbers of churches having none at all. Our leaders are making almost frantic appeals for money to refill the sadly decreasing ranks of our valiant soldiers at home and abroad. Hard-worked missionaries coming home for needed rest are rushed about to tell their heart-touching stories, and sometimes return more tired than when they came. Reports of prayer meetings show attendance almost down to zero, and spiritual helpfulness below that. Sunday evening services are often given up in hopeless competition with movies, radios, and society affairs, or turned into pulpit or lay discussions of spiritually profitless matters.—*F. G. Creesey, in Watchman-Examiner (Baptist), March 4.*

WINNING YOUTH.—Suppose the church today, instead of approaching youth from the angle of the organization, and trying to get young people to come and be interested in its activities, should emphasize in the pulpit and in the pew sin, repentance, and faith in the Lord Jesus Christ! Suppose the spiritual order, as laid down by Jesus and the apostles, should be insisted on as the rule of life, beginning with, "Ye must be born again," and concluding with, "Therefore, leaving the first principles of the doctrine of Christ, let us go on unto perfection"! Suppose all preachers proclaimed this doctrine, and all church members lived it, do you think we would have any more trouble to get the young people into the church than our fathers did fifty years ago?—*Burton Coon, in the Christian Advocate, March 11.*

CATHOLICISM'S HOLD.—We will predict that the America of tomorrow will be predominantly Roman Catholic. The Roman Church is destined to forge far ahead of all others, and even today the leading non-Catholic denominations are fairly breaking their necks to imitate the outward forms of the Latin rite, and all the while stone-blind to Rome's real strength. That source of strength is her parochial schools. . . . Preaching plays an important part, but without the parochial school, much of the preaching would fall upon infertile soil. . . . The Roman priest down in the next block does not mix socially with his young people. He does not have to take them on hikes, organize them into troops of Boy Scouts and Campfire Girls, play kissing games with them, and organize bingo parties for them. He does not have to. He has a good parochial school, with six, eight, or ten devoted women teaching them. Say what you please about the doctrines that those nuns teach, but the fact remains that they are loyal and faithful to their jobs. And they are getting ready.—*Reprinted from American Lutheran, in July Moody Monthly.*

MOVIES' POWER.—It [the motion picture] casts its spell over children, the middle-aged, and the old people. Every day it attracts throughout the world 100,000 children under five years of age; 665,000 between the ages of five and fifteen; 1,982,000 between fifteen and twenty-four years; 2,744,000 between twenty-four and forty-four years; 750,000 between forty-four and sixty-four years; and 150,000 of those over sixty-five years of age. These statistics are based on a report from the United States Department of Commerce for 1934, and should be materially increased for 1937. In this country [United States] alone the weekly audience now stands at nearly 88,000,000. The power of the motion picture over all ages, minds, and nationalities cannot be overestimated.—*James T. Ford, in Christian Advocate (M.E.), July 16, 1937.*

CONGREGATIONS DECREASING.—A well-known denominational journal states that the universal topic of conversation at the annual convention was the continued drift from the churches. The writer declared that "every day and from every State one heard it said, 'The Sunday-evening service and the prayer meeting get smaller and smaller.'" It gives great concern to all who have the cause of true religion at heart, to find the masses so indifferent to things spiritual and eternal. Many united efforts have been made to arrest this drift from the churches, and to win the people back, but we seem to go backward rather than forward. Thousands of churches, because of meager congregations, have a great struggle to exist, and faithful pastors wonder what will happen when the loyal remnant of elderly members pass to their reward.—*Arthur Hedley, in Zion's Herald (M. E.), Aug. 4, 1937.*

ATHEISTIC RAVAGES.—The religious training of the youth of our country is threatened by the ravages of communistic atheism. The Communists have a vast organization to take charge of the youth, and one great department is devoted to breaking down any Christian religious sentiment or belief it may

possibly have. The Young Communist League is for young people sixteen to twenty-two years of age who are graduates from the Young Pioneers of America, which consists of children between eight and fifteen years. There is also the Atheist Pioneers, a product of the "four A's" which promotes atheism among school children. All of these organizations are atheistic. The Christian people in our country have complacently permitted this great citadel of atheism to arise in their midst. From it the forces of the godless issue forth and press their violent attacks.—*Dr. R. J. C. Dorsey, in Presbyterian, July 22, 1937.*

