

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY

Vol. 11, No. 5



May, 1938

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## NOTES AND NOTICES

### Information and Sundry Items

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WHAT is more revolting and ruinous than hypocrisy on the part of a professed Christian worker! Besides his own consciousness

#### THE ODIUM OF HYPOCRISY

of the condemnation of God, and its blighting reaction upon his own soul, with utter loss of fundamental self-respect, others' confidence in his sincerity collapses—whenever and to the degree that his duplicity is known. So his influence takes wings, respect for his utterances vanishes, and his words shrivel to mere mocking echoes. His "timely counsels" are unheeded, for they have no weight. His "fervent prayers" go no higher than the ceiling. His "moving tears" remind one of the crocodile's. His preaching becomes an affront to the sincere, his teaching a travesty, and his influence a stench that smells to heaven. To make clear what is meant by these generalities, let us specificize: Picture a teacher admonishing his students on amusements—when they have seen him come out of a movie theater; fancy a medical worker giving a health lecture—when his associates know he drinks an occasional cup of coffee; visualize a preacher thundering on the binding obligations of the moral law—when his hearers know of shady business dealings, careless conduct, associations or practices that violate the accepted standards of the gospel and of the church. Under such conditions, words are nought but pious cant. They are stumbling blocks before men, and they carry with them the blighting woe of God's displeasure. Let us all practice what we preach, or have the manhood and the decency to withdraw from the public teaching of this message. We all need to read again the woes upon hypocrisy pronounced by the Master in Matthew 23, and to pray God to reveal any wicked way that may be in us. This matter of basic character and uprightness is the most important thing in the world for us as workers. It is the foundation of all true and acceptable service.

☛ CONFIDE to the editor the features you would like to see appear in *THE MINISTRY* during the months to come—the specific topics or the problems that perplex. And if you know of certain workers who have demonstrated the success of some particular method of ministry, please tell the editor. With our enlarged journal, we are now in a position to serve as never before.

☛ RABID anti-Semitism, far surpassing the dread pogroms of old czarist days, is sweeping across the face of the earth, persecuting

and depriving the Jew of his liberties. Let us be kind to the race from whom our Lord sprang according to the flesh. Kindness and understanding should appeal to many an anguished Israelitish heart today. And let us remember the days of ostracism and persecution that are just ahead for the remnant people of God who will soon face an enraged world. We must work while it is day.

☛ "FIVE MINUTES TO TWELVE" is the arresting title of a new book just released, by Dr. Adolph Keller, noted European religious leader. His book challenges Christians everywhere to use what may be their last opportunity, to take the gospel seriously, and to do great deeds for God. For, says the author, "It is five minutes to twelve in the course of human history." If this be the version of one without the illumination of divine prophecy, how much more should we sense the shortness of time's last hour.

☛ OUR isolated workers, toiling year in and year out in local church or district, making but few personal contacts with other workers, rarely know the joy and stimulus of attending large councils or conferences, or the broadening privilege of travel and contact in overseas divisions. Such need to brace against the very real peril of provincialism. They must struggle to avoid drifting into a narrow, colloquial, sectional, or even national, view of things. They must never permit themselves to become isolated from the throbbing thought and life of this world movement. *THE MINISTRY* is edited with that thought constantly in view. We seek to foster that progressive unity which springs only from broad acquaintance and wide interchange of thought, bringing each section into relation with every other section, performing a service much the same as that which the circulation of the blood does for the human body.

Welcome to the "Seminarian"!

☛ ANOTHER child has just been born into the family of denominational journals—Volume I. No. 1, of the *Seminarian*, dated March, 1938. It is eminently fitting that our Theological Seminary, at headquarters, have this four-page monthly medium of contact with the English-reading worker body of the movement. If you have failed to receive your copy, send for it. The seminary was founded to serve the entire worker body, not merely potential Bible teachers. That limited view needs correction. It was especially designed to aid the forward-looking executive, pastor, evangelist, missionary, department secretary, Bible worker, and medical worker who are destined for a place of larger responsibility and leadership. It is not for the satisfied souls in conference or mission field who do not

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# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Official Organ of the Ministerial Association of  
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

Ⓒ We are not empowered to comment on national customs and governmental action

## OUR AMBASSADORIAL LIMITATIONS—No. 1\*

By W. A. SPICER, *Field Secretary  
of the General Conference*

LET us talk of our relationship to the world about us as we press on with our work, having in mind both the mission field and the home-base countries. Here is the text: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20.

An ambassador is not to represent his own personal ideas, but to be a representative of his government. He must speak for the authority that has sent him. He delivers messages from the governing body he represents to the people of another country. Just so, we come as ambassadors of Christ, from heaven, with a message from God to men, beseeching them to be reconciled to God. The position of ambassador is a responsible one. An ambassador for God should never forget that he represents something greater than himself.

I remember how, many years ago, the ambassador of a European power to the United States replied to a letter written him by a former citizen of the country he represented. The correspondent asked advice as to the issues of the political situation in his new country. And the ambassador answered the letter, advising the man in the way it seemed to him the best interests of humanity and the world might be served. That ambassador was recalled by his government because his country had not commissioned him to intervene in the local affairs of another country. An ambassador is never allowed to forget whom he represents.

Lord Cromer was one of Britain's great ambassadors. He once said that as an ambassador in the service of his sovereign, it was a man's highest privilege to hold his tongue. And they used to say of Lord Cromer, who

was an Oriental linguist and a scholar, that he could keep silent in fourteen languages. He had the ambassadorial gift,—always relying on the power that sent him, and representing his sovereign rather than his own personal attitude and preferences.

As ambassadors for Christ we are sent into the world to represent the kingdom of heaven. When we go out into the fields abroad, we do not go out primarily as Europeans, or as Americans. We go out as ambassadors of heaven. We do not go out to mold things according to our own thoughts, and to introduce the customs and ways of our own native country. We are to represent the country of heaven and its spirit and customs as translated into human life and contact. That is the important thing.

In the first chapter of John it is said: "There was a man sent from God, whose name was John." It is a good place to come from—from God to men—into the field of service. John was "sent from God." He was not sent as an ambassador from America or from Europe, but sent from God to represent His kingdom and the heavenly country. We are not called to erase from our hearts the love of native home and country, and although the memories of home scenes may comfort our hearts in far lands, we are really there as ambassadors for God, to represent the kingdom of heaven.

Paul was ready to count his natural advantages of birth and training as loss in order to save men of every nation. Phil. 3:4-7. Barbarian, Greek, Roman, or Jew—it was all the same. He lived close to the people, and counted himself as one of them. He tells us in 1 Corinthians 9:19-22:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the

\* Chapel talk at S.D.A. Theological Seminary, January 20, 1938.

law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."

Paul's education was of the very highest; he had all the advantages of training that any scholarly Jewish boy could have. But he carried on his work with the common people in such a manner that they were not made to feel he was showing condescension in adapting himself to their situation. He lived with them and among them, just as Jesus had come in among men. Suppose Jesus had brought with Him from heaven a manner so high that it would have become apparent to the people that He was altogether different from them. That would have erected a barrier. But when Jesus came to earth, He took the form of a servant. He became like His brethren, but with a life that was ever lifting and refining. He was a good man among men, always approachable. The little children ran to Him. He could help the people, but the scribes and Pharisees, who held themselves aloof and apart, had little influence with them. As ambassadors of Christ, we are in the world to help people of every nation and tongue find their way to the kingdom of heaven.

#### Beware of National Pride

This matter of national pride is a troublesome thing. It is hard for us to overcome it, and it is sometimes hard, I think, for those of far lands, with different customs, to see us trying to overcome it. They are troubled, as well as we. I was in London for some years, about fifty years ago. Sometimes a missionary from America would come through on his way to a far land, and old England would be the first glimpse of a shore foreign to him. More than once we were embarrassed by the comments of such travelers on the differences first striking them. Of course, no two countries are alike. One may well observe and learn while in another country, but it is indiscreet to talk about matters of difference in a way that advertises one's own strangeness.

Once I was showing a passing traveler over London. She was a good sister, and did faithful missionary service in the far land to which she was traveling. I recall a morning when we were on the city end of London Bridge, looking down on the Billingsgate market, watching the waterside activities and the roll of morning traffic. Forgetting our surroundings, our sister was intently drinking in the novelty of the scenes before us. "Oh, look, isn't that different! Isn't that strange! Isn't that funny!" I didn't tell her so, but in her enthusiastic remarks, the dear woman was calling attention to ourselves. We were the

"strange" ones, the "funny" ones, on the old historic bridge.

When a missionary lands in a far country where everyday customs are different from those of his own home people, he would do well just to observe and keep fairly silent for a year or two, about ways that are different. After living quietly there for the first year, he would not be so inclined to comment during his second year. By the third year, one loses sight of many a difference, and learns that it is not helpful to stress things that really do not matter. We must remember that the people of other lands are not different from us any more than we are from them. In many lands we are curiosities, and we should be as quiet about it as we can, in order that we may not attract too much attention to our national peculiarities.

There is something more than customs and peculiarities that raises barriers. It is a spirit of *pride* in our ways. The London *Fortnightly Review* said some years ago that since the World War, and largely because of it, "The instinct of nationalism has been fiercely aroused." It is a fact. An exaggerated nationalism—pride of birth and culture—is leading the world toward the next war. In the advancement of mission work we are meeting more and more the difficulties that grow out of that spirit.

The psalmist wrote: "Glorious things are spoken of thee, O city of God. I will make mention of Rahab [that is, Egypt] and Babylon to them that know me." Egypt was perhaps the mightiest empire before the days of Nebuchadnezzar. Then Babylon became the mightiest city of ancient times. It was a great thing to be an Egyptian, a great thing to be a Babylonian. "Behold Philistia, and Tyre, with Ethiopia; this man was born there." To have been "born there" made a man distinguished in his own estimation. But there was something more important: "And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there."

#### New Birth Chief Concern

Let us forget the pride of earthly birth, and remember that, after all, it is the *second birth* that really counts. Said Jesus, "Except a man be born again, he cannot see the kingdom of God." This second birth is the new birth from heaven above, the highest birth of all. The Lord counts, as He writes down the names of His people, that this or that man or woman was "born there." Above all, we must have settled in our hearts that we are children of the heavenly kingdom.

We are to be loyal to home ties and earthly

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# THE CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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Our veteran missionary to Africa stresses certain fundamental principles

## MISSIONARY APPROACH TO AFRICA'S NATIVES

By W. H. ANDERSON, *Secretary, Ministerial Association, Southern African Division*

WHEN the new missionary arrives in Africa, he must realize that he has as much to learn as he has to impart. Even though he comes as a teacher, he must also come as a learner.

The first approach to his problem is, of course, learning the language of the people for whom he expects to work. That is imperative. Early in my experience, an old missionary told me, "When you clothe an unknown thing [the gospel] in an unknown tongue, do not be surprised if the native does not understand you at first." Not only will the native fail to understand your message, but he will also fail to understand you. And neither will you understand him, even though you have learned his language. It is simply impossible for a white man to think black, brown, or yellow. The missionary must come as near to it as he can, but he must realize his limitations and keep within them.

Second, the missionary must make a careful study of native customs. These people have worked out various laws and customs, some of them good, but most of them evil. The missionary can make a much easier approach to the native mind and a much stronger appeal to his heart, if he appeals to him through some of the native customs he understands.

The natives in Central Africa used to have the custom of bringing the first fruits of their gardens to the king. And no subject was permitted to eat food from his garden until after the king had eaten of the first fruits. Knowing this custom, it was easy to appeal to the native to recognize God as King, and to honor Him with the tithes and first fruits of all his increase.

Third, the new missionary should beware of arousing prejudice. When prejudice is stirred up, many opportunities for contact with the people are cut off. These tribes believe in their customs and their laws, and are as patriotic as any one in the world. The fact that our customs and laws are different from theirs, does not necessarily mean that our ways are right and theirs are wrong. And even though their way should be wrong, we must be careful not to arouse rancor.

When I first came to Africa, polygamy was the universal practice. We missionaries at once launched a strong campaign, preaching against the evils of polygamy. Many years afterward when traveling in a remote section of the country, I met some native young men whom I invited to attend our school. They told me they had heard of our preaching on polygamy and that it would be impossible for them to come to our school, as polygamy was practiced by their tribe. They felt entirely cut off from us.

At the time of the famine at the Solusi Mission in 1896, a child was brought to the mission for me to take care of and save from starvation. Just over the fontanel of his head was a long lock of hair. The rest of his head had been closely cropped because of vermin. I asked why this lock of hair had not been cut off along with the rest, and was told that the child had suffered from dysentery. The witch doctor had told them that if they did not cut off this lock of hair, the child would then be free from the disease.

Of course I knew there was no connection between that lock of hair and dysentery; so the next time the child's hair was cut, I cut that lock off along with the rest. Four months later, however, the child died of dysentery. His relatives charged me with murder, and always looked upon me as the murderer of that child. If I had had wisdom enough to leave that lock of hair, and then the child had died of dysentery, I would have had a talking point against their belief. But I was left without anything to say to convince them that I had not been responsible for that death.

The missionary should study Christ's methods of labor. Christ built before He pulled down. He first erected His structure before He spoke against the evils among the Pharisees and Sadducees. It was not until the very closing days of His life that He pronounced the woes on the Pharisees. The missionary must work as Christ worked, doing constructive building before he rails against the evils of native customs and superstitions.

These are some of the things that will help a missionary in his approach to the native of Africa, and make his work a success.

# WORKERS OF THE ADVENT MOVEMENT—No. 1

By CLAUDE CONARD, Auditor  
of the General Conference

IN the Seventh-day Adventist Church, every faithful member is a worker for God. The very nature of his belief and hope in Christ impels him to pass the gospel tidings on to others. Whether in the home or shop, on the farm, or in professional or business pursuits, the chief concern of the true Christian is his own heart preparation for better living and his anxiety to share this experience with those who are less fortunate.

The organized work of the denomination requires that some members give their entire time and effort to specific duties, with little or no opportunity for providing a livelihood. Persons with special qualifications and gifts are called by responsible committees and boards to conference or institutional employ, and allowance is made from the organization's funds for their living requirements. At the present time, many of the workers are taken from training schools where they have received the necessary preparation, and are sent wherever their services are most needed. Some are assigned to evangelistic or institutional work in the homelands where strong bases must be maintained, while others are placed in overseas mission territories for various classes of service.

Laborers in the organized work of the Seventh-day Adventist denomination may be divided generally into two classes: (1) unordained church members who are needed for business and institutional duties; and (2) members ordained to the gospel ministry, or in preparation for that sacred calling. A recent advance step in the strengthening of the latter group is the ministerial-internship plan which provides two years of support for youth who have been trained in the theological departments of our colleges. Under this plan the young men prove their gifts for ministerial responsibility, and the young women try out their Bible-work talents. In regard to the support of the ministerial-internship plan, two thirds of the salary is paid from the General Conference "comeback." One third of the salary, and traveling and other expenses, comes from the union and local conference to which the prospective worker is assigned. It is understood that if qualifications for successful service are shown during the internship period, the prospective laborer will find a permanent place in the organized work.

Credentials and licenses are issued at the time of the conference session, or by the controlling committee of the local conference, union, or General Conference, in whichever the worker is employed. Those laborers who have received ordination to the gospel ministry and

have been granted ministerial credentials, are recognized as being qualified to administer all the sacred ceremonies of the church, wherever they may be located. Workers preparing for the ministry, or unordained laborers who may be called to serve in our work, are usually granted license to preach; but this does not carry with it the power to perform any of the church rites, such as baptism or marriage, or to administer the ordinances. Other responsible, unordained employees engaged in institutional or general work are granted missionary credentials. Colporteurs and certain other classes of self-supporting workers are given suitable papers from their local conference showing their connection with its missionary endeavor.

ALTHOUGH the Seventh-day Adventist denomination recognizes that it cannot pay its employees what many of them could secure in service outside its organized work, yet it undertakes to provide a living wage with enough in addition for tithe and proper offerings. A wage scale, with minimum limits for those who are starting in any branch of labor or in minor positions, and maximum limits for workers of longer service and mature experience, has been adopted for the denominational work, and is being generally adhered to throughout the world field. In some foreign countries where costs or standards of living are different, it is necessary to modify the wage scale to correspond to local conditions and classes of workers.

Wages of laborers are reviewed each year by auditing committees appointed for that purpose. In North America, the local conference auditing committee usually consists of the executive committee and enough lay members who have not been in the employ of the conference during the year to exceed the executive membership by one, together with administrative representatives from the union conference or General Conference. This removes the necessity for a group of conference workers to set their own salaries, and provides opportunity for lay church representatives to have a voice in setting wage rates.

The auditing committee for the General Conference consists of the General Conference officers, at least seven presidents of union conferences, and eight other persons who have not been in its employ during the year. This committee usually meets in connection with the Autumn Council, audits the laborers' expenses for the year, and sets wages for the General Conference workers for the year to come. In overseas divisions, the division com-

mittees, with suitable other representation, audit the accounts of the workers of the mission organizations which they control. Quite generally the wages of office and minor routine workers are set by the respective controlling committee or board.

Traveling and certain other expenses pertaining to their work are paid for laborers while they are engaged in their regular duties away from home. That their living expense may not be unduly increased at such times, hotel and reasonable sleeper bills, and a small traveling allowance to apply on the extra cost of meals, clothing, laundry, and special expenses is paid. It is reckoned that a worker cannot usually afford to pay more than 20 per cent of his monthly salary for rent. In some foreign divisions the maximum is placed at 15 per cent or below. When workers have to live in places where rent costs are more than these maximum ratios, rent subsidies are allowed in most cases. Sickness and other emergencies are sometimes provided for by the governing committees.

Persons accepting employment in any branch of work of the Seventh-day Adventist denomination must do so with the understanding that they will submit to the properly constituted authority of the church in the adjustment of all personal relations between themselves and the employing bodies. They will not rightfully appeal to court of law for redress or adjustments to be made by the denomination concerning any personal claims.

Transfers of workers from one place of labor to another are made through the controlling committees or boards of the organizations concerned. In a local conference the executive committee places its workers wherever it sees fit in its territory, or where they can best serve its interests. If a worker is to be changed from one conference to another in the same union, the transfer must be made by permission and action of the union committee. When the transfer is between two unions in a division field, the division committee must accept the request and authorize the move. Transfers of workers between division fields or between unions in the North American territory are made by General Conference Committee action at its headquarters office. Exchanges of laborers between institutions follow the same general procedure.