CIVILIZATION'S PERIL.—Reflect upon the mental reaction in the mind of the youth when it is taught that the only true religion is communism; that all others are forms of mental opiates; that there is no immortality of the soul; that the ten commandments should not be observed; and that "God" and "Jesus Christ" are only names. These sentiments not only destroy the soul, but attack the morality. The youth probably would be taught that high standards of morality are the antiquated relics of a capitalistic society. That to possess virtue or moral excellence is a sure sign that one is anti-communistic; a grave offense, in their opinion. That the youth should no longer consider itself amenable to parental discipline for the reason that it really belongs to the state. When this takes place, what the home builds up, the schools destroy; eventually our civilization would be wrecked.—*Dr. R. J. C. Dorsey, in Presbyterian, July 22, 1937.*

J. GRESHAM MACHEN.—He [the late Dr. J. Gresham Machen] saw clearly that the only effects that could follow diluting and polluting Christianity in the Modernist manner would be its complete abandonment and ruin. Either it was true or it was not true. Thus he fell out with the reformers who have been trying, in late years, to convert the Presbyterian Church into a kind of literary and social club, devoted vaguely to good works. . . . It is my belief, as a friendly neutral in all such high and ghostly matters, that the body of doctrine known as Modernism is completely incompatible not only with anything rationally describable as Christianity, but also with anything deserving to pass as religion in general. Religion, if it is to retain any genuine significance, can never be reduced to a series of sweet attitudes possible to any one not actually in jail for felony.—*H. L. Mencken, in Religious Digest, March, 1937. Reprinted from the Baltimore Sun.*

PROFESSIONAL IRRELIGIONISTS.—The professor does go to church. In some college communities, yes. But in the great university centers, no. The city churches surrounding our most famous universities have very few academic members. Where there are official college services of religion, the attendance of faculty members is meager. A few strong professors have a mature sense of social responsibility and genuine religious convictions. They are intelligent and loyal supporters of the church, but they are an extremely small minority. One said to me not long since that it was as much as his social standing in university circles was worth to uphold religion or to be one not of indifference merely; there is widespread opposition. This opposition expresses itself in many ways—from classroom jibes and wisecracks to sober argument and discussion. In many academic lecture halls, thousands of our finest youths are subjected to the devastating influence of smart and jesting allusions to the church and what it stands for.—*Christianism (Mod.), Summer, 1937.*

GREATEST NEED.—America's greatest need is a revival of old-fashioned Christianity. Our thought is on these things: revolution, crime, flood, fire, drouth, famine, and earthquakes. All of these ought to call us to repentance. Then sins will be forgiven, wrongs righted, restitution made, uncleanness laid bare, righteousness enthroned, and God's mercy and justice made known. The revival led by the Wesleys saved England. Revivals of 1857-60 saved America, and subsequent revivals under Moody and Billy Sunday upheld God's Word and righteousness. Remove the hindrances; unbelief, sin, worldliness, hypocrisy, critical manners, faultfinding, and lack of love for one another. Remove thoughts, habits, and failings which must grieve God and resist the Holy Spirit. At this very hour, what America needs most is not more money, not more education, not more church buildings, not more reformers, not more doctrines; we need a revival that will sweep away infidelity and self-righteousness, expose crime, overcome sin in the human heart, and change the national life to one of faith, hope, love, and blessedness of cooperation.—*J. T. Larson, in Watchman-Examiner (Bapt.), May 6, 1937.*

¶ THIS forthright testimony to the efficacy of the tithe, and against sales and suppers, is voiced through the Methodist *Christian Advocate* of October 8, 1937:

I have searched the Bible for occasions when sales were made to replenish the Lord's treasury. . . . The gold and silver and brass, the blue and purple and scarlet, for the wilderness tabernacle were given outright, and given until the treasurers cried, "Enough!" And that beautiful church stands out in sacred history as a perpetual monument to freewill offering. Suppers, festivals, and the like for church finance had their "rise" in the last half century, more or less. Church apostasy runs along parallel with that, which may or may not be mere coincidence. Since I have known anything or had anything of finance, I have believed in paying the Lord's tithe. And today I steadfastly believe that the Lord's tithe will finance the Lord's work, to say nothing of freewill offerings, which the ancient pious Jew always added. Surely we could add no less.

¶ MODERNISM'S brazen denial of Biblical records, and its easy dismissal of their history by denominating them as folklore and legend, know no bounds. Here is a current example (*Christian Century*, September 29) of what full-fledged Modernism is teaching today:

Jesus observed the Passover as a loyal Jew who accepted the traditions and institutions of His people for their current religious and ethical values without raising the question of their reported origin, whether that report was fact or fiction. The tradition of the slaughter of the Egyptian children at the time of the departure of the Hebrew clans from Egypt was one of the many nationalistic narratives devised and repeated to enhance the glory of the Hebrew race and assert the special providence and protection af-

forded them in their beginnings and throughout their history. Most nations have wonder stories to lend dignity and divine sanction to their origins. The Hebrew traditions regarding their contacts with other nations were on the moral level of the age from which they came, and reflect the nationalism and race prejudice of a primitive culture. We know the actual facts only as they are conveyed to us through these highly colored accounts. Doubtless Jesus prized the Passover for its religious values as the development of an early native festival of the spring, to which there had been added the patriotic motives and traditions (perhaps legends) of a divine deliverance from Egypt, and which had come to have the primal place in the religious and institutional calendar of the nation. He certainly would have given no sanction to the ethics of the tradition, even if He accepted it as true. It is probable that He observed also a feast of Purim without giving His approval to the immoral and incredible story of its origin, as related in the book of Esther.

O FOR the angel from heaven to trouble the pool of our stagnant church life. Then would the lame, halt, and withered crowd its porches, waiting for the moving of its waters. O for the habit of expecting the power of God to be seen in every service for worship.—*Dr. Arthur T. Pierson.*

Jews throughout the world today number 16,291,000, as compared with an estimated 4,200,000 in 1850. By continents, there are 9,736,000 Jews in Europe; 560,000 in Africa; 936,000 in Asia; 5,031,000 in North and South America; and 27,000 in Australia and New Zealand.—*Watchman-Examiner.*

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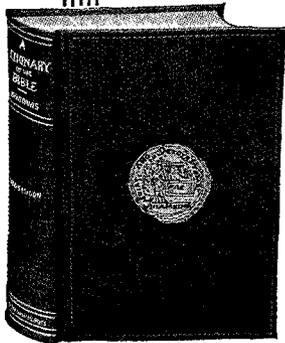
(Continued from page 4)

and you will hear of these great needs, either in written form or perhaps directly from the lips of some of our leaders.

I have spent a little time with our treasurers, going over our resources, and we find that over and above all the resources that we have in hand, there will be urgent, earnest pleas for upwards of a million and a half dollars to fill crying needs, for which we do not have a cent. Oh, somehow I wish we could all pray that God may help our people and help the world to turn their treasure into the work of God while souls can still be won in these days. The time will come when it will be too late. Already we are beginning to face the prospect of being excluded entirely from some countries, our work being hindered by the conditions I have described tonight.