ONE of the most difficult branches of service in the Seventh-day Adventist denomination, and probably the most alluring to those not directly engaged in it, is the foreign-mission endeavor. Such service requires a courage and fortitude from which many shrink. In its provision for this important phase of its work, the General Conference has endeavored to lay wise and broad plans which will meet all consistent requirements. In its selection of the personnel for mission service, it takes

every reasonable precaution to safeguard both the individual and the field he is to serve. It is no small undertaking for a person accustomed to one standard or mode of living to move into an environment altogether different, and often extremely trying in climate and poor in accommodations. The necessity for physical and mental vigor, initiative, and personal adaptation to all situations, and the difficulty of acquiring foreign languages, all favor the choice of younger people to dedicate their lives to this branch of the Lord's service. Except for the more responsible administrative positions, the general mission committees have preferred well-trained young people of not more than thirty or thirty-five years of age, especially where a difficult language is to be mastered.

The secretarial department of the General Conference, to whom has been assigned the task of initial search for mission recruits, is continually on the lookout for prospective workers among the students finishing our colleges, sanitarium training schools, and medical school, and among the ministerial interns and young laborers who are maturing in the local conferences and institutions. In the effort to fill the frequent calls for replacements or new workers in the mission fields, no detail of training or temperament is overlooked. Reports of personal attitudes and aptitudes are secured from teachers in the schools and from those with whom the individuals have been associated in labor. Educational and physical qualifications are carefully checked, and many interviews are held with promising young people who have expressed their willingness to be used wherever needed. Essential records of all these findings are filed for future reference in the secretarial office at headquarters.

—To be continued in June



## The Hour Supreme

By LOUISE C. KLEUSER

'Tis now too late for trivial things,  
We see the coming King of kings!  
This is no time to stoop to dust;  
It is the hour when men must trust  
Alone in Christ's all-saving grace,  
If they would see Him face to face!

Too late 'tis now for human tasks,  
The service of the saints He asks!  
The hour is here for leaders skill,  
It calls for noble martyrs still.  
It searches through the earth for men  
Who strive its present ills to stem!

Too late now, too, for thoughts of pride;  
His toilers must work side by side,  
Forgetting self and powers of earth.  
God's cause alone our zeal is worth.  
'Tis now the hour when men clasp hands,  
To bring our Christ to all the lands!

New York City.

# illuminating Statistical Facts

## No. 2—Membership by Divisions

ALTHOUGH there were division conferences, so called, operating prior to the action of the General Conference which met at San Francisco in 1922, yet it was at this meeting—the fortieth session—that our constitution was revised to provide that, “the General Conference shall conduct its world-wide work in division sections,” and the boundaries of each division were definitely determined. We have therefore been operating by division conferences under constitutional provision for a period of fifteen years. A comparison of the membership at the present time with that reported at the fortieth session will be of particular interest.

I desire to emphasize the point that about that time our membership began to grow markedly, and to take on added strength. Note the figures in support of this. Take the figures reported at the 1922 conference session. There was then reported a membership in all the world of but 198,088. At the close of 1936, there were 438,139 members. The gain in all the world during those fifteen years was 240,051, or for every 100 members in 1921, we had 221.18 members in 1936. In other words, we made a gain of 121.18 per cent.

Now let us note the figures from each division in 1936, and trace the gain during the one year of 1936, as well as the gain for the seven-year period 1929-1936. These figures indicate recent gains and show the gains made at about half of the fifteen-year period. These statistics are presented rather than a comparison of figures at fifteen years back, since so many changes occurred in division territorial lines within the longer period.

Division	Membership	Gain During	Gain
	1936	1936	1929-36
Australasian	17,686	822	6,221
Central European	51,635	357	9,390
China	16,706	1,055	17,088
Far Eastern	25,033	1,461	14,559
Inter-American	29,161	1,029	43,500
North American	161,271	3,764	10,021
Northern European	34,249	1,505	9,963
South American	28,305	1,720	14,781
Southern African	27,851	1,684	2,405
Southern Asia	5,366	423	10,656
Southern European	27,167	1,351	....
U.S.S.R.	13,709	....	....
Totals	438,139	15,171	138,584
Per Cent of Gain	....	3.59	46.26

The foregoing figures indicate a net growth of 46.26 per cent during the last seven years; or, for every 100 members in 1929, there were 146.26 in 1936. This shows that the membership of the denomination increased more rapidly during the last seven years than it did during the eight years preceding that period.

H. E. ROGERS. [Statistical Secretary.]

## KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

### The Clerical Jester

By MAY COLE KUHN, Former  
Missionary to China

PHILLIPS BROOKS, than whom there was no more eloquent speaker in the nineteenth century, has written severely, and doubtless justly, of a person whom he called the “clerical jester.” Said Mr. Brooks:

“There is a creature who ought to share with the clerical cheat the abuse of the people. I mean the clerical jester. He lays his hands on all sacred things. He is full of Bible jests that have come down from generation to generation. The principles which, if they mean anything mean life and death to the soul, he turns into material for jest.”

Some ministers desire to entertain their congregations. They think that they must “make them laugh, make them cry, make them wait,” in order to captivate their interest. But as a matter of fact, most of the people who attend church are spiritually hungry and come to gain spiritual strength. “We need spiritual food,” is the cry of many a soul. Why should the preacher serve his people chaff when there are heavenly manna and living water in unlimited supply? A sermon which shows forth the beauty, the majesty, and the suffering of Jesus Christ will do far more to solve the problems of life than all the witticisms a preacher may contrive.

When those who speak from the pulpit catch a vision of the Saviour, they will cry with the angels, “Holy, holy, holy, . . . the whole earth is full of His glory.” There will then be no need or place for anything unworthy to be enunciated from a place whence only the fine, the beautiful, the uplifting, should be spoken.

To quote from an unknown author:

“Harm is done by everything which tends to vulgarize religion. Religion is the highest and most solemn concern of man. Anything like an adequate conception of God will inspire a religious assembly and a preacher with profound awe. Everything that savors of levity or flippancy in connection with this subject, ought to excite the deepest repugnance.

“The intrusion of low wit into the teaching of religion is unspeakably disgusting to a reverent mind. Namby-pamby songs may not be offensive in the same degree, but they are offensive. Whatever tends to abase the majesty of religion, and invest the word of God and the truths of the gospel with mean and

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# THEOLOGICAL SEMINARY LECTURES

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## PRINCIPLES OF ADMINISTRATION—No. 3

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

WHAT is a church? Defining it from the standpoint of its administration, we may say that a church in its local capacity is an organization of individual believers who hold in common the same faith and doctrines, and who are united in the same polity and practice of church government. In its larger sense, the church is the whole worldwide body of believers. The apostolic church was founded in Jerusalem. Evidently there was but one organization, as in the beginning all the members lived there. But as the members began to scatter and the work began to spread, new churches were organized. You may read in Acts 8 the account of how the church was scattered abroad. Consequently, it was necessary to take further steps in organization in order to maintain unity of faith and action.

A sisterhood of churches, called a conference, is the next step in binding together the interests of the churches in a given territory. Just as an individual has certain privileges before uniting with other members to form a church, so also does a local church as an individual organization. As long as it stands alone, unrelated to other churches, it can set up its own doctrinal standards, decide its own polity, and arrange its own activities as it chooses. It can define its own rules for receiving members. But when a local church unites with other churches in conference fellowship, it can no longer hold to the right to conduct its affairs in an independent way. This right belongs to the entire common body of believers. It would not be possible to maintain unity of doctrine and practice throughout all the churches, unless this principle were recognized. Instead of acting independently, each church must act in *concert*, or in unity, with its fellow churches.

Seventh-day Adventists have never followed the polity of independence in church government. The reason for not doing so is Scriptural, as a study of Acts 15 will show. Here we have the Gentile churches referring questions of doctrine, conditions of membership, and church polity, to the headquarters of the whole body in Jerusalem. The apostle Paul made no attempt himself to settle disputed questions of doctrine that vitally affected the whole body of believers. Neither did the lead-

ers at headquarters attempt to settle such important questions. This was done by a group of representatives from the various churches, delegated for the purpose. As already shown, the churches held themselves bound by the action of the general body.

Within the framework of general church polity, the local church has certain rights that it exercises. It elects its own officers by a majority vote of its members who are present upon the occasion of an election. It also exercises the right to receive members into, and dismiss members from, its fellowship. Officers of the local churches are not appointed by the conference organization, except in the case of pastors. The method of selecting church officers should be in harmony with the plans approved and recognized by the general church body. These plans are set forth in detail in the "Church Manual," pages 66-70. Consequently I need not discuss them here.

### Church Not a Democracy

Some compare the church to a democracy. I dislike such a comparison. It fails to give a true pattern for the church. We cannot get a true pattern for the church by comparing it with any political system of government. The church is of divine origin. Let not that fact be forgotten. Jesus Christ is the keystone of the building, the head of the corner. The church is the body of Christ; He is the head.

Secular governments are of earthly origin. Church governments cannot be patterned after earthly governments and truly embody God's plan. The church, let it not be forgotten, is the body of Christ, and He is the head. Earthly government must necessarily depend upon the element of force to compel obedience to their laws. The Scriptures symbolize this by the sword.

The church does not rightfully have recourse to the use of force, but depends upon the power of love and the willing submission of its members to carry out its plans. You know from your study of history that rivers of blood have been shed because the church, so called, has in ages past availed itself of the power of the state to enforce its decrees. But we all know that such a method is entirely outside of God's plan. Church officers should never be chosen by secular or political meth-

ods. Consecrated, loyal, capable men and women are to be chosen, and this with much prayer, that the Lord Himself may lead in their selection.

I wish to state a principle which I believe to be most vital, and which should be understood in order for us really to get a true understanding of what the church is. In all our work—whether in the church, the conference, the union, or the General Conference—the principle of divine appointment must prevail. That principle does not work in a democracy or secular government, where divine appointment is not aimed at or sought for, but where the candidate or party commanding the most votes get the office. In the church we should never lose sight of the great principle of *divine appointment*. This principle is expressed in Acts 13:2: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." That is an illustration of what I mean by divine appointment. It is something superior to a vote by any body of delegates, or by any committee.

### Principle of Divine Appointment

When the Lord calls a man to do a certain work, that is a divine appointment which the church should always recognize and respect. I will give you several Scriptural references on this point: Exodus 18:21; Deuteronomy 1:15; Acts 6:3; Hebrews 5:4. The last text says: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Was Aaron's appointment a self-made one? No, it was not. He was called of God. That illustrates the principle of divine appointment which must ever be recognized in the church.

There are no preferred members of the church who have special rights above other members. Some people claim such special rights because they have wealth or position in the world or in society. They seem to feel that this gives them a preferred place in the church. But it should never be so recognized. All members have equal rights within the church. All have the same vote in receiving and dismissing members from the fellowship of the church, in electing delegates to the conference session, and so forth.

Some matters concerning the work and welfare of the church are considered by the church board. In many of these, the action of the board is final. Care should be exercised, however, to see that the board does not take over the functions that rightfully belong to the entire church body. I have heard of some churches in which the members are never called to vote in the matter of receiving and dismissing members. The church board presumes to do it. *That is irregular and out of order, and should not be practiced.* The church does not delegate to the board executive authority in filling vacancies and dismissing members. Cases have been known in

which the church board claimed the right to receive the nominating committee's report before it was submitted to the church. But the nominating committee is entirely right in refusing to report to any individual member, officer, or group except to the church in session.

It is not my purpose in these studies to speak regarding the duties of various officers in the church. These matters are dealt with in more or less detail in the "Church Manual." It is proper, however, to say something regarding the qualifications of those who are called to hold church office, either in the local church or in conference work. It is possible to have the wrong kind of men in office. They may be of two classes: First—good, consecrated men, entirely lacking in the qualifications essential for the office they hold; second—unconsecrated men, wrongly placed in office. It is the duty of nominating committees and those called to give advice in such matters to see that such individuals are not called to hold office in any church organization. There are certain principles laid down for guidance in these matters. Those chosen should be:

- Able men. Ex. 18:21.
- Men of honest report. Acts 6:3.
- Faithful men. 2 Tim. 2:2.
- Of good reputation outside. 1 Tim. 3:7.
- Sound in the faith. 1 Tim. 3:1-13.
- Examples to the believers. 1 Tim. 4:12, 13, 16.
- Able to teach the truth to others. 2 Tim. 2:2.
- Able to defend the church. Titus 1:9-11.
- Able to feed the flock. 1 Peter 5:1-3.
- Men who do not believe unsound doctrine. Titus 2:1-7.

These are essential qualifications. I do not believe any man who is known to be unsound in the fundamentals of this truth should be entrusted with leadership in any line of church work.

### Principle of Delegated Authority

Before passing from the function of the local church, I will refer again to the selection of delegates to the conference session. The final action in the election of delegates is the vote of the church. I am not speaking now as to how they may be nominated. But the final action conferring upon them delegated powers is the vote of the church. In this way the delegates have placed upon them authority to represent the church in all matters that come before the conference in session. These delegates act in a representative capacity, with delegated authority. This same principle of representation and delegated authority runs all the way from the delegates elected in the local church on through the local conference, the union conference, and the General Conference. Actions taken by any of these delegated bodies are final; that is, they are not sent back for the approval

of the body sending the delegates. I have never known of a conference session's sending its actions back to the church to be voted upon. This principle of action through delegated representatives is clearly set forth in Volume VIII, pages 236, 237.

—To be continued in June

## Effective Answer Service—No. 2

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

I PREFER a printed card for questions, similar in phrasing to the one which appears on page 44. The standard filing sizes 3 x 5, or 4 x 6, are preferable. This uniform question card lends dignity to the answer service, bringing it into keeping with the high type of evangelism that is really representative of our message. A group of these cards is easier for the evangelist to handle than a miscellaneous assortment of various kinds and sizes of paper that people will use if something is not provided. The blank lines for the name, telephone, and street number enable us to get further information into the hands of the people. And oftentimes from these cards we secure names of the interested as we could not in any other way. We have also found that urging that the name be signed to the question, cuts off anonymous, caustic critics. The limited blank space on the card automatically eliminates long, involved questions, and prevents people from trying to preach you a sermon through the question.

The card also serves four other useful purposes. Many people use the cards to write out their requests for (1) special prayer, (2) conversion of loved ones, (3) healing of the sick, and (4) additional Biblical instruction in the home.

We provide neat wooden or metal containers on the posts of the tabernacle, and keep them filled with these cards. On the opening night, we call the attention of the audience to these containers, and announce that we are going to devote twelve minutes each night just before the sermon to answering Biblical questions, beginning with the next night. We tell them that there are three ways by which they can pass in their questions. We suggest (1) that they drop them in the collection basket if they desire, (2) leave them at the bookstand, or (3) hand them to the usher to bring to the speaker during the answer service.

On the second night I have four questions already prepared. At the precise moment announced I step forward and remark that we are now taking up the questions. I have one of these four prepared questions with me in the desk, and the other three are in the hands of three ushers, with instructions to bring them forward to the speaker when he begins with the

first question. By the time I have read the first question, the first usher has walked up in sight of the assembled audience and handed me the second question. Then before the answer to this question is finished, the other two ushers have walked up with two more questions. This readily starts the people with their part of the program. They immediately begin to take the question cards from the containers and send up their questions.

### General Suggestions and Cautions

1. All the answers should be right to the point, concise, and clean cut. Long, rambling answers will kill any question-and-answer service.

2. The most effective way to answer a question is oftentimes to turn and read the answer from the Scriptures, without any comment by the evangelist. For example, we often get the question: "Why don't you take a text like other preachers in place of skipping all around the Bible, taking here a little and there a little?" The most effective answer to that question is simply to read Isaiah 28: 9, 10, without any comment of our own, giving particular emphasis to the phrase "here a little, and there a little." In the same way when the question, "Is the soul something that never dies?" comes in, the best answer is simply to read Ezekiel 18:4, placing emphasis on the clause, "the soul that sinneth, it shall die."

3. Answers should always be kind and courteous. I like to tell the people that religion is the last thing in the world to fall out about, and that if our answer to their question is directly opposite to what they think it ought to be, we are still friends just the same.

4. Answers should always be given in as earnest, serious, and dignified a manner as is the sermon. The answer service has been brought into disrepute by some, who make it an occasion for wisecracks, jokes, and levity. This is all wrong. We believe the answer service should be conducted in the same dignified manner as the sermon itself.

5. When a question touches a future subject, do not disclose your position on that subject, but plan to say something that will arouse further interest in the subject.

6. When a question comes in that you promise to answer fully in some succeeding sermon, always be sure when you come to that sermon to take up the question at that point, and say, "Now here is the answer to that question somebody asked some time ago." We have found it helpful to prepare certain questions for certain nights that will arouse great interest in forthcoming subjects.

7. I answer only two or three short questions on Sunday night, as that is a heavy night in the effort.

8. I believe it helpful to preserve good ques-

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## Tactful Catholic Evangelism\*

By N. H. KINZER, Director, Atlantic  
Colombia Mission, S.A.

I HAVE just read "Acts of the Apostles," by Mrs. E. G. White, with the purpose of obtaining a better knowledge of how the apostles carried on evangelism among the Jews. The same methods of tact should, I believe, be employed in evangelism among those of other religious convictions, especially Catholics. This fundamental principle is set forth:

"An important lesson for every minister of Christ to learn, is that of adapting his labors to the condition of those whom he seeks to benefit. Tenderness, patience, decision, and firmness are alike needful; but these are to be exercised with proper discrimination. To deal wisely with different classes of minds, under varied circumstances and conditions, is a work requiring wisdom and judgment enlightened and sanctified by the Spirit of God."—*Acts of the Apostles*, p. 386.

Notice Paul's tact in evangelism in Corinth.

"When the apostle took up his work in Corinth, he realized that he must introduce most carefully the great truths he wished to teach. . . . As he endeavored to lead souls to the foot of the cross, Paul did not venture to rebuke, directly, those who were licentious, or to show how heinous was their sin in the sight of a holy God. Rather he set before them the true object of life, and tried to impress upon their minds the lessons of the divine Teacher, which, if received, would lift them from worldliness and sin to purity and righteousness."—*Id.*, p. 272.

It is not necessary that the evangelist first show his hearers the defects in their religious beliefs; rather he should show them something superior, more elevating, than that which they already possess. If the hearers are truly religiously inclined, they will respond to teachings that dwell "especially upon practical godliness, and the holiness to which those must attain who shall be accounted worthy of a place in God's kingdom."—*Ibid.*

I have found it imperative to refrain from irritating my Catholic hearers by calling their attention to their "saints," endeavoring to make evident that they are idolaters. Many times it falls to our lot in these Catholic countries to hold public efforts in fanatical cities where Seventh-day Adventism is scarcely known. We must exercise tact to its utmost;

\* In the letter accompanying this article, these illuminating sentences appear: "I feel that some of us have made a mistake in our evangelistic work among the Catholics. After almost twelve years of experience in work among them, I have come to the conclusions brought out in the accompanying article. For the last three years I have been putting this method into practice, and the Lord has blessed."—EDITOR.

otherwise we shall be in danger of arousing the anger of the people and the governmental authorities. Note Paul's experience on Mars' Hill.