What are we going to say to our brethren out in the uttermost parts of the earth? The calls are multiplying. We need more money to answer these earnest appeals, but, my friends, more than our need of money is our need of power, our need of an infilling of the Holy Spirit so that we may be a cleansed people, a victorious people, a godly people! Along with our efforts to supply the cause of God with the needed funds—let us pray for an aroused church. Let us pray for a great

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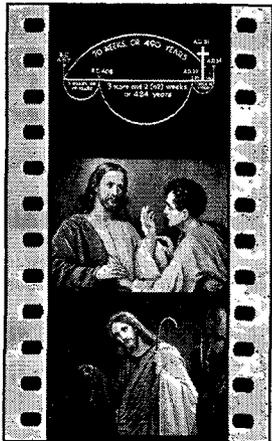
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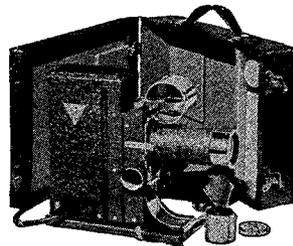
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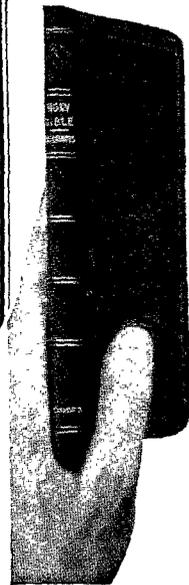
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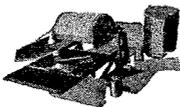
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spiritual advance toward the kingdom of God. Do you believe we ought to pray for that? We need to sound the call for a forward march toward the kingdom. The hour is here when the church ought to be summoned to a great forward spiritual advance toward the kingdom of God.



"Drink Ye All of It"

(Continued from page 13)

"drink." Likewise in the Spanish, we find, "*Bebed de ella todos*," wherein *ella* (it) is feminine and singular, to agree with its antecedent *copa* (cup); and *todos* (all) is masculine plural to agree with the subject (*ye*) of the verb. And in the German, the expression reads, "*Trinket alle daraus*," literally translated, "All of you drink out of it," wherein *trinket* is the plural form of the imperative "drink;" and *alle* agrees with the subject of this verb in the plural.

In these translations, the French, Spanish, and German all follow the original Greek text which reads, *πiere εε αβρωι παvρες*, wherein *παvρες* (all) is in the plural. And Mark's account, as rendered in the Authorized English Version, is clear and specific: "He took the cup, and when He had given thanks, He gave it to them: and they all drank of it." (14:23.)

Therefore Christ's instruction to His disciples is that *they* should *all* drink of the cup, and not as some who know the English only would have Him say—that they should drink all there was in the cup. This may seem to some to be but a trifling difference. But let us be accurate for the sake of truth.



Ministers I Have Heard

(Continued from page 21)

strike fire and to warm my heart as I listened to him. The waves of the Mediterranean have quenched his voice, but I know his words still ring in the ears of thousands who heard him while he lived.

I never saw any one go to sleep while G. B. Thompson was speaking. He was an exceptionally original preacher with a great gift for apt, homely illustrations. He never ceased to study. His mind was stored with gems of thought which he had made peculiarly his own. He knew how to use them and to clothe them in such a way that they would fit naturally into the discourse he was giving. At the right time he could wield the hammer of logic and smite the nail of truth with irresistible force. I never heard him preach too long.

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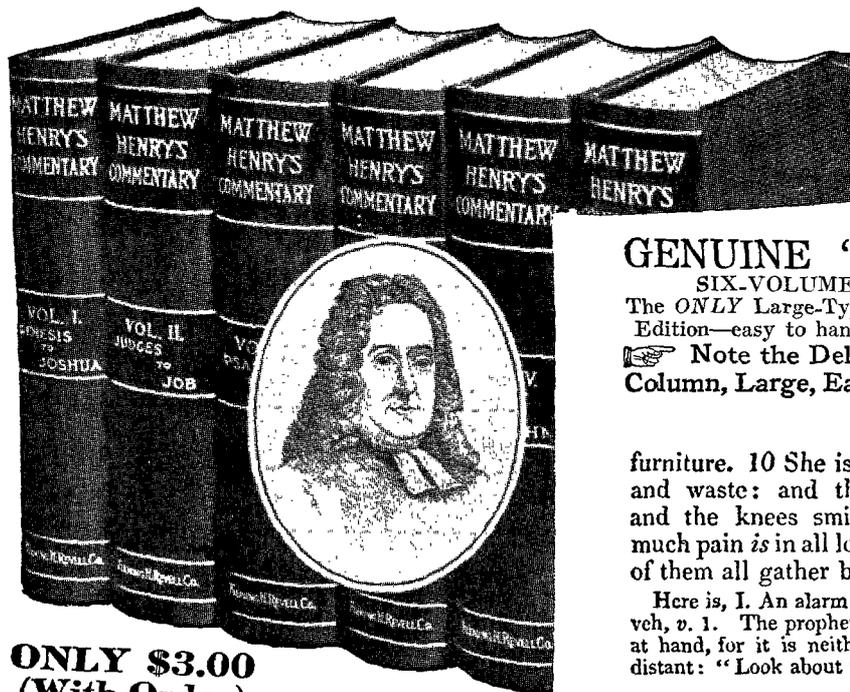
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furniture. 10 She is empty, and void,
and waste: and the heart melteth,
and the knees smite together, and
much pain is in all loins, and the faces
of them all gather blackness.