"He was in a position where he might easily have said that which would have irritated his proud listeners, and brought himself into difficulty. Had his oration been a direct attack upon their gods and the great men of the city, he would have been in danger of meeting the fate of Socrates. But with a tact born of divine love, he carefully drew their minds away from heathen deities, by revealing to them the true God, who was to them unknown."—*Id.*, p. 241.

Paul often became as a Jew in order to win Jews. 1 Cor. 9:19-21. Even in his own life he put this principle into practice, not because he felt it obligatory to salvation, but in order to win souls. It was a matter of tact on his part. And he advised Timothy to do as he had done. "As a precautionary measure, Paul wisely advised Timothy to be circumcised—not that God required it, but in order to remove from the minds of the Jews that which might be an objection to Timothy's ministration." Otherwise "his work might be greatly hindered by the prejudice and bigotry of the Jews."—*Id.*, p. 204.

Recently, while preparing to hold public meetings in a fanatical Catholic city in Colombia, we were told that plans were being made to attack us with stones and clubs. My Bible worker and I decided to attend the next early-morning mass. We did, and after mass we remained to observe the different saints that decorated the four walls of the great cathedral. We respected our neighbors' belief by taking our hats off, by refraining from talking and laughing, and in every manner possible manifested a deep respect for their convictions. During our meetings, we were not disturbed in any manner whatsoever. What the priest had told his people regarding us was refuted by our actions.

In their approach to the Jews, the ancient apostles were very tactful in presenting the Messiah. As a general practice, they would first refer to the history of Israel or the ancient patriarchs.

"When Stephen was questioned as to the truth of the charges against him, . . . he proceeded to rehearse the history of the chosen people of God. He showed a thorough knowledge of the Jewish economy. . . . He repeated the words of Moses. . . . He made plain his own loyalty to God and to the Jewish faith. . . . He referred to the building of the temple by Solomon."—*Id.*, p. 99.

This was pleasing music to the ears of the Jewish listeners. Thus Stephen "connected Jesus Christ with all the Jewish history."

The Ministry, May, 1938

When the opportune time comes to present that portion of our doctrine that opposes the Catholic belief, we shall by that time have the friendship and confidence of our hearers. But even then it is still important that we weave into our lectures points of faith upon which Catholics agree with us. I find it profitable at times to show a slide of the birthplace of Jesus, or even of the virgin Mary, and to refer to her as "the blessed among women." Then often, I throw the Catholic creed on the screen, and refer to certain phases of it. This, I find, is very helpful in retaining the more fanatical hearers, and gaining the friendship and confidence of all. I often refer to the fact that the virgin Mary kept the holy Sabbath, or that Saint Peter says so and so.

The thought is to meet the Catholics on their own ground, using the terms and concepts which they use and with which they are acquainted. Paul was careful "not to drive his hearers to despair." I am convinced that if our evangelists use tact and divine wisdom, the most fanatical Catholics can be won to this message.

Oftentimes, I endeavor to show that the truth as taught in our meetings would produce law-abiding citizens, and uplift the morals and order of the city. "They could but acknowledge that the teachings of Paul and Barnabas tended to make men virtuous, law-abiding citizens, and that the morals and order of the city would improve if the truths taught by the apostles were accepted."—*Id.*, p. 178. It is well to pray publicly for the national, state, and municipal government, making mention of the city mayor's name.

Many times the fanatical population of a city fears to enter a Protestant church building, in spite of the fact that they desire to know "what this new doctrine is." In such cases it is advisable to rent a hall isolated from the church building, introducing, at first, doctrines that will not tend to arouse prejudice. While preaching in Philippi, "acting upon the instruction given by Christ, the apostles would not urge their presence where it was not desired."—*Id.*, p. 218.

## Utilize Public Officials

By A. A. LEISKE, *Evangelist,*  
Boulder, Colorado

**D**URING our recent evangelistic campaign at Greeley, Colorado, we were given considerable publicity by the local daily newspapers as well as by the general press. On religious liberty night, we had United States Senator E. C. Johnson on our program, and the Associated Press carried the story. Just recently we carried out a similar program here at Boulder, at which time the governor of Colorado spoke.

A banquet at the Boulder-Colorado Sanitarium at five-thirty, at which our evangelistic party acted as hosts, preceded the Sunday-night religious liberty program. The occasion was publicized in the papers as a county-wide mass meeting in the new high-school auditorium. The choir, the gospel singers, and the orchestra all appeared on the musical program which began at seven o'clock. Preceding the address of Governor Teller Ammons, I spoke on the necessity of keeping church and state separate, of safeguarding the right of freedom of speech as given by the Federal Constitution, quoting the Bible frequently.

We have for some time followed the practice of having prominent men participate in our evangelistic program in this way, as it adds prestige and news value to our work in general. We seldom run a newspaper advertisement, preferring rather to expend money and energy in creating news which will give us stronger publicity through editorial and reportorial comment and in pictures printed of the officials associated with us. A feature of this kind gives the public greater confidence in our work and dispels the impression that ours is just an overnight affair.

We plan a mass meeting for religious liberty night some eight or nine weeks in advance of the scheduled date. A local official or prominent man of the vicinity usually assists us in making arrangements with a Senator or the governor to make an appearance and address at our meeting. Our approach for securing these men as guest speakers is through stressing our interest in better, cleaner government, and for the education of the general public as to its own responsibility in protecting the inalienable rights of man.

We allow about half an hour to introduce the guest official, during which time we outline the Scriptural position on the church-and-state issue and try to make an adequate presentation of God's program. Thus we open the way for the speaker to express himself freely without jeopardizing his high office. I find that at the close of a meeting of this kind, a warm feeling toward our work obtains in the heart of the governor or other official.

By our having these civic leaders take part on the program, they themselves become better acquainted with our religious liberty principles and work. In order for them to make a speech, they usually compass considerable reading in the *Liberty* magazine edited by our religious liberty leaders. Thus they familiarize themselves with our work. They are favorably impressed when they come to our meeting hall and find that we have such large audiences. They are usually in full harmony with the evangelist on the question of separation of church and state, and this makes for a bond of sympathy.

I have found, too, that these good-will contacts help when it comes to voicing protests against unfavorable bills scheduled for consideration. At one time a bill was about to be passed while I was working in Missouri, and I was influential in defeating the measure by appealing to certain public officials who had assisted in one of my evangelistic efforts. I have always made it a point to keep in touch with some of the high officials of the State in which I labor, and to utilize them whenever possible for the advancement of the cause of God. When our evangelistic company moves from one city to another, we have men of influence—editors and the like—wire or write ahead to the civic leaders in that city that the Leiske Evangelistic Party will open a campaign in their city, and that this group will be of value to them in a spiritual and a civic way.

In arranging for a religious liberty night, I plan for it to come after all the essential points of our message have been presented. Thus it can be announced under our denominational name, and adds prestige not only to our individual campaign, but to our organization as a whole. This sort of publicity also inspires confidence among new believers in a movement that is sweeping the world.

## Accountability for Baptisms—No. 2

By E. L. CARDEY, *Evangelist,  
Baltimore, Maryland*

IT has always been a custom among us in the transfer of members' names from one church to another for a letter to be granted only after a second reading before the church. How much more important it is that *new* members' names be handled with equal care and precaution. In my own work I have followed the plan for years of having all candidates' names passed upon by my church board before baptism.

The Bible admonition to "lay hands suddenly on no man" applies equally well to baptizing "suddenly" no man. This denomination stands for certain definite and testing truths. Many of these require not only much study to get a proper understanding, but much sacrifice to obey. The basic line of truth as revealed in the sanctuary question, leading up to the judgment at the end of the twenty-three hundred days; the testing truth of the commandments of God and the Spirit of prophecy, which was to be an inseparable part of the remnant church; the health reform message, and the call for godly living to be ready to meet Christ in His soon-coming kingdom—all these and more should find a firm place in the hearts and lives of those whom we baptize and bring into fellowship.

And may we go farther and say that every minister and evangelist who lowers the stand-

ard in accepting persons into this fellowship does an injustice to his fellow ministers and to the entire church of the advent hope? Better far to bring fewer into the church, well instructed and tested by weeks or months of fellowship and service, than to swell the list with larger numbers who soon drop out because of disobedience to the truth.

As a people, we are using many new methods in evangelism, and rightly so. We must advance in our methods of approach in order to secure the ear of large numbers of people. But we must not copy the methods of the popular evangelist who proclaims he has many converts—simply because people raise their hands or sign cards to follow Christ. I believe in using the altar call in our public evangelistic meetings, and began using it twenty-five years ago. But I have never believed that much permanent good can be accomplished when people are led to believe that they have made a complete surrender merely by taking this first step. All the truths of the message, and their reception, will determine the measure of one's surrender and fitness for the final step in the Christian pathway—baptism and church fellowship.

As our work has expanded through the years, there are now to be found many thousands of people who have a distinctly Seventh-day Adventist background. Possibly they were brought up in Adventist homes, have been at our institutions, or have attended a series of evangelistic lectures earlier in life. Such will quickly grasp the points of our faith, and will often be ready for baptism within a few brief weeks. But for those who have been reached with our message for the first time, who have spent years in other churches or in no church at all, and who must unlearn much that they may now fully learn the richness of this glorious message—these, we believe should experience months of acquaintance with our regular Sabbath school and church services in order that both they and others may know that this new truth has indeed "changed things" for them.

Of course, there are exceptions to this rule. But let us not make the exception the rule of our practice in dealing with these cases. If these methods were followed, we believe that not over ten or twelve per cent of such baptized converts would finally drop out from among us. Heavy losses are a reproach to an evangelist, and are an imposition upon the church. When we bring people only halfway to an understanding of the full message and then baptize them, we are really confirming *them* in sins of which they may at that time be ignorant. Is it not an injustice to such a person to lead him to think that he is accepted of God, when every Seventh-day Adventist minister knows that he is not, unless he ac-

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# BIBLE WORKER INTERCHANGE

Plans and Methods, Experiences and Problems

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## EFFECTIVE WORKING RELATIONSHIPS

### Intelligent Cooperation Invaluable

By H. L. SHOUP, *Pastor,*  
*Lansing, Michigan*

PAUL was a militant preacher. Wherever he went, his ministry either awakened a revival or stirred up a riot. Quite different from his attacks upon sin was the tender care he gave the churches raised up by him, and his solicitude for his associates in labor. His epistles to the churches at Philippi and Rome reveal his appreciation of his helpers. He commends Julia, Phebe, Priscilla, Mary, and the mother of Rufus. He did not, of course, call them Bible workers, but coworkers who labored much in the gospel.

The type of personal coworker that is always appreciated by the minister is the one who has a vision of what evangelism is all about. In the army, one is considered a good soldier who does what he is told. But the one who really distinguishes himself in service is not the one who merely meticulously executes orders, but the one who uses his intelligence to help gain the victory. The same is true in gospel work. Leadership, organization, talent, tact, and cooperation are all important factors in achieving success. Nevertheless plain, hard work, focused intelligently toward the end of winning souls, is indispensable.

A good helper is one who talks *courage*, whether on duty or off, who never speaks despairingly of the task in hand, no matter how dark the outlook. Talking faith, hope, and courage is far better than whining over circumstances that for a time may be disconcerting. *Consistency* is another characteristic of successful gospel helpers, whose precept and example either help or hinder truth seekers in accepting the life-giving message of Adventism. It is the reflection of Jesus, seen by the inquirer, that wins hearts as much as do the doctrines taught.

One of my associates practiced the habit of keeping a nightly record of attendance at the public meetings. This required a great deal of painstaking effort, but well repaid it. She was as much in evidence while the congregation was gathering as were the ushers. As a pleasing hostess looks after the comfort and happiness of her guests, so she made the newcomers welcome. Thus she made contacts and won friends. She kept the speaker informed of the pulse of his audience. She

### Mutual Understanding Necessary

By ALMA DuBOIS, *Bible Worker,*  
*Lansing, Michigan*

THE working relationship sustained by the Bible worker or instructor toward the minister with whom she is associated is of no little moment. The points here emphasized are gleaned from my own experience and findings and from the experiences, observations, and convictions of fellow Bible workers.

Regarding the working relationship essential in a tent, hall, or church effort, there should be a mutual understanding concerning plans, more or less in detail. When the people feel that the Bible instructor is well informed as to the entire evangelistic program, they have greater confidence in her. As she visits them in their homes, meets them on the street, or talks with them over the telephone, she should be able to tell about some interesting feature of the service—such as a special musical number, the subject to be presented, or possibly a guest speaker in whom they might be interested. But too often these various features come as a surprise to the Bible worker, and she loses an opportunity to interest people in attending the service.

A Bible instructor is only too glad to have the evangelist counsel with her, telling her what he would like to have done that would be a help to him. There are certain general principles and procedures which every Bible instructor knows must be carried out. But there are also matters which depend on the individual evangelist's preference. Some evangelists like to have detailed records made, while others would direct her efforts in another way. I am sure that it is the desire

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knew the regular and the irregular attendants, and what help those who were perplexed needed most. This fund of information, gathered by personal touch, had a value all its own in leading interested ones into the light of truth and preparing for church fellowship.

Frequent conferences between the evangelist and his associates, whether by regular appointment or otherwise, are imperative. Inspiration and fresh courage come from comparing notes and experiences. By this exchange of information, time and energy can better be directed toward the accomplishment of the one supreme end of saving souls.

of each Bible worker to be of the greatest help possible to the minister with whom she is working. Each evangelist has his objectives, and works to that end, and his assistants must adapt themselves to the needs of the particular series of meetings being held. Constructive criticism must be cheerfully received by those who wish to become progressive workers. Remember that the interests of all are mutual in the great goal to be attained.

Sometimes people with whom only the minister has made the contact attend the meetings. If the pastor or evangelist would make his Bible instructor acquainted with such, she might be able to aid in securing their further interest. It is a bit embarrassing to have to introduce herself and tell them just who she is. Neither the Bible worker nor the minister should feel that a soul is solely the fruit of her or his labors. One plants, another waters, and God gives the increase. Independence or jealousy in such work is not conducive to the ingathering of souls. A congenial understanding and sympathetic interest by the minister or Bible instructor is perceived and felt by the people. If ever teamwork were needed, it is in the winning of souls.

During a series of meetings it is helpful if the evangelist speaks occasionally of his Bible instructor from the pulpit—letting the people know who she is and that she is capable of answering their questions as she visits them in their homes, or mentioning that she can give them a Bible study on the same subjects he gives from the pulpit. This is not done to advance the Bible instructor, but to help the progress of the meeting.

When I am giving a series of studies in the homes of the people, I appreciate the privilege of taking the pastor and his wife to these homes once or twice during that time in order that the people may become acquainted with them and that they become acquainted with the readers. Then they do not feel quite so strange when they first begin to attend the church service on the Sabbath. Again, in making this contact, the evangelist may be able to detect some things the Bible instructor may have overlooked.

And may I point out one feature that sometimes brings defeat? Should a pastor visit promiscuously the people with whom his Bible instructor is working, without knowing what ground she has covered, and discuss subjects she has not presented, it may hinder her future appointments. Sometimes they are not ready for added light, even though they may ask questions to lead one to delve into advance studies. Is this not parallel to the case of a minister holding a series of studies, and the Bible instructor answering questions in advance of the subjects he has presented? Her obvious obligation is to direct their attention to some future evening when this subject will

be discussed and invite them to be present. After the subject has been presented, all questions should, of course, be answered freely and frankly.

And now just a closing word regarding the Bible instructor and the local church. She is not placed in the city to assist the pastor in his strictly church activities. The church board is to assist him in those. Yet she is constantly meeting church problems. Therefore she needs to be informed as to church problems and matters of promotion in order that she may be able to help intelligently, and thus be able at all times to give assistance to the pastor. The members should feel that she is interested in all church activities and is in sympathy with the pastor's burdens.

#### Recommendation on Training of Bible Workers

"WHEREAS, 'The plan of holding Bible readings was a heaven-born idea,' and,

"WHEREAS, Experience has proved that women can do very effective evangelistic work in giving Bible readings, either in connection with public evangelistic efforts or working alone; and,

"WHEREAS, There are many earnest Christian young women who would gladly prepare for the Bible work if they saw in it the possibilities of a career in soul winning;

"We recommend, That our conference leaders . . . give careful study to the need for Bible workers in the field, and cooperate with the General Conference Department of Education in planning for adequate instruction in Bible work in our colleges, that will meet the needs of the field."—1937 Autumn Council.



#### A Pastor's Prayer

By JESSIE WILMORE MURTON

*"Jesus saith unto him, Feed My sheep."*

"FEED thou My flock!" Good Shepherd, walk with me  
As I before them walk. Make me to see  
Each pitfall first, be instant to defend  
When thieves would steal, or wolves attack and rend.

"Feed thou My flock!" In Thine appointed place  
Let me be but the channel of Thy grace—  
That they may hear Thy voice, Thy beauty see,  
Pure, undefiled by aught of mine, or me.

"Feed thou My flock!" Give me deep wisdom, Lord,  
In strength and meekness to dispense Thy word;  
The flock is Thine, and Thine the precious food—  
Mine but the ministry. Lord, make it good.

"Feed thou My flock!" Make me to understand  
The need of each—withholding not my hand  
In sun or storm, in weakness or in strength—  
Forgetting not Thine own love's breadth and length!

"Feed thou My flock!" If some, perchance, resent  
The strong meat by Thy gracious bounty sent,  
Help me, courageous still to do Thy word,  
To spread Thy table as Thou wouldst, my Lord.

"Feed thou My flock!" If there be thorns to wear,  
Thou, too, hast worn them; if a cross to bear,  
No cross of mine could ever grievous be  
As that which spilled Thy blood, on Calvary.

"Feed thou My flock!" One thing alone I ask—  
Not sunshine always, nor the easier task—  
But this: When I shall say, at set of sun,  
"Behold Thy flock," to hear Thy glad "Well done."

*Battle Creek, Michigan.*

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# THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

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## CAUSE FOR ALARM IN AMERICA

By W. HOMER TEESDALE, *General Conference Department of Education*

ONE need not depend upon statistics alone to realize the great threat to American principles of separation of church and state, as seen in the rapid growth in numbers and in power of the Roman Catholic Church. That organization is using every species of clever propaganda to have its ideas of education and its social standards accepted by citizens of America. Its centralized authority and efficient machinery, as well as its vast wealth and large membership, make almost certain its success.

During 1936 there was held in the city of Rome an exposition of propaganda carried on by the Catholic Church throughout the world. It was a vast display of astounding growth in publicity matter of every variety and of powerful appeal. Graphic illustrations presented the advance of its various organs of propaganda in every country on the globe. If any one had the idea before going through the halls containing that extensive display that the Catholic Church was decadent or moribund, he departed with a very different notion. Schools, hospitals, newspapers, churches, journals, and every other device, developed in a commercial age for propaganda and sales purposes, were shown in great profusion. Every land was shown to be rapidly filling with Catholic ideas and devotees.

America is not exempt from such a concerted plan. It is a Promised Land with every barrier down, and not even a walled city to oppose conquests. The conquistadors of the sixteenth century were pigmies compared to the giants that stride the New World today. In the sight of these "giants" we can be but "grasshoppers." Any who raise their voices against the system are charged with intolerance or bigotry, and yet few organizations in all history have shown intolerance in such liberal amounts once their adherents are in the majority or have a preponderance of power, as has this system.

With many Americans thoroughly cowed by taunts of "intolerance" and "bigotry," and with many more entirely indifferent to the dangers, it will be little wonder if the principles of religious freedom in America cannot long endure. Financial aid for Catholic schools is being pressed with great vigor. Not only the members of that church, but the pub-

lic at large, is being warned that safety in education is to be found only in Catholic schools or in public schools where courses in religion are being taught by the Catholic clergy.

The Roman Catholic superintendent of parochial schools for the diocese of Providence, Rhode Island, is pressing a plan actually to introduce optional courses in religion in some public schools of that State. Pupils who do not elect such a course are required to take some academic subject in its place. This instruction is to be given in the public-school building! Americans may well ponder the significance of such a plan. It was while men slept that tares were sown in the field, tares which could not be uprooted until the great judgment day itself. Has the time really come when men despair of protest, thinking that it can no longer avail anything, or do they fear too much the opprobrium of "intolerance" or "bigotry"?

The *Christian Century* (Sept. 29, 1937) asks pertinent questions, and hazards a few answers:

"What complications, if any, will flow from having religious instruction—necessarily of a specific sort, 'sectarian' if the word may be used without odium—given in public schools? What will be the full consequences of having public-school teachers, specially trained for this work by their own denominations, conducting these courses and thereby getting themselves officially labeled in the eyes of all their students as promoters of this or that specific body of religious views? At a glance the scheme does not look good. One reason, it must be frankly admitted, why Protestants do not like this or any other program which virtually puts the resources of the public schools at the disposal of the churches is that the Roman Catholics always get the best of it. They are organized and equipped to take advantage of it as no Protestant church can and as all the Protestant churches together cannot."

It is not against the fine qualities of the individual members of the Catholic Church, nor against the brilliant intellects and fine spirits in the organization, that we need to be alarmed. But America and our ministry in America need to be concerned over this insidious influence increasingly felt in high circles, and the deep-laid, far-reaching plan to control the destiny of our nation through two of its great institutions—the school and the public press.

## Threefold Union Forming—No. 2

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

A WIDE difference of teaching concerning the inspiration and authority of the Scriptures was clearly acknowledged. This cleavage sprang from the view of some that the church "is bound exclusively by the Bible as the only rule of faith and practice" as against the practically contradictory view of those who "consider the witness of the church, as given in tradition, as equally authoritative with the Bible itself." The statement adopted by the conference was thus expressed:

"A testimony in *words* is by divine ordering provided for the revelation uttered by the *Word*. This testimony is given in Holy Scripture, which thus affords the primary norm for the church's teaching, worship, and life."—*Christendom, 3d quarter, 1937, p. 663.*

A suggestion of the interpretation of inspiration is found in the section dealing with "The Gift of Prophecy and the Ministry of the Word," from which this paragraph is taken:

"We are agreed that the presence and inspiration of the Holy Spirit are granted to His chosen instruments today, and especially to those called to be ministers of the word of God. . . . Indeed all perfect and abiding revelation given to us in Christ our Lord would certainly have perished from the world had there been no inspired men to record it and to preach it in every age."—*Id., p. 666.*

I do not wish to misinterpret this action, but it seems to me that it grants to the writers of the Scriptures no more direct guidance of the Holy Spirit than is assured to the preachers of the gospel since their time. If this is true, the writings of the apostles, as preserved for us in the New Testament, would have no more authority in settling matters of faith and conduct than the utterances of preachers of the gospel today. All Modernists would fully agree with this view of inspiration.

A section entitled "The Communion of Saints" contains some significant statements, among which these are found:

"Any conception of the communion of saints which is confined to the church on earth alone is defective. Many further see in the communion of saints an affirmation of the unbroken communion between the living and departed in Christ. They believe themselves to be in communion with the departed, and express this in their worship. They rejoice to think that there is a growing consciousness among Christians of nearness to the redeemed in the unseen world, refusing to believe that death severs the communion of those on earth with those departed. For some, it is sufficient to leave their departed ones with God, being linked with them through Christ. Others regard it as a Christian privilege and duty to pray for the departed. Still others, conscious of the living presence, guardianship, and help of the saints, ask their prayers before God."—*Id., p. 667.*

While these extreme views were not formally adopted as articles of faith, yet it ap-

pears that those who hold them would be accepted as members in good standing of the one united church. Recent discussions of this subject in different church papers provide good reason for believing that "there is a growing consciousness among Christians of nearness to the redeemed in the unseen world." It thus becomes easy to see that the gulf which divides present-day Protestantism from Spiritualism is a narrow one, and that with the readiness to recognize the Roman Catholic Church as a Christian church, the *threefold union between Protestantism, Spiritualism, and Roman Catholicism might be accomplished in the near future.* The possibility of such a union in our day is emphatic testimony to the apostasy of modern Christianity, and constitutes a challenge to proclaim the true gospel "in demonstration of the Spirit and of power."

THE report concerning the ministry and the sacraments is rather lengthy, and reveals a decided lack of unity of belief. I can deal only briefly with this section of the report. It was declared that "it is essential to a united church that it should have a ministry universally recognized." But at the same time, widely divergent views on this subject were recognized, the question of apostolic succession being prominent among them. The inability of the conference to arrive at conclusions acceptable to the different delegates was frankly acknowledged in these words: "The foregoing suggestions are put forward in the knowledge that they contain features which at the present stage may be unacceptable to some churches on both wings of the movement." The hope was expressed for a better approach to agreement in the future.

The different views concerning the number of the sacraments was frankly stated:

"The Orthodox Church, the (Assyrian) Church of the East, the (Coptic) Egyptian-Orthodox Church, the Syrian Orthodox and Armenian churches and the Old Catholic\* churches, and many individual believers, as well as the Roman Catholic Church, hold that there are seven sacraments, but the Protestant churches accept only two, baptism and the eucharist. The Anglican Church has never strictly defined the number of the sacraments, but gives a preeminent position to baptism and the Lord's Supper as alone generally necessary to salvation.' The Society of Friends and the Salvation Army observe no sacraments in the usual sense of that term. . . . Most of us agree that the question of the number of the sacraments should not be regarded as an insurmountable dividing line when we strive to attain to a united church."—*Id., p. 669.*

Here the liberal spirit which pervaded the conference was again revealed in the willingness to recognize as orthodox those who observe no sacraments and those who observe seven, without appealing to the Scriptures as

\* Old Catholic churches reject the infallibility and the universality of the jurisdiction of the Bishop of Rome over the churches.

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## RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

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authority for either seven or none. Such a basis for unity may serve for a human organization, but not for the true church of Christ. As to the form and meaning of baptism, the report made this statement:

"Since the time available precluded the extended discussion of such points as baptismal regeneration, the admission of unbaptized persons to holy communion, and the relation of confirmation to baptism, we are unable to express an opinion how far they would constitute obstacles to proposals for a united church."—*Id.*, p. 670.

The question of defining the meaning of the presence of Christ in the Lord's supper was a perplexing one, owing to the wide cleavage of views. This was frankly recognized in this brief statement:

"We all believe that Christ is truly present in the eucharist, though as to how that presence is manifested and realized we may differ. . . . The important thing is that we should celebrate the eucharist with the unflinching use of bread and wine, and of prayer, and of the words of institution, and with agreement as to its essential and spiritual meaning. . . . The presence, which we do not try to define, is a spiritual presence."—*Id.*, pp. 670, 671.

To the report on the sacraments, as adopted by the conference, the Orthodox delegates desired to add the following statement:

"The Orthodox Church believes and teaches that in the sacrament of the holy eucharist, which is the extension of the only and once-offered sacrifice of our Lord, the offered gifts by virtue of the consecration are changed (*metaballontai*) into the very body and the very blood of our Lord Jesus Christ, and given to the faithful for the remission of sins and life everlasting."—*Id.*, p. 671.

This is a plain statement of the doctrine of transubstantiation as maintained by the Roman Catholic Church, which constituted one of the major issues in the Reformation of the sixteenth century. We are compelled here to observe that *when a united church accepts this definition, it is no longer a church protesting against Roman Catholicism, but a church which has surrendered to Roman Catholicism* on a teaching which substitutes a man-made sacrifice for the true atoning sacrifice of Christ.

The report adopted dealt at some length with "The Church's Unity in Life and Worship," and offered seventeen suggestions in reply to the question, "What can we do to move towards the unity we should seek?" According to the statements made concerning the difficulties involved in attaining this unity, it would seem that such a consummation is not just at hand, but cooperative action may be realized in the near future so far as it pertains to such issues as the Sabbath and freedom in teaching the gospel. Surprising changes may come suddenly.

These conferences emphasize the growing demand for the proclamation of the original gospel message with greater power, "to make ready for the Lord a people prepared for Him." "Be ye also ready; for in an hour that ye think not the Son of man cometh."

### Protestantism Warned by Observer

RARELY does an article of such candor ("An Observer Warns the Church") concerning the condition of the church at large get into such a reputable journal as *Harper's* (December, 1937). The writer, Rollo Walter Brown, was for years a college English teacher, and is the author of numerous books. The entire article may be read with profit. We quote a few salient paragraphs.

The church and the priests of all its denominations have fallen into the habit of warning one another, of warning the world. It is time that somebody should warn both the priests and the church.

Declaring there is "throughout the church a general drift," he avers:

The church has arrived at the stage of crisis in the sequence through which any organization founded to perpetuate an idea inevitably passes.

Asserting that the church has taken on "the empty organization's pretentiousness," he elaborates the thought in this trenchant excerpt:

In order that their idea may overwhelm all opposition, they organize it. They must make the organization strong, so that the idea may never be in danger. Developing such an organization requires endless attention. So they—or their followers, in turn—become so much occupied with organizing that they forget the idea the organization was intended to perpetuate. The idea is gradually covered over with a smothering incrustation of all kinds of heavyweight machinery. Until some new life-giving individual comes along from within or without and shatters this incrustation and restores to the idea its early state of free mobility, the organization is an enemy of the idea, instead of a guaranty of its life. This is where the church has arrived today. It is an empty, top-heavy organization that hinders the direct application of the philosophy [the teaching] of Jesus.

Observing that "Great conferences take on the spectacular character of a national political convention,—and do not leave out the politics,"—Mr. Brown then utters this warning:

In a hundred important ways the church has substituted the cowardly, cruel, and self-destructive methods of organization and mass action for the quietly penetrating spirit of Jesus.

And in the end, too, the church logically has been seized by the empty organization's fear. All over the country I hear clergy and official laity express to their adherents one great fear after another. In the pleasant mutual incognito of travel, I listen while priests of every sort express even more desperate fears. The church is afraid. It fears for its organized self. It sees reason for fear in everything from its own component parts to the remotest nonchurch groups in the country.

The author declares that while "the hills and plains are full of people whose hungering for the religious is so great that it is pathetic," "unfriendliness has arisen, and is growing

steadily, because men feel that the church has abandoned what it set out to do. They believe it has allowed itself to become merely partisan—for the sake of short-lived expediency."

Stressing this hunger of people for vital religion, the article continues:

They will join any cult or club that promises them the least crumb. They are not any special grade of 'subnormals,' but only high-pitched mortals who famish for that which the church is supposed to give, but which they do not easily detect in an organization busy with mass campaigns.

Then the candid observer closes with this warning:

If the church uses up its energy in the business of making itself solid, if it occupies itself with wars of one kind or another, if nobody rises up to give the philosophy of Jesus a fair chance in the church and through its representatives, the church may well face a more tragic eclipse than any that it has imagined for itself at the hands of external enemies.

## Misconceptions Regarding Antichrist

TWO articles in the *Religious Digest* for January reveal the fallacious view current in many quarters relative to antichrist. First, Albertus Pieters, Professor of English Bible, Western Seminary, tabulates the four schools of prophetic exposition—(1) "futurist," (2) "continuous historical," (3) "preterist," contending that the book of Revelation reveals only the struggles of the early Christian church with the pagan Roman Empire, and (4) those who hold that the beast represents any violent persecuting, opposing power, wherever and whenever found. In the futurist view the antichrist is a single individual yet to come; in the historical, it is recognized as the Roman Catholic Church; and in the preterist view, it is confined to pagan Rome. Professor Pieters contends for the preterist view, declaring that "the pictures of the book of Revelation are no more to be taken literally than the cartoons in a modern newspaper."

The second article, by Samuel M. Shoemaker, rector of Calvary Episcopal Church, New York City, begins with this penetrating analysis of present world conditions:

Man stands aghast at the forces which have been released through him into this world. The family disintegrates, democracy disintegrates, religion disintegrates, and man's belief in marriage, government, and in faith itself disappears. This is a moral and spiritual crisis in which the essence of humanity is threatened with destruction.

Then, asking a "compelling" question, he gives this fallacious answer as pertains to the identity of antichrist:

What paralyzing influence has estopped the ordinary power of men and of nations to lift, correct, and stabilize themselves? I believe it to be the force of antichrist on a titanic scale, as it makes a supreme bid for the human soul. . . . Antichrist persists today and opposes in all fields of human enterprise the authority and control of God. Selfishness, pharisaism, immoral compromise, atheism, materialism, moral defeat of all kinds—such is antichrist.

Setting forth the "true holy catholic [uni-

versal] church,"—Roman Catholic, and Protestant "also," or secondary,—as the organized spiritual force in "the spiritual warfare for Christ and against antichrist," he pleads for compromising unity thus:

The same kind of inclusive, strategic action is needed in this spiritual warfare as when nations march to the field of battle. Today is the day to build bridges by means of which all possible forces may join in united devotion to the cause of the restoration of Christianity. Antichrist makes use of divisions in the Christians' ranks; if we close the ranks, our offensive will be strengthened. Churches have been closed and burned in other countries; our answer to a burning church must be a church aflame with consecration to its task.

Such a concept and scheme leads him to put the Catholic and Protestant churches, and the Jewish as well, in this light and relationship:

The Roman Catholic Church is perhaps the most powerful organization on earth; it is the second of the great spiritual resources. Strong in its declaration of loyalty to Jesus Christ, this church upholds private and public morality, and is the common enemy with Protestants everywhere of the forces of antichrist.

There are also the more conservative Protestant communions which have resisted the dilutions of false liberalism. They are zealous for Jesus Christ and His Word. They are a powerful ally in the spiritual war for the soul of humanity. Equal to these communions in conviction and morality are the real Jews, who, if they respond to their spiritual heritage, will work against antichrist in faithfulness to that Hebraic imperative, "Thus saith the Lord!"

## Literal Advent Scouted

THE *Modern Churchman* is the leading Modernist organ for Great Britain, corresponding to the *Christian Century* in America. Its November, 1937, issue has an astonishingly candid discussion on "Churchmen and Creeds," by R. Gladstone Griffith. Frankly declaring that Modernists are "faced with a dilemma" in choosing between obedience to the church and personal belief, he discusses the "general situation" in these revealing words:

The creeds which have to be recited in church services contain statements which, taken literally, contradict the commonplaces of daily life. We no longer picture hell as a place beneath the world's surface or heaven as above the bright blue sky. Fewer and fewer people look forward to a resurrection of the bodily elements which after death have been laid in the grave. Many who regard the Christian ideal as the only ideal of life reject without hesitation the hope of a visible second coming of our Lord and the story of the virgin birth. Such things do not fit coherently into the mental picture which they have of the universe, as conceived in accordance with knowledge of the way in which things happen. Two assumptions are widely, if tacitly, held side by side: first, that Christ provides the one possible standard of religious belief and conduct; and secondly, that the miraculous setting of His life, as set forth in the creeds, cannot be taken literally and must be translated into current equivalents of thought.

Here Modernism is revealed in its boldest form, and incidentally, the strife within the ranks of the Anglican Church as well. Con-

—Please turn to page 44

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# THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

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## REAL STUDENTS OF THE WORD

By I. H. EVANS, *Field Secretary  
of the General Conference*

WE as a people contend for a thorough study of the Holy Scriptures. We make little pretense at being scientists, or philologists, or philosophers; but we do profess to study the Holy Scriptures. If we have anything to recommend us in the field of research, it is our Biblical exegesis. Prophecy comes within our special field of study, and interpretation. All New Testament doctrines appeal to our ministry and receive serious attention. We are concerned in the field of archeology and excavations in establishing Biblical history and prophetic statements.

In our chosen field we need careful Biblical-language preparation for deeper study and research. The Scriptures were not written in any of the spoken languages of today. The Old Testament was written largely in Hebrew, with a limited amount of Aramaic; and the New Testament was written in Hellenistic Greek. Aramaic was the ancient spoken language of Syria, and after the captivity it largely supplanted the Hebrew as the spoken language in Palestine. As the Jews had intercourse with Syria and other neighbors speaking the Aramaic, it would be only natural that they should become familiar with the language.

Alexander the Great defeated the Persian forces in battle in the fourth century before Christ. In 331 B.C., he is said to have marched his army against Jerusalem because the Jews refused to transfer their allegiance from the Persians to him. The conquering hero from Macedonia treated the Jews with respect, and when he had built the city of Alexandria in Egypt, he invited the Jews and Greeks to settle there, granting the Jews many privileges and immunities. The Greek language then rapidly became the spoken language of the colonies planted by Alexander in various countries. "Greek literature and intelligence spread over the East, and the Greek language became almost universal."

Alexandria exercised a great influence over Judaism. Under the Ptolemies, the Egyptian rulers granted to the Jews the privilege of building synagogues in their settlements in the lands where they were transported, thus spreading their religious influence among the peoples where they were colonized. When

the Greek language became the language of the scattered Jews, naturally they demanded a translation of the Hebrew Scriptures into the vernacular which they spoke. Thus was brought about the Septuagint, the translation of the Old Testament Scriptures from the Hebrew into Greek. This Septuagint rapidly came into general use among the Jews in the colonies outside Palestine, and also largely supplanted the Hebrew text in Palestine.