Here is, I. An alarm of war sent to Nine-
veh, v. 1. The prophet speaks of it as just
at hand, for it is neither doubtful nor far
distant: "Look about thee, and see, he that

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asked to begin the
making of a com-
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the whole Bible
as he had done
on some of
its books.

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have been able to do it as well
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of inspiration, help and inter-
pretation, all ready to be
launched from its pages.

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other days attributed much of
their success to this remark-
able work. Alert preachers
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creasing numbers. They are
finding relief in its calm, help-
ful interpretations.

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minister ought to read *Matthew
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men who work untiringly and successfully to further the triumphs of the gospel, even though they may never speak with outstanding eloquence. But nevertheless, I continue to wonder why some services are so long that they become painful, when they might just as well be short enough to be delightful.

✱ ✱ ✱

A World Vision

(Continued from page 8)

need our support and sympathetic understanding. In many ways they are better than they were twenty-five years ago. They have made progress not only in scholarship but in discipline and spirit. But they must not turn commercial, with students thinking only of making a living. Sterile intellectualism—mere scholarship for the sake of scholarship—must be shunned. Intensive, high-pressure grade hunting as we see it today, is not the education needed. Our teachers are often so overworked and our students have a program so crowded, that we seem to be cramming and stuffing, rather than training, our youth. They should not have so many things to do that they scarcely have time to let their souls grow. There needs to be a definite return today to the former simplicity, high ideals, and spiritual values set forth in the "Testimonies." Our schools have become too much like the world. We need teachers who do personal work for their students. One visit of ten minutes with the college president in three years does a student more good than a letter from a department head each semester.

Now in stating these unfortunate facts, I do not forget that in spite of these weaknesses our schools are giving this advent church the finest, best-trained, and most spiritual group of young people on earth. They have been trained by godly teachers, and are the most precious asset of this church. What would we be or do without them? Many of them desire employment in the third angel's message. The greatest challenge to the leadership of this denomination today is the graduates of our schools. The future of the advent movement is largely dependent on how we meet that challenge. And this again will be decided by our courage, ideals, and world vision, to which point we must now give direct consideration.

THE early apostolic church had, with the gospel commission, certain specific ideals which were ever with them. There was the vision of a new Israel, the twelve tribes, with the twelve apostles as leaders. Christ gave them that ideal. It inspired them in all their work. Another ideal was the risen Christ, the Messiah, to be made known in all the earth. These two great ideals really made the apostolic church. In a similar way the Ad-

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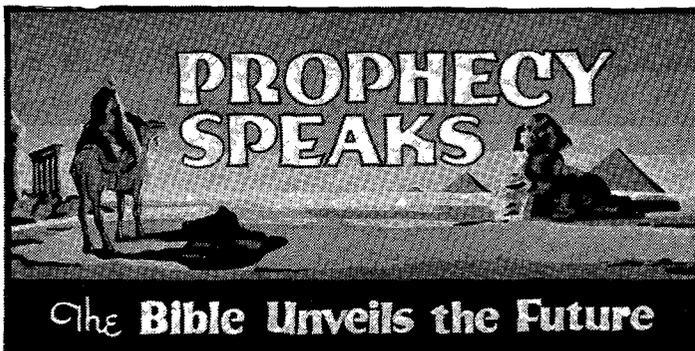