Today those who do not read Greek or Hebrew have the privilege of reading numerous translations made by scholarly men, who tried to express the thought of the original text in the best English they were capable of using. These various translations, agreeing with each other in many ways, give us a knowledge of how different shades of meaning can be derived from the same original text. It is very important, therefore, that he who would be a scholarly expositor of the Bible should be able to read the originals for himself. On this point, Philip Schaff in his "Theological Propaedeutic" says:

"Every branch of theology rests on a secular science; as theological seminaries rest on colleges, and colleges on academies, and academies on elementary schools. The necessary preparation for exegesis is Biblical philology; that is, the knowledge of the original languages of the Bible,—the Hebrew of the Old, and the Greek of the New Testament.

"By means of translations it is possible to get an intimate knowledge of the Bible sufficient for practical purposes. It would indeed be disastrous for the great mass of mankind if they had to study Greek and Hebrew before they could understand the Sacred Volume which teaches them the way of life and salvation.

"But without the knowledge of the original we would have no translation at all. And there is a difference between a popular or practical, and a critical or theological understanding and interpretation. For the latter, some acquaintance with the original is indispensable. It is a general characteristic of scientific operation to go to the source, to the prime fountain and principle.

"Moreover, we have no faultless translations of the Bible. God has made no provision for inspired and infallible translators any more than for infallible commentators, preachers, and printers. The best translations admit of constant improvement as the language changes and as the knowledge of the original advances.

"Even if we had a perfect translation, it could never be an equivalent for the original. The best translation is only a copy and an imitation. It is an inestimable privilege to study the Bible face to face as it came from the hands of its inspired authors, and to drink the water of life as it gushes fresh from

the primitive rock. Zwingli said that he learned the Greek language that he might draw the doctrine of Christ from the fountain ('*ut ex fontibus doctrinam Christi haurire possem*'). Without this knowledge he could not have become a Reformer.

"The study or neglect of the original languages of the Scripture is inseparably connected with the prosperity or decay of religion and pure doctrine. The period of the fathers, when the Greek was still a living tongue, was very fruitful in exegetical learning, and the most useful of the fathers were those who studied the Bible most carefully (Origen, Chrysostom, Jerome, Augustine). In the Middle Ages the knowledge of Greek and Hebrew almost disappeared from the Latin Church; the study of the Bible was sadly neglected, and all sorts of unscriptural traditions were accumulated, and obscured the Christian faith. The Revival of Letters in the 15th and 16th centuries by Agricola, Reuchlin, Erasmus, Melancthon, and others, was a very important preparation for the revival of primitive Christianity. The Reformers were good Greek and Hebrew scholars, and rank among the best translators and commentators of all ages.

"It must, of course, not be supposed that a knowledge of Greek and Hebrew, however profound, is of itself sufficient to make a theologian. A poor philologist may be a profound divine, while a master in the languages may be a rationalist or an unbeliever. All depends at last on the proper spirit. Without faith it is impossible to understand the spiritual depths of the Bible."—Pages 101, 102.

Some who do not read the Scriptures in the original may possibly be better preachers or writers than some who read Greek and Hebrew. They may be expository in their preaching; but they will never be the authoritative Bible interpreters that they might have been had they mastered the languages in which the Bible was written. A limited knowledge of a language often tempts men to flourish their learning in the face of the public, but one who has mastered these ancient languages and is an authority on the meaning of words usually has a humble opinion of his ability.

Our Theological Seminary offers courses in these Biblical languages to those who wish to avail themselves of the opportunity. We are anxious that not a few of our college graduates take this advanced work in Hebrew and Greek, that we may have men who will be well trained and qualified as efficient Bible expositors. We need such men to amplify and defend the great truths committed to us to be given to the world. Seventh-day Adventists should be leaders in Biblical exegesis. It takes time to qualify to do this kind of critical work; but it will pay well for our ministry to prepare to become qualified, capable expositors of the Holy Scriptures. Our Theological Seminary is ready at all times to help students to qualify for thorough work in Biblical exegesis.

## BOOK REVIEWS

THE RISE AND GROWTH OF ENGLISH HYMNODY, by Harvey B. Marks. Fleming H. Revell, New York, 1937. 288 pages. Price, \$2.50.

This recently published book on English hymnody should prove to be of material help to every gospel worker. It is a comprehensive

survey of the field of hymns from ancient times to the present, giving much valuable information concerning hymn writers and the best hymns in use today.

One chapter which is helpful defines a hymn, and another helpful chapter is on the evaluation of hymns. Due recognition is given to the question of gospel songs, carols, and spirituals. A final chapter or two take up a discussion of hymn tunes. The main body of the book contains a readable and practical discussion of the content of any good hymnal. There are bibliographies at the close of several chapters, and a complete index of hymns, authors, and subjects at the end of the book.

On page 22 I find this quotation: "Our theological students should be taught, and all ordained clergy of whatever name should be awake to the far-reaching influence of the English hymns."

I feel that this new book on the subject of hymnology can be highly recommended to our workers. The book by Breed, "History and Use of Hymns and Hymn-Tunes," has gone out of print, and I consider "The Rise and Growth of English Hymnody" to be a satisfactory successor.

H. B. HANNUM,

*Director of Music, E.M.C.*

[A 1938 M.R.C. elective]

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## EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

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PROVING OUR RELIGION.—It is related of a great artist that he was once wandering in the mountains of Switzerland when some officials met him and demanded his passport. "I do not have it with me," he replied, "but my name is Doré." "Prove it, if you are," replied the officers, knowing who Doré was, but not believing that this was he. Taking a piece of paper, the artist hastily sketched a group of peasants who were standing near, and did it with such grace and skill that the officials exclaimed, "Enough; you are Doré." The world cares little for a mere profession. We say we are Christians, and the challenge is, "Prove it."—*Missionary Leader*.

BOOK MARVELS.—When Livingstone returned from his first journey through the Dark Continent, he brought with him to England certain of the native chiefs who had befriended him in his travels. It is said that of all they saw in London nothing seemed so utterly inexplicable to these men as the great library of the British Museum. Not London Bridge, nor the White Tower, nor the crowded shipping of the Thames, nor even Westminster impressed them so deeply. When they stood under the dome of the library and saw the vast expanse crowded with the books to the ceiling, and marked the eagerness with which a hundred readers, seated at the long tables, pored over the pages open before them, those simple black men were confronted with a mystery to them insoluble. To most of us, enlightened and educated though we be, the library remains a sealed mystery. We are familiar with the backs of books. We do not share the startled wonder of the savage in presence of the stored learning, the precious treasure of the thought life of the ages; but our very indifference is our condemnation.—*Watchman-Examiner*.



## ECCLESIASTICAL CONFLICT IMPENDS

A RECENT treatise entitled "Luther and His Work" (Bruce Publishing Company, Milwaukee, Wisconsin), written by a Catholic priest, Joseph Clayton, has of late attracted considerable attention. It typifies the substance of contemporary Catholic contention concerning Protestantism's dismal failure, her grave responsibility for the present situation, and the steps in her collapse. It is, in fact, so typical and so cogent that we quote from its charges as representative of Catholicism's present attitude—stressed last month in our "Religious World Trends" section:

"Into what Promised Land, after the years of wandering outside the Catholic unity, are now brought the Protestants who date their emancipation from Martin Luther? Four centuries of journeying since Luther started the exodus, and yet the Promised Land of the Lutheran evangel, so often emergent, fades from sight. It is the wasteland of doubt that Lutheran Protestants have reached—a wasteland littered with abandoned hopes and discarded creeds.

"First the papal authority was repudiated; then episcopacy and the priesthood given up; next the doctrine of the unity of the Christian church abandoned; after that the Bible itself, on which all Protestants had once built their creeds and catechism was, bit by bit, examined by Protestant professors and declared to be for the most part, of no historical value."

Then the author's pointed discussion ends with this peroration:

"Wasteland of Lutheranism, city of dreadful night that Calvin built—thus the liberation of the soul proceeds. The free will that both Luther and Calvin denied to man has thwarted and diverted the plans for the conquest of the world and for the subjugation of its inhabitants. . . . Over vast areas and in the uncounted numbers of great cities it has undermined and brought to destruction belief in the Christian faith. A 'liberal' or free Christian, tracing his religious ancestry back to Lutheranism or Presbyterianism, will today give no definite assent to the divinity of Christ, will openly question the resurrection of Christ from the dead, and, pragmatist in philosophy, will allow no reality to objective faith nor admit the existence of unchanging and universal moral laws. . . . The Catholic Church remains, with its old creeds, its sacred Scriptures of Old and New Testament, its priesthood and its mass, unchanging and unchanged, yet ever developing its doctrine and enlarging its devotions, ever carrying its faith to far-off mission fields, ever subject to persecution. Given up for dead by what seemed to be the exuberant, triumphant Protestantism of the sixteenth-century Reformation, not the Catholic faith but the Protestant creed it is that has died."

The pertinent question that is thus created for us is, *What is our relationship to such a portrayal, and to the situation as it is pictured?* We offer these observations: This ad-

vent movement, brought into being in these last days to herald the third angel's message, warning against specific apostasy, constitutes virtually the only genuine Protestant voice left in the world today. Starting forth auspiciously in the sixteenth century with what were then great strides away from Rome, the original Reformation bodies failed to go on to perfection. Professing to reject tradition, they nevertheless still clung to indisputably Roman tradition relative to the Sabbath, natural immortality of man, everlasting torment of the wicked, sprinkling as a substitute for baptism, and other papal innovations. Professing at the outset to take the Bible as their sole guide and authority, they have now largely succumbed to the emasculating inroads of higher criticism and evolution, and to a destructive liberalism that has, for them, stripped the Bible of all reliability, and hence of all authority.

Having no longer Rome's historic, authoritarian positions and traditions to which to tie, and now without the divine authority or guidance of the Word, Protestantism is indeed left to the uncertainty of human reason, and the bewilderment of clashing opinions and conflicting ecclesiastical organizations. Without the enabling certainties of divine prophecy and the indispensable guidance of the Spirit of prophecy thereupon, Protestantism stands helpless, powerless, and confused in the face of Rome's antiquity, her consistency, and her solidarity. Rome patiently waits, for the centuries have been hers. She plans and makes adroit advances as she watches the breakdown of real Protestantism, and recognizes this as her golden opportunity for gathering again to her fold a disillusioned and disintegrating Protestantism. But from this strange unity we must and do stand isolated and apart.

Formidable are the contrasts! Note them: Rome's boasted basis and bond of unity rests upon her impressive, historic traditions and sovereign decrees; whereas the unifying element of the remnant movement lies in the guiding counsels of the Spirit of prophecy. The former is of human, while the latter is of divine, origin. The former darkens and perverts the intent of Scripture; the latter throws increasing floodlights of vital meaning upon the Sacred Page. The former turns and twists both Scripture and history to her own

required advantage; the latter strips away all distorting pretense and reveals in infallible outline the fundamental conflict of the ages and the Papacy's actual place and condemnation in the divine category. The former—specifically, the claims of Roman tradition—becomes incontrovertible to the human mind that refuses, and is therefore deprived of, the indispensable light brought by the latter,—the divinely given Spirit of prophecy.

Rome's impressive assumptions alone explain the relieved surrender to her claims of such great minds as John Henry Newman. Men seek the relief of assurance and the refuge of certainty in Rome's voice of authority amid a world of spiritual uncertainty and chaos. But apart from the remnant church, true certainty is not to be found. Popular Protestantism does not and cannot possess or offer it, and Rome's is spurious. This therefore leaves the advent movement in a unique relationship to both Catholicism and Protestantism. Thus Catholicism and Adventism stand forth in sharp antithesis—this movement being recognized by Rome as the one really Protestant body extant, and her real spiritual antagonist. We face a foe with uncanny insight, and a shrewdness that is more than human. Thank God, we, too, have guidance that is more than human—it is of heavenly origin. This is manifestly the hour for us to speak, tactfully, winsomely, faithfully. Rome's aggressions and Protestantism's recessions not only provide the opportunity, but constitute the inescapable challenge. Wonderment is abroad in the land. This is our time to witness.

L. E. F.

#### GUARD AGAINST SUBTLE PRESSURE

**T**HERE is a ceaseless pressure—a subtle, oftentimes almost-unrecognized, pull—ever tending to draw us away from our distinctive position and program as a people. Just to the degree that we yield will this minimize, if not indeed neutralize, those separating principles and practices that, when adhered to with fidelity, make inevitable our isolation from all other religious groups. Never for a moment are we to forget that *we are not merely a church, but a movement*, that we have a unique, specific, Heaven-appointed task which places us in clashing contrast to all other religious bodies and objectives in the world today.

The natural tendency is for us to become just another church—the true church, of course—with its stated worship, its marvelous institutions, its elaborate program, its intricate machinery, yet with a stereotyped and increasingly blurred and modified vision. But that would be fatal. The tendency is for pressure of time and circumstance to drive us and so to consume and control our time and strength as to direct rather than to follow our bidding, thus making us the servant, yes,

the slave, of the organization and policies of our own creation.

This constitutes a very real and persistent

## THE LESSON

N. C. WILSON,  
*Vice-president  
for Southern Asia  
Division, says—*

**T**HOSE of us who work in pagan and highly philosophical lands are often impressed with the apostle Paul's experience in dealing with a problem similar to ours. He tried the same methods which many Christian missionaries are still attempting, but he reached the conclusion that the gospel of Christ and pagan philosophy do not mix at all well together. He found that if a man is going to preach Christ, he had better stick to his task, and not seek to blend in local philosophy as a "bait."

The gospel of Christ is the power of God to save men. Pagan philosophy is human wisdom that tends to confuse men's minds. The former leads in a straight path to God and truth; the latter goes around in a never-ending circle. We find today that the advent message in all its fullness needs neither help nor support from the predominant false religious systems of the East. That they are diametrically opposed to God's truth and message is incontrovertibly clear. We have no fellowship with the mystical and indefinite religious teachings of these lands.

The apostle Paul learned his lesson, and we must learn the same lesson. The positiveness and simplicity of the truth of God appeals to the hearts of men, whether they be in Calcutta or New York. God has given us something tangible and solid to lay hold upon in the advent message, and this inspires people with heavenly hope regardless of where it is preached.

When we try to adapt our presentation of the truth and our method to those of the great religious movements of the East, we wander out of God's pathway for His people. The advent trumpet must be given "a certain sound," and that sound is easily recognized whether it be given in India or some Western land. We are not a philosophical people, nor do we want to be. The advent message has within itself the power of God, and any compromise weakens that power.

Many people in Eastern lands are seeking

peril that is not always recognized or reckoned with. We must never forget the wreckage of Protestant bodies strewn all about us. These historic churches have, without exception, lost the concepts and abandoned the

noble platforms of their founding fathers. Thus have they drifted into their present apathetic state. The question comes to every

## F MARS' HILL

for something new—something better than their age-old religions can offer. We must take every opportunity "in season and out" of presenting that better way—God's only true way. This can never be done by compromising with specious philosophy. God's message is to be clearly proclaimed, and when this is done it stands out in glorious contrast to the mystical teachings of the great Eastern religions, just as the apostle Paul's message customarily stood out in contrast to the pagan philosophy found in his day in Asia Minor.

It has wonderfully cheered our hearts and given us renewed confidence in the advent message to see Indian men of learning and culture attentively listen to the preaching of our doctrines from night to night and comment favorably on the attractiveness of the clear truth of God. If they wanted to listen to philosophical discussions, they could go to those schooled in such things. But they are tired of uncertainties. The simplicity and directness of the advent truth speak to both their hearts and minds, and provide them with a solid foundation.

We feel from experience and observation that those methods and plans and plain presentations of the message which have made our movement what it is in the home-base fields, are also the most successful in these Eastern lands. Of course, skill must be employed in gaining and holding the attention of these people. Different methods of approach and labor are often necessary. But we must constantly make sure that we are preaching the great God-given verities of the advent truth, not a diluted or showy gospel which we feel may appeal to the people, only to find that we have missed the mark.

We are doing everything we can to encourage our workers to enter into the program of larger evangelism to which this division has committed itself. I am confident that our workers, one and all, are anxious to see a much larger ingathering of souls. We are confident that 1937 will be revealed as our best year in baptism when the statistics are completed.

candid, solicitous thinker in the advent movement: Where would we as a people drift if time were to last, and present trends were to continue and intensify? A genius for organization may allot to every man his task and

make us very efficient. Our united accomplishments may be astonishing and gratifying in their totals. But the true and only purpose in it all may become tragically obscured. Let us guard our denominational heritage and commission as our very life. Let us hold organization in its allotted place—the servant and not the master in our task.

L. E. F.

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## COLLEGE MINISTERIAL SEMINARS

### Current Field Training Notes

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ATLANTIC UNION COLLEGE has been training workers for this denomination for the past half century, and this year marks no exception to the record. Early in the college year, officers were chosen, and the seminar became an important part in the training of theological students.

This year the seminar is specializing almost entirely in evangelism. Every program is planned and presented just as it would be were it to be given to an outside audience. Even the special music and the congregational singing are linked directly to the topic for the evening. The seminar series began with Daniel 2 and is following along logically and consecutively with our doctrines. Two students speakers deliver the sermon at each meeting, dividing the topic between them, and at the conclusion Elder Louis H. Hartin, dean of the school of theology, gives a critic report. He not only criticizes the speaker's gestures and oratory, but also shows weaknesses in the argument and gives advice on how to present the topic in the most convincing manner. The meetings, which are conducted each Friday evening, have the theological students as a nucleus and a large attendance by others.

However, our training is not alone in the seminar meetings, but also in field work. Literature and correspondence work is being carried on by some of the members. Five others are participating in giving Bible studies to interested people. A church service for new believers is being conducted at Lunenburg, Massachusetts. At Athol and also at New Boston, Massachusetts, seminar students conduct the church services every other Sabbath. These churches each have a membership of about fifty, who look forward to the coming of the student preachers. Other seminar members frequently speak at the numerous churches surrounding South Lancaster.

We are all earnestly looking forward to the time when we shall be privileged to take our places in the work of this denomination, and we ask an interest in your prayers that Heaven's blessing may be upon us.

WILLIAM FAGAL. [Leader.]



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

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

## HEALTH EDUCATION FOR SANITARIUM PATIENTS

By DANIEL H. KRESS, M.D., *Washington Sanitarium, Washington, D.C.*

HEALTH education is one of the chief objectives in sanitarium work. Restoration of health, teaching individuals how to live healthfully, and directing them to the Saviour of both body and soul is the threefold purpose of our medical work.

I recall that years ago certain devout men, elders in the church, maintained that our own people have no need of sanitariums, and that they should carry out the instruction for divine healing given in the book of James. Contrary to the wishes of the physicians, they insisted on coming to the sanitarium for the purpose of teaching the doctrine: "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing with oil in the name of the Lord: and the prayer of the faith shall save the sick."

The sick are always anxious to have a speedy recovery. Hence these men exerted a strong influence among them, making it difficult for doctors to carry forward their educational work. One of our leading doctors was influenced to such an extent by these extreme views that he lost interest in the educational feature of the work, and the methods employed. He was about to decide to give up sanitarium work, and give himself wholly to the work of the ministry.

I was then taking my last year of medicine at Ann Arbor, having charge of the medical students' home. This doctor and one of his associates felt such a burden in the matter that they came to Ann Arbor for the purpose of inoculating the Adventist medical students with their views. He even ridiculed the idea of exercising care in the selection of food, quoting: "If they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." When Mrs. White, who was then in Australia, learned of the views held by this brother, she wrote at some length upon the large opportunities for service before the medical missionary. In this connection she made the following striking statement:

"I have been surprised at being asked by physicians if I did not think it would be more pleasing to

God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the Word."—*Counsels on Health*, pp. 503, 504.

Later, while I was laboring in Australia (1905), the following counsel, which is of general interest, was received from Mrs. White:

"The remark is often made by one and another. Why depend so much on sanitariums? Why do we not pray for the miraculous healing of the sick, as the people of God used to do? In the early history of our work many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite, that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health?"

"When the light came that we should have a sanitarium, the reason was plainly given. There were many who needed to be educated in regard to healthful living. A place must be provided to which the sick could be taken, where they could be taught how to live so as to preserve health. At the same time light was given that the sick could be successfully treated without drugs. This was the lesson that was to be practiced and taught by physicians and nurses and by all other medical missionary workers. Drugs were to be discarded, because when they are taken into the system, their aftereffect is very injurious. Many suffering from fever have died as the result of the drugs administered. They might have been alive today had they been given water treatment by those competent to administer it. . . .

"I will thus explain the reason why we have sanitariums. It is to gather in a class of people who will become intelligent upon health reform, and will learn how to regain health and how to prevent sickness by following right habits of eating and drinking and dressing. As a part of the treatment, lectures should be given on the different points of health reform. Instruction should be given regarding the right choice and preparation of food, showing that food may be prepared so as to be wholesome and nourishing, and at the same time appetizing and palatable. These lectures should be diligently kept up as a means of teaching the patients how to prevent disease by a wise course of action. . . . Let the nurses in our sanitariums show that in the solemn work of caring for the sick, they do not rely on drug medication, but on the power of Christ, and the use of the simple remedies that He has provided,—the application of hot and cold water, and simple, nourishing food, without intoxicating liquor of any kind, with judi-

cious exercise, and putting away of all injurious practices. In treatment such as this there is health for the sick. . . .

"He who would be healed must cease to transgress the law of God. He must cease to choose a life of sin. God cannot bless the one who continues to bring upon himself disease and suffering by violating the laws of heaven. But the Holy Spirit comes as a healing power to those who cease to do evil and learn to do well. . . .

"I think that I have answered the question, Why do we not pray for the healing of the sick, instead of having sanitariums? The education of many souls is at stake. In the providence of God instruction has been given that sanitariums be established, in order that the sick may be drawn to them, and learn how to live healthfully. The establishment of sanitariums is a providential arrangement, whereby people from all churches are to be reached, and made acquainted with the saving truth for this time. It is for this reason that we urge that sanitariums be established in many places outside of our cities."—*E. G. White, Letter 59, 1905.\**

### Principles of Recovery

In another communication, dated June 24, 1903, Mrs. White said:

"Present the Lord Jesus, the Great Healer, as the one upon whom you depend. The instruction that you give the patients in your parlor lectures will be received much more readily if you send to heaven a petition for the power that is above all human power. Encourage the patients to breathe the fresh air. Teach them how to breathe deep and how to exercise their muscles. Teach them to use the abdominal muscles in breathing. Encourage them to spend much time in the open air. Make the grounds so attractive that they will want to be out of doors. Provide some pleasant, easy work for those who are able to work. Show them how agreeable and health giving this out-of-door work is.

"This is an education that will be invaluable to them after they return to their homes. Use nature's remedies,—water, sunshine, and fresh air. Do not use drugs. Drugs never heal; they only change the features of the disease. . . . Let there be in the sanitarium much prayer for the healing of the sick. We must depend more decidedly upon the Great Healer. It is the miracle-working power of God that will give efficiency to the gospel message."—*E. G. White, Letter 116, 1903.*

Again, under date of August 9, 1905, Mrs. White said:

"Wherever the last message of warning is given, combined with medical missionary work and lessons on the right principles of living, wonderful results are seen. Our sanitariums are to be the means of enlightening those who come to them for treatment. Patients are to be shown how they can live upon a diet of grains, fruits, and nuts, and other products of the soil. I have been instructed that lectures should be regularly given in our sanitariums on health topics. People are to be taught to discard those articles of food that weaken the health and strength of the beings for whom Christ gave His life. The injurious effects of tea and coffee are to be shown. Patients are to be taught how they can dispense with those articles of diet that injure the digestive organs. These things are to be treated from a health standpoint. The blessings that attend a disuse of tobacco and intoxicating liquor, are to be pointed out.

"Let the patients be shown the necessity of practicing the principles of health reform, if they would

\* This and the following two letters of counsel from Mrs. E. G. White have been duly verified for accuracy of transcription by the secretary of the E. G. White Estate board, and file number appended.—EDITOR.

regain their health. Let the sick be shown how to get well by being temperate in eating and by taking regular exercise in the open air. It is that people may become intelligent in regard to these things that sanitariums are to be established. . . . People are to be taught how, by careful eating and drinking, they may keep well. Christ died to save men from ruin. Our sanitariums are to be His helping hand, in teaching men and women how to live in such a way as to honor and glorify God. If this work is not done by our sanitariums, a great mistake is made by those conducting them. Abstinence from flesh meat will benefit all who abstain. The diet question is a subject of living interest. Those who do not conduct sanitariums in the right way lose their opportunity to help the very ones who need to make a reform in their manner of living. Our sanitariums are established for a special purpose, to teach people that we do not live to eat, but that we eat to live."—*E. G. White, Letter 233, 1905.*

Instruction should be given by each physician to his patients. I am aware that many of our physicians feel that they are not successful public speakers. It is a surprise to me, however, to see how anxiously patients pick up every thought and principle taught by their physicians in parlor lectures. One thing is certain, that all our physicians know a good deal more about these principles than do the patients who come to them for help. Instruction should not be confined to parlor lectures alone. Health literature should be in evidence everywhere, and we must not neglect the individual work of education in our offices in which we take the history of patients. One purpose in taking the history is to ascertain where habits are wrong, with a view to correcting them. If this work is carried on in the spirit of the Master, we are able to win the hearts and confidence of our patients. Having won this confidence, it is not difficult to inoculate them with health principles.

### Demonstration Health Talk—No. 4

By LEAH M. GRIFFEE, R.N., Instructor,  
*Washington Sanitarium*

SUBJECT: "Ventilation."

AIM: To show the importance of fresh air, and method of obtaining it in the home.

DEMONSTRATION: The proper ventilation of a room.

#### HEALTH-TALK OUTLINE

*Introduction:* "The first essential of life is air. One can live weeks without food, days without water, but only a very few minutes without air."

*Body of Talk:*

A. Content of air.

1. Oxygen, 21 per cent.

2. Nitrogen, 78 per cent.

3. Carbon dioxide,  $\frac{1}{2}$  per cent.

4. Slight traces of argon and other gases.

B. Anatomy of respiratory tract.

1. Nares. Nasal breathing, versus mouth breathing.

2. Pharynx.

3. Trachea.
4. Bronchi.
5. Air cells.
  - a. These are so numerous that when spread out on a flat surface, they cover an area of 1,000 square feet.
  - b. Illustrate the air cells and the thin walls of the cells by the pores of a grayish-red rubber bath sponge.
  - c. The blood comes in close proximity to the air through the thin walls of the cells.

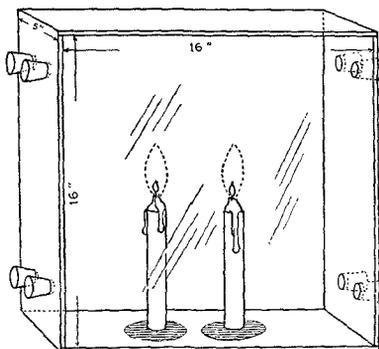
C. Mechanism of breathing:

1. Ribs and intercostal muscles move as a bellows works.
2. Diaphragm moves up and down at bottom of chest.
3. Abdominal muscles aid the diaphragm, thus increasing capacity of lungs for air.

D. Essentials of good ventilation.

1. Fresh, clean air.
2. Cool temperature, 65°.
3. Air must be in circulation.
4. Without direct drafts.
5. Humidity.

E. Demonstration: Best method to ventilate a room.



Light two candles in a box made like the diagram. All parts are to be airtight.

Glass front is made to slide up and down in grooves, that candles may be lighted.

The corks must fit tightly in the eight holes, to represent windows.

As soon as the oxygen burns up, the flames of the candles will go out. Just as they are about out, quickly pull the corks from the four holes on one side. The candles will speedily burn brightly again. This takes about five minutes. Differences in ventilation can be shown by watching the flames as the various openings, representing windows, are adjusted.

The upper holes represent the upper sashes of the windows, while the lower holes represent the lower sashes.

NOTE.—By placing the finger in a hole at the bottom, cool air can be felt rushing in; and by placing a finger at the top, hot air can be felt pouring from the holes.

F. Physical benefits to be derived from fresh air.

1. Aids the circulation.
2. Excites the appetite and aids digestion.
3. Soothes the nerves.
4. Composes the mind.
5. Induces sleep.

*Conclusion:* "The things of nature are God's blessings, provided to give health to body, mind, and soul."

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Connect With the Message

THE plan of God for medical missionary work is that it may always be a part of and be connected with the message which "is the burden of our work,"—"the proclamation of the soon coming of Christ, the necessity of obedience to the commandments of God and the testimony of Jesus."

"In both home and foreign fields the presentation of health principles must be united with it, but not be independent of it or in any way take its place; neither should this work absorb so much attention as to belittle other branches."—"Counsels on Health," p. 515.

There will be efforts made to bring in a division between the medical missionary workers and the gospel ministers, but the Lord has warned us thus: "Satan will invent every possible scheme to separate those whom God is seeking to make one."—*Id.*, p. 517.

With this counsel before us, we should unitedly seek to combine and consolidate our efforts, having in mind God's purpose that "the medical missionary work should be a part of the work of every church in our land," and further that God's plan is fully set forth in Isaiah 58. God does not design that the ministry is to take an inferior place or that the medical work is to be neglected, but in their combined strength they are to encompass the task. The medical work is not to absorb talent and means that belong in other lines of the work, to the neglect of the more directly spiritual work, but as all work unitedly, the results will be observed by worldings, and their support will be gained. This statement found on page 514 in "Counsels on Health" gives a clear view of God's plan for these respective groups:

"The gospel ministry is needed to give permanence and stability to the medical missionary work, and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other."

M. A. H.

The Ministry, May, 1938

# MEDICAL MISSIONARY SERMON OUTLINE

## No. 1—Healing Power and Its Source

By VARNER J. JOHNS, Bible Teacher,  
College of Medical Evangelists

(Outline of health talk based on Chapter 1 of "Medical Ministry")

TEXTS: Proverbs 19:23; 4:22.

"True religion brings man into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennoble the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven. . . . Religion tends directly to promote health, to lengthen life, and to heighten our enjoyment of all its blessings."—*"Patriarchs and Prophets,"* p. 600.

A. Jesus the Great Healer (Matt. 4:23), Creator (John 1:1-3), Redeemer (Isa. 43:7), and Sustainer of the human race (Acts 17:28).

I. Christ the Life and Light, the "I AM" (John 8:58; Ex. 3:14).

I AM the Bread of Life (John 6:35, 48), the Light of the World (John 8:12), the Door of Salvation (John 10:7, 9), the Way, the Truth, the Life (John 14:6).

"Christ, who created the world and all things that are therein, is the life and light of every living thing."—*"Testimonies,"* Vol. VI, p. 182.

II. Life by the power of God.

1. Nature and nature's God. All nature testifies of, and is sustained by, His power.

"A mysterious life pervades all nature,—a life that sustains the unnumbered worlds throughout immensity; that lives in the insect atom which floats in the summer breeze; that wings the flight of the swallow, and feeds the young ravens which cry; that brings the bud to blossom and the flower to fruit."—*"Education,"* pp. 99, 100.

Nature a revelation of God; nature is *not* God. Illustration: a watch is the handiwork of the watchmaker. Stars, trees, and flowers are the handiwork of the Creator. A tiny flower under the microscope is perfect, but the most highly polished needle point, magnified, is imperfect.

2. The parable of the seed.

"There is life in the seed, there is power in the soil; but unless an infinite power is exercised day and night, the seed will yield no returns. . . . Every seed grows, every plant develops by the power of God."—*"Christ's Object Lessons,"* p. 63.

a. Rain, sun, electricity.

"Electricity must be conveyed to the buried seed."—*Ibid.*

"Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers."—*"Testimonies,"* Vol. II, p. 347.

"The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease."—*"Education,"* p. 197.

[These statements, published over forty years ago, are sustained by modern science.]

"Electricity keeps the flame of life burning in the cell."—*Dr. George W. Crile.*

"Dr. Charles H. Mayo adds that minute electrical charges are vital to the functioning of the brain. . . . Plants, as well as animals, other tests have shown, respond to electricity acting in the air."—*"New Discoveries Show Electricity Governs Our Lives,"* *Popular Science Monthly, February, 1934.*

b. True science an interpretation of God's work.

"All true science is but an interpretation of the handwriting of God in the material world."—*"Patriarchs and Prophets,"* p. 599.

3. Miracle-working power.

a. Feeding the five thousand.

"In the production of earth's harvests, God is working a miracle every day. Through natural agencies the same work is accomplished that was wrought in the feeding of the multitude."—*"The Desire of Ages,"* p. 367.

b. God feeds earth's millions:

Past—Ps. 78:24, 25; Exodus 16; Deut. 8:3.

Present—Matt. 6:28-33.

Future—Rev. 2:17.

III. The Source of healing.

1. Same power works in man.

"The same great laws that guide alike the star and the atom, control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul."—*"Education,"* p. 99.

2. Our life sustained by receiving the life of God.

3. Transgression of law—physical, mental, moral—brings discord, anarchy, ruin.

4. Sickness, suffering, and death, the work of an antagonistic power, the destroyer.

5. God is the Restorer.

a. Desires our health. Ex. 15:26; 3 John 2.

b. Sevenfold blessing. Ps. 103:3-5.

(1) Forgiveth iniquities.

(2) Healeth diseases.

(3) Redeemeth from destruction.

(4) Crowneth with mercy.

(5) Satisfieth with good things.

(6) Reneweth youth.

(7) Executeth righteousness.

6. Man's cooperation.

Man may prevent nature from working (intemperance).

"In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not." "The right balance of the mental

and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. . . . By the indulgence of perverted appetite man loses his power to resist temptation."—*Ministry of Healing*, p. 335.

#### 7. The very best medicine.

"The influence of the Spirit of God is the very best medicine that can be received by a sick man or woman."—*Testimonies*, Vol. III, p. 172.

"It [the Holy Spirit] will renew every organ of the body, that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action."—*Medical Ministry*, page 12.

#### 8. Education better than miraculous healing.

"Combined with the work of healing there must be an imparting of knowledge of how to resist temptation. . . . Use the means that He has provided. Then we should pray that God will bless these agencies. . . . God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health."—*Id.*, page 13.

Why we do not depend upon miracles.

a. Satan counterfeits by healing.

b. Miracles to deceive, if possible, the very elect.

- c. Jesus made no effort to remove Satan's "if" by working a miracle.
- d. Sick must come to God by the way of repentance; then God will manifest His power.

#### B. Our responsibility.

##### I. His work our work. (Luke 9:1, 2.)

"Christ stands before us as the pattern Man, the great Medical Missionary—an example for all who should come after."—*Id.*, p. 20.

##### II. Medical missionary work.

"It is to be taught, it is to be carried forward; for it is the very work that Christ did when He was on earth."—*Id.*, p. 15.

##### 1. Begins in the home.

"While sitting at the table, we may do medical missionary work by eating and drinking to the glory of God."—*Counsels on Health*, p. 577.

##### 2. Time to advance.

"In this age of diseased piety and perverted principle, those who are converted in life and practice will reveal a healthy and influential spirituality. . . . Every jot of your influence is now to be used on the right side."—*Medical Ministry*, p. 22.

"We are now to unify, and by true medical missionary work, prepare the way for our coming King."—*Ibid.*

## A BALANCED MEDICAL MINISTRY

By IRA J. WOODMAN, Associate Secretary, Medical Department

PROPER balance is undoubtedly most essential in delivering humanity from the fear and hysteria which grip the world in the distressing and perplexing situations today. A great "free for all" armament race is on among the nations, because they seek to balance national power. Capital and labor strive to balance the perplexing situations in the production world. In the educational world, there is an endeavor to balance intellectual theory with practice. In the Christian world, we seem to have failed in balancing the strength of our intellectualism with a humble fear and trust in God. If we were to give a reason for the troubles of our present world, we might say that it is a lack of balance.

In the midst of these conditions, the College of Medical Evangelists is seeking to maintain a proper poise in training men in the great profession of medicine to be skillful in caring for the physical needs of the body, and at the same time balance this with a sincere desire to help the soul lost in sin. The two are closely related, as revealed by our Saviour, the Great Physician on earth, who said: "That ye may know that the Son of man hath power on earth to forgive sins, (then He saith to the sick of the palsy,) Arise, and take up thy bed, and go unto thine house." The relief He brought to the palsied body was

but an evidence of His divine interest in the soul. This is the aim of the College of Medical Evangelists. As I visit among our graduates located in nearly every State, I am gratified and pleased to see the majority earnestly striving to live out in practice such a profession.

A letter received a few days ago from one of our graduates interning in an Eastern city in the United States, says: "There is a wonderful opportunity to witness for the truth while interning. Every day I find some one to whom one may speak a word of truth. The Lord has already helped me to win one soul to Him since coming here to the hospital."

From another intern in a Midwestern State, I quote: "I have had several opportunities to witness for my Master, and am holding Bible studies with one family with whom I came in contact at the hospital."

While I was visiting doctors on a recent trip through the South, it was my privilege to speak to a church of more than thirty members in a city in which a little over three years ago there were not any Seventh-day Adventists. Then one of our College of Medical Evangelists graduates and his good wife, a nurse, settled there. I was accompanied by the conference president on this particular visit, and while we were there, the doctor and his wife presented to the elder a \$500 check

to help finance an evangelistic effort which was launched later on.