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ventist Church has specific ideals. One of these is the hope of the 144,000. I am not saying precisely who they are. God seals them, not man; but the thought of the 144,000 as the remnant people has fostered in us the apostolic spirit. The ideal and vision of the 144,000 must never be forgotten or belittled. Another ideal is: The advent message to all mankind in this generation. These two, and other great ideals, have given life to this movement. They are of the utmost importance to our students and our churches. Indeed, if we lose them, we lose all.

It is these ideals, and the vision of Christ and His church, that we are to impart to our students. But we can only impart the vision we ourselves have. What we do not possess, we cannot give. Declared the apostle, "What I have, that give I thee." Acts 3:6, A.R.V. Our supreme need is not alone for the gift of thinking clearly and creatively, solving problems and meeting situations. We need that which is even greater than thinking,—*vision*, a large objective, a compelling purpose, an overwhelming soul passion that will stir us to action and transform our whole being.

—To be concluded in February



Position and Balance of Parts

(Continued from page 20)

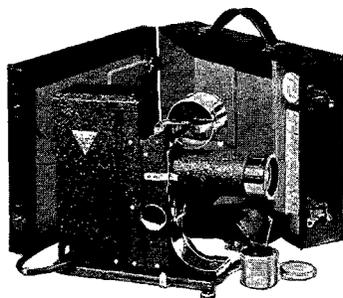
allotted space in front, supplying additional ones to fill up the unoccupied space of the tenors. This arrangement will give the tenor part the advantage it needs, and will do much to overcome the weakness of tenor shortage. It assists weaker voices—weak from timidity or from lack of vocal power—to place a leading voice behind them. The stronger voice will reach the ears of those in front, and inspire them to greater endeavor. In spite of the general preference for no leading voice in each part, the fact remains that choirs with unseasoned material do better work with such assistance. A leading voice does not necessarily mean one which stands out and above the others. It means one that is true to pitch,

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Archeology's Contribution

(Continued from page 19)

mural paintings in a Christian chapel found at Dura represent various scenes from the New Testament and that these murals were completed only two centuries after the crucifixion, will compel scholars who have been so determined in their late dating of the New Testament writings, to revise their conclusions. In 1933 there was found a new Assyrian-king list containing the names of ninety-five Assyrian kings, together with their regnal years. While it has not been published as yet, Albright says that it, together with the various Babylonian chronicles already published, will furnish exact information concerning the periods from the eighth to the sixth century. This will be of great assistance to any who place emphasis on the prophecies of Daniel. With all these commercial and official tablets came a host of tablets describing rituals and liturgies, astrology and divination, folklore and myths, furnishing a wealth of information regarding the culture of the peoples out of whom God called His people.

—To be concluded in February



Be not deceived by the fallacy that that which is negative and critical is honest and thoughtful, while that which is positive and affirmative is therefore narrow and prejudiced.