As a result of this effort, some fifteen or twenty more were gathered into the organization, and now they have secured a church building and dedicated it. A church school was organized, which has grown into an academy. The children are gathered from several of the other churches in the district by buses and taken to this school. These buses are largely financed by the several doctors located in the section, at a cost of over four thousand dollars. It was interesting to find out through the conference that the tithe of the five doctors in this district equaled the salary and expense of the district leader who cares for the churches in that section. Three of the doctors are serving as elders of churches, and one is a deacon. This is indeed worthy fruitage of a balanced medical ministry.

### Sundry Successful Experiences

From another conference comes the word that last year, after an evangelistic effort in a town in which there were no Adventists until one of our doctors moved there, a fine church organization has been built up. This was largely a result of the seeds of influence sown by the doctor in his private practice.

In another conference in which twenty-two of our doctors are located, I learned that fourteen are serving as church elders. Their faithfulness in returning to the Lord His own is evidenced by the fact that twenty-one of them paid tithe regularly through the churches into the conference treasury.

One of our doctors practicing in a distant Eastern State was called to go twenty-five miles into a large city to care for a sick woman. When asked why she had sent for him, the patient answered that she had confidence in the profession of a doctor who was faithful enough in his service to God to be a Seventh-day Adventist, even though she herself was not an Adventist. At this juncture, the doctor was a bit embarrassed, for he knew of one of his medical-school associates living only a few doors from this woman, who feared religious life might be an encumbrance to his medical profession. The other doctor had therefore not let his church affiliation be known.

When I heard of this experience, I could not help but remember the answer one of our medical graduates gave to me when I asked him what his greatest asset in the medical course was. He said that it was his faith in and his obedience to the cause of God.

I am sure that one of the channels through which God will send power and force in the giving of the message to the world in these last days is the channel of a balanced medical ministry. I believe that when the mighty power and force of Bible doctrine and prophecy are properly balanced with scientific medi-

cal knowledge by one who seeks, through the healing of the body, to bring the peace of heaven to the soul, there will be a reaping of a great harvest.

Many of those in the medical profession whom I have visited seem to be highly pleased that there is an earnest effort being put forth, through the General Conference Medical Department, to organize our latent forces in a great movement to bring about a balanced medical ministry through the promotion of a greater health program in connection with the giving of the gospel message to the world.



**INFLUENCE OF PHYSICIANS.**—President Lowell of Harvard University has summarized the history of 400 years thus: "The leading idea of a conquering nation in relation to the conquered was in 1600 to change their religion; in 1700 to change their laws; in 1800 to change their trade; and in 1900 to change their drainage. May we not say that on the prow of the conquering ship in these four hundred years, first stood the priest, then the lawyer, then the merchant, and finally the physician."

### MEDICAL MISSIONARY EXPERIENCE NO. 4

**CREATE INTEREST IN GOD'S WORD.**—Every true medical missionary worker will if possible bring to the patients the comfort and messages found in God's word. The Book of books must be made precious as a guide in life. In my contacts with patients during

my training days, the topic most discussed and the one of greatest interest to them is present-day conditions and their meaning.

A certain patient, who came to us from the southern part of the State, was brought to the hospital by a Seventh-day Adventist doctor. She protested at first, for it was a long distance to travel, and she dreaded the surgery that must be done to restore her health. Upon entering the hospital, she made known her fears. We nurses did all we could to make her comfortable. Just before she was taken to the operating room we asked permission to pray for her, to seek God's guidance in all that was to be done for her. This she granted, and we prayed. When she was on the operating table, before the anesthetic was given, all work ceased, and prayer was again offered in her behalf. As the result of these prayers, she made known then and there that she surrendered all to His will.

During her convalescing period, she asked why we as a group were so kind and so different from others, why we didn't use "make-up," why we kept the seventh day, and about our diet. The Sabbath was an item of particular interest to her. On Friday, the evening treatments were given early, before sundown, so that when Sabbath came, all was in quietness. On Sabbath, only that which was necessary for the comfort of the patients was done. She noticed all this, and made many inquiries. Some of the texts I used in explaining to her our reasons for keeping the seventh-day Sabbath were: Genesis 2:1-3; Exodus 20:8-11; Mark 2:27, 28; Isaiah 58.

Our conversation created an interest in the Bible, and more studies were given her on other subjects. Today, she and her husband are members of the church. [A SENIOR STUDENT NURSE.]

# BASIC PRINCIPLES OF HEALTH TEACHING

## No. 5—*What a Man Soweth, That Shall He Reap*

**E**MPHASIS was given in our basic-principles study last month to the fact that the functions and actions of the human body are controlled by natural law. The functioning of the human mechanism, much of which is involuntary, does not take place in haphazard fashion, but is correlated and regulated in orderly harmony according to physiological laws, except where disease processes interfere.

It would appear that the whole physical universe is controlled according to divinely established laws. Disregard or violation of these laws inexorably brings disharmony and "dis-ease." That is to say, failure to recognize and observe these fundamental laws imposes the inevitable result or penalty of transgression.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Gal. 6:7. God is not fickle or arbitrary, nor does He work at random. Furthermore, God, the Author of these laws, will not cause them to operate in one case and suspend them in another in order to save certain individuals from the natural consequences of violated law.

"Many have expected that God would keep them from sickness merely because they have asked Him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer, if His name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who are taking a sure course to make themselves sick, by their careless inattention to the laws of health. Those who will gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which are so recklessly periled. The cause has produced the effect."—*"Medical Ministry," pp. 13, 14.*

"For every offense committed against the laws of health, the transgressor must pay the penalty in his own body."—*"Testimonies," Vol. IV, p. 409.*

The physical laws pertaining to the functions and well-being of our bodies—the facts and laws relating to physiology, hygiene, and kindred subjects—have in recent years been earnestly studied by painstaking researches, and man's understanding of these principles has been greatly clarified and expanded. Far-reaching advances have been made in the field of preventive medicine. Through many agencies, the knowledge of how to live for health and efficiency and how to reduce disease to a minimum has been widely published.

In all this program of healthful living, of prevention and treatment of diseases, certain fundamental laws are recognized and accepted as basic principles. These principles then are to be widely taught, and individuals are to become personally responsible to inform themselves as fully as possible, and in turn earnestly and conscientiously seek to live in harmony with nature's laws. We believe it is in this way that we are to understand the statement: "There is sickness everywhere, and most of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come."—*"Ministry of Healing," p. 146.*

"We are to use every faculty of mind which God has given us. The Lord will not work a miracle to preserve any one in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given. By study of the human organism, we are to learn to correct what may be wrong in our habits, and which, if left uncorrected, would bring the sure result, disease and suffering, that make life a burden. The sincerity of our prayers can be proved only by the vigor of our endeavor to obey God's commandments."—*"Counsels on Health," p. 504.*

"It is a great thing to ensure health by placing ourselves in right relations to the laws of life, and many have not done this. A large share of the sickness and suffering among us is the result of the transgression of physical law, is brought upon individuals by their own wrong habits. . . . Are these ills visited upon the race through God's providence? No; they exist because the people have gone contrary to His providence, and still continue to rashly disregard His laws."—*"Counsels on Health," p. 49.*

An "inestimable blessing" has been conferred upon this people in that the value and importance of healthful living has been pointedly taught. What is our personal attitude? Have we been sufficiently impressed by the admonition of the apostle Paul, "Know ye not that ye are the temple of God?" And "If any man defile the temple of God, him shall God destroy."

We need to be awakened to the sense of our personal responsibility. Good intentions will not suffice. There is no substitute for intelligent, conscientious obedience. It is characteristic of human nature to become careless when the penalty for transgression is not immediately seen or felt. Let us, however, not be deceived, "God is not mocked." Nature exacts a toll for every violation.

H. M. W.



THE medical approach is one of the best methods of approach in any field, but we should not overlook the fact that it is only a *method* for securing right contacts for soul winning. It is a means to an end, not the end itself.

**CURRENT  
SCIENTIFIC  
NOTATIONS**

RECENT dental researches revealed the fact that the incidence of dental caries in certain races living upon simple natural foods was 5 per cent, whereas

in more highly civilized communities in which the diet consists largely of foods which man has altered by reason of his civilization,—that is, the substitution of the artificial for the natural,—the incidence of caries had reached the startling figure of 95 per cent. Comments appear to be unnecessary. Diet is a proved factor in maintaining oral health. A deficient diet definitely affects tooth structure. Vitamins, especially vitamin C, and calcium salts in sufficient amount, along with an adequate diet properly masticated, are essential factors in promoting dental health.

mony Studies on Diet and Foods," prepared in 1926 for use in the College of Medical Evangelists. All who are interested in the subject of diet and foods and health education will find this improved, attractive book very helpful in topical study. Price, \$2.75.

**Medicine and Religion**

RECOGNIZING the intimate and inseparable relationship existing between the *physical, mental, and spiritual* natures, and recognizing that frequently the sick person is in need of advice and help in all three, the "Associated Clinic of Medicine and Religion" has been established in New York in an attempt to meet this need. Patients attending the clinic are first given a thorough physical examination by an attending physician who sets about to treat the physical ills. Those having nervous or mental ailments are given special study and treatment by a wise specialist in that field. At the same time ministers are collaborating with the physicians, who refer many of their patients to them for spiritual advice and comfort. This applies particularly to the neurotic, the depressed, and those who are passing through perplexity, trial, or emotional stress.

How in harmony is this plan with the counsel of the Spirit of prophecy respecting the concern the physician is to have for those coming under his care, and how like the plan followed in our sanitariums in caring for the sick! There is to be close cooperation between the gospel minister and the medical practitioner. Frequently the physician has no ministerial colleague to call in and must therefore minister to spiritual as well as physical ills. And not infrequently the physician or nurse is the only one from whom the patient will accept spiritual ministry and guidance. We as medical workers have been given abundant counsel as to our privileges and responsibilities in this regard.

"Every medical practitioner, whether he acknowledges it or not, is responsible for the souls as well as the bodies of his patients. The Lord expects of us much more than we often do for Him. Every physician should be a devoted, intelligent, gospel medical missionary, familiar with Heaven's remedy for the sin-sick soul as well as with the science of healing bodily disease."—*Medical Ministry*, p. 31.

"That man only who daily and hourly lives a Christian life can perform aright the duties of a physician. Let our physicians seek to understand the solemn responsibilities of their profession, and to realize how much is involved in dealing with those who are sick in body and mind."—*Id.*, p. 33.



DOCTOR POUND, of Cure Lane, is being superseded by his young disciple, Doctor Ounce, of Prevention Street.—*Dr. Harvey Cushing.*

We should not desire that nature should obey us, but that we should obey nature.—*Spinoza.*

**Association Notes**



THIS kindly word regarding the Association comes from Dr. George Nelson, medical secretary for the Southern Asia Division, and superintendent of the Surat

Mission Hospital: "I am quite thrilled over the organizing of the Medical Missionary Association. I think this would be a great aid in bringing our men closer together, and making us better acquainted with each other's surroundings and duties. If all the doctors cooperate in this plan, there is no reason why it should not be a great success. I am enclosing my enrollment card."

A VISIT to the West Coast confirms the fact that the Association is well received in that quarter. The College of Medical Evangelists and our sanitariums have manifested a hearty interest. Substantial membership lists from each institution have been received. Both alumni and alumnae are responding. We trust many more physicians, nurses, and others in private work will join us in this worthy cause.

ALL interested institutional workers may receive THE MINISTRY at the special subscription rate of fifty cents a year, even though they are not technically eligible for Association membership. We heartily welcome all who endorse our platform of principles to join us in fostering the objectives of the Association.

THE attention of the members of the Association is called to the new book, "Counsels on Diet and Foods." This book, printed by the Review and Herald Publishing Association, is a compilation of all the writings of Sister White pertaining to the subject of diet and foods. It is the revised and enlarged form of the paper-covered booklet, "Testi-

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## MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

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### "Rock of Ages" for Choir

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

THE following suggestive interpretative outline for "Rock of Ages" (No. 654 in "Christ in Song") should be impressive. It contains variety, new treatment, and strangeness. The hymn's existing grip on the spiritually minded opens a gate for new depths of meaning.

The hymn is written in three-two time. The general tendency is to sing it too slowly. Be sure to give the notes their correct value without making the chord progression stiff and mechanical. There is a two-measure phrase in the middle which is immediately repeated. Try to change the vocal effect by making it

either louder or softer, or slower or faster, than the phrase it repeats. The words should be the guide for the choice.

See that the words are well pronounced. Check careless tendencies, and do not permit the ever-increasing leaning toward slurring, or carrying the vowel across the interval on full voice. Both of these bad habits have the elements of "yell" in them. One voice misbehaving like this will ruin a whole choir.

INSTRUMENTAL PRELUDE.—Very frequently, where preludes are not written, you will find it possible to play the first phrase and follow it with the last. It is quite essential, even where the accompanist is capable of improvising an introduction of his own, that the prelude partake of the melodic content and the rhythmic element peculiar to the number about to be sung. Foreignness should always be avoided. The choir should have a foretaste of the selection in the prelude, particularly with "Rock of Ages."

STANZA ONE.—Endeavor to select a tempo that will match the thought of the words. This is a prayer. Dragging is no less a crime

## Rock of Ages

(Arranged for Minor Key by Harold A. Miller)

Interlude to precede minor key

Interlude to precede change to Major Key

rall.

rall.

than is too much speed. Both destroy the effectiveness of the song. Therefore study the hymn carefully to discover the appropriate tempo. The phrase following the third whole note might be sung softer and slightly slower. Keep the idea strongly in mind that you are pleading, but do not let the voice show any signs of doubt. Let assurance of answered prayer add the necessary firmness to the plea. This stanza should be sung in the major key—as written.

INTERLUDE.—Have the accompanist play the key change (according to accompanying arrangement) from major to minor. This will establish the key feeling for the choir before the next stanza is sung.

STANZA TWO.—This stanza may be used as a two-part song for the sopranos and altos, with but a few slight changes. At the close of the second complete measure, in place of “g” and “a” in the alto, use the “e” and “f” of the bass. This will place the pleasing interval of the sixth in the two-part arrangement. The interval of the fourth is not good in two-part singing, especially in a succession of fourths. Intervals of thirds and sixths are always desirable. The other intervals are best used as passing notes to more pleasing combinations. A spot at the beginning of the last phrase exactly duplicates the one mentioned above, and may be treated in the same way. In the last line of this stanza, have the singers breathe after “save.” Do not drop the final “n” of “alone” too abruptly.

STANZA THREE.—The instrumental interlude for changing the minor feeling to the major feeling should be noted here. This stanza may be given in the major key. For greater variety, a solo voice may take this stanza, using the choir for a harmonic background, with humming. Encourage the greater freedom usually found in solos. Slight separation of “naked” and “helpless” should be given. The effect is more natural if the second syllable of each of the foregoing words is spoken without a feeling either of hurry or of prolonging it. The same treatment should be given a similar spot in the last poetic line.

STANZA FOUR.—The interlude which creates the minor-key feeling should be used. This stanza may be used as a two-part song for the male voices, using the same notes suggested for the women’s voices in stanza two. If desired, the whole choir may sing this section. The gray of the minor is intensified, however, by using this for two-part male voices. The male voice is darker and produces a different effect from that given by the same tones sung by women’s voices. The general idea is best carried out by a slower tempo and a softer tone. The tenors take the higher tones (the melody), while the basses carry the alto within easy range of their voices. The phrase following the third whole note may be retarded somewhat, holding the tone on “throne.”

*The Ministry*, May, 1933

With a slight break of absolute silence, both instrumental and vocal, the parts resume their regular tone channels as the whole choir changes to the bright major key for the rest of the song. This should be sung firmly and joyfully, retarding toward the close of the final phrase. A short pause after “myself” makes a clean word, and places the final consonant where it belongs. The last two words become more impressive by being thus separated from it. It adds considerably to use the Amen cadence (reading from bass to soprano) “f,” “a,” on the bass clef, “f,” “c” on the treble clef, followed by a chord similar to the final one of the hymn.

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## THE RELIGIOUS PRESS

Valuable Current Excerpts

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MOVING WARWARD.—Surveying the dismal international scene, we are of the opinion that the powers are only one step removed from a major conflict. There is no immediate likelihood of war, for international relations are still, so far as any one is aware, in a fluid state. But once a definite pattern is achieved, once decisive alignments are made, once the powers reach positive decisions regarding foreign policy, war on a vast scale will then be only a question of weeks and months. . . . Nations are preparing to fight, but the allies and antagonists in each particular instance have not yet been completely determined.—*Commonweal* (R.C.), February 18.

ANTIEVOLUTION ARGUMENT.—A repudiation of evolution from a new angle. Professor Dr. David Katz, professor of animal psychology in the University of Stockholm, lately read a paper before the Philosophical Society of Stockholm, sharply criticizing the evolution theory on the ground of the fundamental psychological differences between man and the animal world. Katz expresses his agreement with Professor Ernst Cassirer in the belief that man’s psychical faculties are an *urphänomenon*, an original phenomenon, not to be accounted for in any way by natural evolutionary processes. This reminds one of the solemn statement in Genesis, “So God created man in His own image.”

Professor Katz believes that man and animals react altogether differently to their perceptions, that perception constitutes in animals a command and an order from nature which must be obeyed; that in man, on the contrary, perception gives opportunity for choice of action. The animal is not free as man: its action is unintelligent. Instinct is the all-powerful dictator which controls the animal world in contrast to man.—*Sunday School Times* (Fund.), March 12.

JUDAISM’S APOSTASY.—The extent of Judaism’s apostasy is appalling. A Jew who has settled in Galilee is quoted by *Christianity Today* as declaring of his fellow colonists: “We are all freethinkers with the exception of two. Our religion is work. We have no synagogue. We do not pray. We are atheists. We do not believe the Bible is the word of God. Religion does not interest us. We observe the black fast and the Day of Atonement. However, we do not observe it religiously, but nationally.”—*Walther League Messenger* (Luth.), February.

EVOLUTION’S TRIUMPH.—Secular science makes a bid for the allegiance of man. Nature, worshiped not as that before which man must

fall down tremblingly, becomes that which, harnessed, can give increased facilities for mechanized life. If this is the triumph of evolution, the race bids fair to commit mental and moral suicide. For religion itself has been humbled. Man is measuring it by himself, conceiving that it has no origin, save from the womb of society. Ruling out the possibility of revelation, he has made way for grimmer Caesars than the past has ever known. The frontiers have narrowed indeed.—*Reginald Kirby, in the Watchman-Examiner (Bapt.)*, February 10.