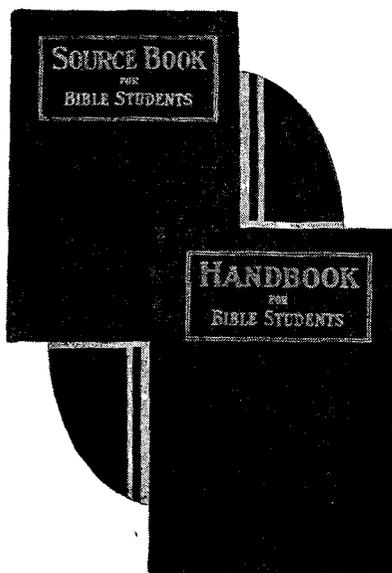
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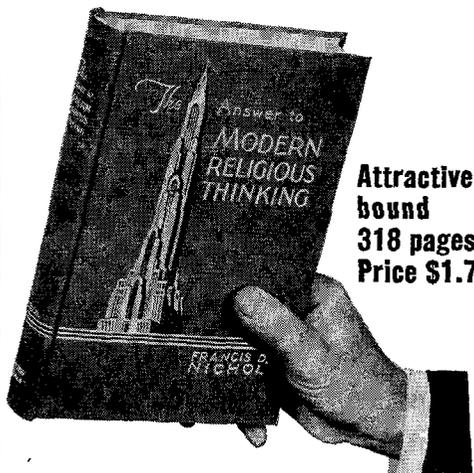
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COLLECTIVE!—The theory that the church could make no mistake, and is obligated to defend or explain every statement made by a past or present leader, is unsound. We are not called to defend every position advocated by individual leaders throughout our history. Men in the pioneer days were rather independent-minded in their search for truth. They sometimes held divergent opinions on details and saw light from different angles. A great many things can be “proved” by their individual writings and personal opinions—if that be the method of proof. It is the general or collective teaching of the body that is the criterion in ascertaining any fundamental position held.

UNIFIER!—The human mind, unaided by the guidance vouchsafed this remnant people through the gift of prophecy, cannot traverse the mass and maze of church history, systematic and historical theology, with its often contradictory details, without inevitable confusion on doubtful points—just as we find it tragically existent in the denominations about us. The divergence and division of the equally eminent and sincere is pathetic. And such would be our plight were it not for this unifying agency that places all factors in right relationship because it represents not merely the human mouthpiece, but the divine Mind behind it all. Happy the lot of this people as they follow the counsel of the gift. But sad the plight and the finale of those who choose their own fallible wisdom as the final arbiter on disputed perplexing points.

MUSIC!—Some musicians contend that the majestic hymns of the Reformation will supply our every need today, as they were brought forth in the period when those Protestant bodies constituted God’s true church for the hour. But that is spurious and faulty reasoning. Were that wholly true, then the doctrinal beliefs and teachings of that glorious day would likewise suffice for this hour; and no need would exist for the separate remnant church of today. It was because of their clinging to so much papal error that we were compelled to separate from them when the hour came for the completion of the arrested Reformation. Surely, *some* of the hymns of the ages that are the heritage of all God’s children belong also to us. But we likewise need new songs keyed in vision, spirit, and doctrine to this specific hour and message, just as verily as the Reformers had to produce a

Reformation hymnology embodying their recovered truths and fundamental positions for that time. We have failed to encourage or to produce such, commensurate with our needs today.

BUILDERS!—A heavy majority of the critics of sermons, articles, books, reading courses, executive policies, or evangelistic methods, could not begin to equal, much less to improve upon them. It is comparatively easy to conduct a “post-mortem” dissection and analysis, but far more difficult to create originally. When events are past, the element of time and perspective give to the expressions of the critic, in his analysis of defects and weaknesses, the flair of a wise man; but his real test would lie in a foresight that intuitively sweeps in all the problematic elements, and in an ability to construct without those advantages upon which he depends for his acumen. We need builders today, not wreckers, men of understanding hearts and sympathetic minds, who would rather take a less perfect plan and make it succeed than to demand an idealistic perfection that rarely comes in this defective old world.

SINCERITY!—No man should preach or write upon a point which he does not personally and sincerely believe. Never should he merely repeat a denominational position in a purely professional sense, with mental reservations. Intellectual honesty forbids it, and *self-respect* likewise. It is far better to remain silent upon a point that is still blurred, than to play the hypocrite. How can one invite or expect the Spirit to bring conviction to another if he himself does not truly believe his own words? Or how can he trust the words of another if he has no confidence in his own assertions. Honesty in all points is foundational.

EXPRESSION!—There are those who feel that untrammelled utterance of honest thought by our workers is dangerous, that it should be controlled by restraining limitations. Let such never forget that in the free expression of opinion this advent movement was born, and in such expression of opinion every advancement has been made. It is our historic heritage, and constitutes the vindicated method of arriving at sound and united conclusions, and of achieving effective and concerted action. Thank God for free expression in the advent movement.

L. E. F.