**THE DEVIL.**—He is sometimes called "Old Nick," "Old Scratch," and "Old Harry." The first is from the Finnish "Naeki," or German "Nickel," both meaning a demon. The second is from "Scrat," or "Schrat," a Scandinavian demon of the wood. The third is from "Hari" or "Herra," Scandinavian terms identical with Baal or Beel in Beelzebub, "prince of the devils." The forms in which devil is depicted are drawn from Greek and Roman mythology. A pitchfork is a two-pronged scepter of Pluto, king of Hades. The blackness of the devil is also from Pluto, who was called "Jupiter Niger," or "Black Jupiter." The idea of horns, tail, and cloven feet are from the Greek "satyri" or satyrs.—*Kablegram*.

**INFLUENCING CHILDREN.**—Dr. John E. Anderson, child welfare director at the University of Minnesota, says "The newspaper, radio, and moving pictures now exert a greater influence on children than the home, church, and school."—*Religious Digest, March*.

**CRIMINAL SITUATION.**—During the past decade our [U.S.A.] penitentiaries have practically doubled their population. Approximately three fourths of these prisoners are under thirty years of age. Furthermore, it is estimated that each year two hundred thousand children stream through our courts. Half as many juvenile crimes are committed in rural districts as in the large metropolitan centers. When we take into consideration the fact that the late John Dillinger and other notorious felons were products of our rural communities, it can readily be admitted that the theory that juvenile crime exists only in highly populated cities is incorrect.—*Zions Herald (M.E.)*, February 16.

**KNOWLEDGE INCREASES.**—Even as late as 1900, only one American home in every seven had a bathtub; one in 13 had a telephone; one home in 30 had electric lights. There were only 8,000 automobiles. Manufactured products were scarce and expensive. Today there are 20 million bathtubs, 18 million telephones, 22 million wired homes, 25 million automobiles, and millions of other manufactured products which were unheard of in 1900, but are now plentiful and sell at a fraction of their former cost.—*General Electric advertisement in Nation*, February 19.

**1938'S DILEMMA.**—In 1938, we are to be faced with a dilemma: Shall our religion be that of the worship of Jesus Christ, or the worship of the state? Wars of nations, should they come, will be as nothing compared to the ultimate result of this conflict between Christ and antichrist. During 1938, people will be forced to declare themselves. Will personal or social conscience be supreme? Stateism despotically dictating to the individual, with the complete destruction and surrender of individuality, will be arrayed on one side, and opposing it will stand the Christian religion following the direction of personal conscience and obedience to the unenforceable.—*Henry Darlington, in Pulpit Digest, February*.

**JEWISH SABBATHISM.**—Tel-Aviv in Palestine has recently been advocating Sabbath observance to an intense degree. The Jewish Sabbath has been observed by the blowing of the ram's-horn trumpet of the old Biblical days on Friday evening. As soon as darkness settles over the city, a large electric

sign blazes out the message from the synagogue, "Remember the Sabbath Day to Keep It Holy." The plan is that every Jew shall be in the synagogue on the Sabbath day, every automobile put away, and no smoking in public.—*Religious Digest, March*.

**MECHANISM'S COLLAPSE.**—Not many of us have time to read in the various fields of thought, and are indebted to those who can survey and coordinate present-day thinking. It is this that Marvin M. Black has done in his new work "The Pendulum Back." He has examined the tendencies in the fields of physics, biology, psychology, sociology, and such practical fields as medicine and journalism. He has drawn off the current conclusions in each of these zones of knowledge. The main contention is that the mechanistic theory of life has broken down and that this is being almost universally acknowledged.—*World Call (Disciples), March*.

**PLEASURE LOVERS.**—Wherever the seeing eye gazes, the independent thinker is seen to be receding. Man is increasingly controlled by the curious gadgets of modern life, and himself is despondent. Man, unable to express himself through his work, seeks what expression is left for him in the pleasures he takes with pitiable seriousness.—*Reginald Kirby, in the Watchman-Examiner (Bapt.)*, February 10.

**INDIFFERENCE THIEF.**—The thief in your church is Indifference. Indifference steals the congregation and the Sunday school. Indifference employs every modern method to entice church members. He uses the park, playground, resort, automobile, movie, theater, the gun, and the rod—everything imaginable, to steal the people from your church. You must take advantage of modern methods and overcome this great giant Indifference. Indifference is your biggest competitor. Meet competition by creating and holding interest and enthusiasm.—*Pulpit Digest, February*.

**LONG SERMONS.**—Hour glasses were formerly used in churches to regulate the length of sermons. They first began to appear on pulpits after the Reformation, when long sermons were common. Usually the sand in the glasses was measured to run an hour. When it was empty, it was time for the preacher to finish his sermon.—*Religious Telescope*.

**MOVING CATHOLICWARD.**—It is to be remembered that in America, even more than in Europe, and certainly more than in England, the rapid breakdown of all philosophies except the Catholic may make for a big movement towards Catholicism, not by individual conversions, but by mass conversions; it is a factor to be watched in the future. This applies, of course, not only to America, but to the whole world. Probably within the lifetime of young men now under thirty you will see the white world divided into Catholic and anti-Catholic, with the anti-Catholic known for his anti-Catholicism and not for any particular sect or proclaimed beliefs. It is difficult to imagine that in such a situation the tendency to conversion on a great scale can be checked. As it is, the Catholic Church is everywhere becoming the sole champion of certain parts of traditional morality which numbers of people who have never associated the idea with Catholicism desire to preserve. One has only to mention the private property of the small man, the authority of the family, and the permanence of marriage to see the truth of this.—*Hilaire Belloc, in America (R.C.)*, Sept. 18, 1937.

**BUDDHISM IMITATION.**—Buddhism in Japan is imitating Christian methods, and copying Christian efforts. Since 1910, Buddhists have opened 4,000 schools with 568,000 students, and their teaching includes doctrines derived from the Bible, adaptations of Christian hymns, forms of service, and modes of work. They are using the wireless, and every day Buddhist books are read over the air.—*Christian Faith and Life (Fund.)*, January.

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# THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

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## THE ATONEMENT CENTRAL IN SALVATION—No. 2

By M. L. ANDREASEN, *President,  
Union College, Nebraska*

IN the former article we noted four basic principles of investigation. A disciplined mind will—(1) Patiently gather all available facts; (2) Hold in its grasp many facts at once; (3) Educe by continuous reflection their connecting principles; and (4) Suspend final judgment until the conclusions reached are verified by Scripture and/or experience.

Having all the facts in mind, the careful student will *educe by continuous reflection their connecting principles*. To educe means to draw forth, to evoke, to draw out, to deduce. Such a student will think of all the facts he has before him, and will by continuous reflection be able to discover the relation of these facts and their connecting principles. He will discover that all truth, wherever found, is one.

Facts, to constitute a harmonious system of truth, must be put together. Facts are like a load of bricks dumped on the ground. Before they can become a house, there must be a systematic arrangement according to a thought-out plan. Facts in themselves do not necessarily constitute truth. It is the arrangement of the facts that counts. Two facts that are each perfectly true may be so combined as to constitute an untruth. A classic instance is that of two texts from the Bible, each a truth in itself, but together teaching error: Judas "departed, and went and hanged himself;" "go, and do thou likewise." Matt. 27:5; Luke 10:37.

### The Cross and Atonement

The cross is central in the atonement and must ever so remain. Any theory that makes the cross a demonstration only, falls short of the reality. Although it may not be possible to evaluate or understand all that was done on the cross, we do know that a death took place there which means life for humanity; that provision was made there for the reconciliation of mankind to God, and that God accepted the suffering and death of His Son as satisfactory.

For these reasons, the cross must ever be central in the atonement. There a ransom was provided. There our iniquity was laid upon the Innocent One. There the victim died and thus provided the blood of the atonement, later to be ministered on our behalf in the sanctuary above.

When we make the statement that any theory which makes the cross only a demonstration falls short of the reality, we do not mean to say that the cross was not a demonstration; for it was. God demonstrated there His righteousness, His mercy, and His justice. In the light of the cross, God is justified in dealing with Satan and in eventually destroying him. In the light of the cross, He is also justified in extending mercy to man and in giving him another trial. The cross is a demonstration, but it is more than that. Through death, it provided the means of atonement in a very real way.

The cross, however, is not all there is to the atonement. In the Garden of Gethsemane, Christ passed through an experience that has a most vital bearing upon our salvation. The following extracts from "The Desire of Ages" will make this clear:

"As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for His usual place of retirement, that their Master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him, or He would have fallen to the earth."—Pages 685, 686.

"He went a little distance from them—not so far but that they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.

"Christ was now standing in a different attitude from that in which He had ever stood before. His suffering can best be described in the words of the prophet, 'Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts.' As the substitute and surety for sinful man, Christ was suffering under divine justice. He saw what justice meant. Hitherto He had been as an intercessor for others; now He longed to have an intercessor for Himself.

"As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake.

Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the world would finally become Christ's; he himself would be overthrown and cast out. But if Christ could be overcome, the earth would become Satan's kingdom, and the human race would be forever in his power. With the issues of the conflict before Him, Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would never more be one with God."—Pages 686, 687.

"The awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, 'O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done.'

"Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save men at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission: 'If this cup may not pass away from Me, except I drink it, Thy will be done.'

"Having made the decision, *He fell dying to the ground from which He had partially risen.* Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him.

"But God suffered with His Son. Angels beheld the Saviour's agony. They saw their Lord enclosed by legions of Satanic forces, His nature weighed down with a shuddering, mysterious dread. There was silence in heaven. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin."—Pages 690-693.

"No way of escape was found for the Son of God. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and the

mighty angel who stands in God's presence, occupying the position from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hand, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human suppliant. He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the human race saved, eternally saved.

"Christ's agony did not cease, but His depression and discouragement left Him. The storm had in no wise abated, but He who was its object was strengthened to meet its fury. He came forth calm and serene. A heavenly peace rested upon His blood-stained face. He had borne that which no human being could ever bear; for *He had tasted the sufferings of death for every man.*"—Pages 693, 694.

#### Garden Struggle Vital

From these extracts it is clear that the Garden of Gethsemane must occupy a vital part in any right theory of the atonement. Something took place there that was decisive as to man's salvation. It was in the garden that "the awful moment had come—the moment which was to decide the destiny of the world." On the cross a death took place, but in the garden the irrevocable decision was made. The struggle was fearful, superhuman. "The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late." But as the history of the human race comes up before the world's Redeemer, as He beholds the impending fate of mankind, "His decision is made. He will save man at any cost to Himself. Having made the decision, He fell dying to the ground."

It must be clear to all that we cannot leave out of the reckoning the events culminating in the decision that Christ would save the world at any cost to Himself. The struggle in the garden was vital to our salvation. It was there that He bore "that which no human being could ever bear." It was there that He "tasted the sufferings of death for every man." The following verified quotation is to the point:

"In the Garden of Gethsemane, Christ suffered in man's stead, and the human nature of the Son of God staggered under the terrible horror of the guilt of sin, until from his pale and quivering lips was forced the agonizing cry, 'O My Father, if it be possible, let this cup pass from Me:' but if there is no other way by which the salvation of fallen man may be accomplished, then 'not as I will, but as Thou wilt.' Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony. The power that inflicted retributive justice upon man's substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would

have fallen upon a sinful world. Christ was suffering the death that was pronounced upon the transgressors of God's law. It is a fearful thing for the unrepenting sinner to fall into the hands of the living God. This is proved by the history of the destruction of the old world by a flood, by the record of the fire which fell from heaven and destroyed the inhabitants of Sodom. But never was this proved to so great an extent as in the agony of Christ, the Son of the infinite God, when He bore the wrath of God for a sinful world. It was in consequence of sin, the transgression of God's law, that the Garden of Gethsemane has become preeminently the place of suffering to a sinful world. No sorrow, no agony, can measure with that which was endured by the Son of God. Man has not been made a sin bearer, and he will never know the horror of the curse of sin which the Saviour bore. No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. *Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world.* The agony which Christ endured broadens, deepens, and gives a more extended conception of the character of sin, and the character of the retribution which God will bring upon those who continue in sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ to the repenting, believing sinner."—Ellen G. White, MS. 35, 1895. (Italics mine.)

#### Supernaturally Strengthened to Suffer

Note the statement: "Human nature would then and there have died under the horror of the sense of sin, had not an angel from heaven strengthened Him to bear the agony." The suffering which Christ was passing through in the garden was more than human nature could bear. "Capacity for suffering." Human nature would have died in the garden, had not an angel from heaven strengthened Jesus to bear the agony. Human nature can endure but a limited amount of suffering, but Jesus was miraculously strengthened for the purpose of suffering. He would ordinarily have died, but *He must not die.* He must taste to the full the sufferings of death for every man, and this would not have been possible had He died, for death would have been release from suffering. Hence He must not die. He must be strengthened to live, so that He might pass through the full measure of suffering and yet not die. He must bear "that which no human being could ever bear." When the struggle was over, it could be said of Him that "He had tasted the sufferings of death for every man."

It is not easy to visualize the scene in Gethsemane, when the Father separated His beams of light and love and glory from the Son. There was silence in heaven. No harp was touched. Angels would gladly have come to the rescue, but they must not. Jesus feared that the separation from the Father would be eternal, for the gulf seemed very broad and deep and black. His spirit shuddered, and

"as the Father's presence was withdrawn, they saw Him sorrowful with a bitterness of sorrow exceeding that of the last great struggle with death."—"The Desire of Ages," p. 759. An angel comes, not to take away the cup, but to strengthen Him to drink it. The picture is that of an angel supporting Him while the Father puts the cup to His lips. (See John 18:11.)

It was in the garden that Christ passed through the supreme crisis. There He passed through a bitterness of sorrow even exceeding that on the cross. There the decision was made to save man at whatever cost to Himself. There the fate of humanity hung in the balance. We must therefore not leave Gethsemane out of the reckoning when we consider the plan of salvation. It holds a prominent place. It must not displace the cross, but must take its place alongside it.

When we consider the plan of salvation, and the atonement as central in that plan, we first of all look to the cross. There a death took place. That death is our salvation. But to the cross we must add Gethsemane. There something took place that was vital to the atonement. For there "Christ was suffering the death that was pronounced upon the transgressor of God's law." And who can fathom the tremendous statement: "The power that inflicted retributive justice upon man's substitute and surety, was the power that sustained and upheld the suffering One under the tremendous weight of wrath that would have fallen upon a sinful world." As we let these words sink into our consciousness, we can only marvel at the wonderful plan God has devised for our salvation, and exclaim: "Great is the mystery of godliness!"

—To be continued

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## NOTES AND NOTICES

### Information and Sundry Items

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(Continued from page 2)

recognize their own need of growth. Some of our ablest younger workers have availed themselves of its advantages, and many others have its portals as their goal. To spend a period at the seminary is a worthy ambition for any and every progressive worker in this cause. Best wishes, *Seminarian*, in the performance of your mission of inspiring and informing us regarding matters relative to the seminary, as the promoter of sound scholarship and true Christian fellowship between students and teachers, past, present, and future!

☛ THE *Instructor* for April 26, 1938, contains an article of exceptional value by Lynn H. Wood, professor of Eastern Antiquity and Archeology in our Theological Seminary. It

should be read by every worker desiring to grasp the significance of archeology's contribution to faith. Specifically it not only unfolds new light on the scientific accuracy of the table of nations in Genesis 10 and the early civilizations of antiquity, but also the method of God in meeting the problem of sin and in enunciating to mankind His wondrous plan of redemption.

☛ As industrial and economic difficulties multiply, life and employment in the great cities will become increasingly precarious. And when a great American economic observer like Roger Babson takes the lead in urging city dwellers to get a plot of ground and plan to be self-sustaining, if occasion requires, it is high time for city pastors to review again the specific counsels of the Spirit of prophecy as to many of our people's getting away from the great cities. An earnest effort to restate these principles in helpful, practical form is being made by the little journal, *Three Acres and Security*, edited by S. W. Porter (Room 8, Professional Building, Elgin, Illinois), who states that his journal has no connection whatsoever with any real-estate projects or interests, nor is it aligned with any reform movement. It seeks to give sound, practical advice on the intensive cultivation of small plots of land. It would be well to secure a copy and acquaint yourself with this endeavor. Price, ten cents a copy, \$1 a year.

☛ THE British *Modern Churchman* is well named—if by "modern" the intent of Modernist is implied. This will become apparent from the following sentence in the January issue—which is the antithesis of the basic positions of this movement:

Any of us, for instance, who taught that heaven and hell were fixed places, that our hope of eternal life is bound up with a resuscitation of dead bodies, or that the second advent will be a visible and catastrophic return of our Lord to earth, would be regarded as old-fashioned and obscurantist in our teaching.

☛ LIBERALISM as an apologist for Voltaire and Paine is not a new role, but it continues to be repeated, as in the *Christian Century* of February 2:

I like also to read biographers who review without prejudice the lost souls of other ages. New and welcome light has been thrown on two of them in recent times, Voltaire and Tom Paine. When the evidence is reviewed with fairness, there is good reason to believe that these men did not have a fair deal. Mankind owes a debt, long unpaid, to them. I am grateful to those who at any rate are prepared to see the other side.

☛ TAKEN to task by one of its readers for unfavorable criticism of the National Preaching Mission [in America], the *Sunday School Times* (February 5) makes a telling rejoinder, reiterating the fact that "The National Preaching Mission is a logical expression of the notoriously Modernistic and liberal positions of the Federal Council." In support of its

charges, the *Times* cites the following extract from one of the Preaching Mission addresses as evidence of flagrant Modernistic emphasis:

If we clean up the world and follow the example of Jesus, the next generation would not be born in sin. I believe God is working at the side of every honest man. I believe He is working with the police department and fire department. I believe God gets grease on His hands, and sweats. People should be big. Jesus went to Calvary to show how much He cared and how big He was. Jesus saw every man as made in the image of God. Jesus went to all social functions of His day, and He was the "life of the party." So He would be today if He were here. When Jesus was on earth, He did not say very much about the "blood atonement," or the virgin birth. I have no patience with a bunch of people who expect to be grabbed together, and taken into a place of refuge, "somewhere in the skies." They think God will take them away and protect them. I say—If God cannot take care of the present world crisis here on earth, I have no faith in His taking care of us in any other world. Jesus is merely an example.

☛ THE pitiful misconception of prophecy even by many Fundamentalists is illustrated by the following extract from the "Question Box" section in *Our Hope* (February). Now as never before we need to press before the world with clarity and power the matchless prophecies of Daniel and Revelation:

[Question] Will the antichrist be manifested at the beginning of the seventieth week of Daniel or in the middle of the week?

[Answer] The head of the revived Roman Empire, the little horn (Daniel 7), appears first. He will make a covenant with the Jews, probably in connection with the return to their land. In the middle of the week he will break this covenant, and as a result the great tribulation begins, lasting three years and a half. This will be the manifestation of the second beast in Revelation 13. But remember, these things do not concern the church of Jesus Christ.

☛ METHODISM's appalling losses in Sunday school pupils on both sides of the Atlantic is candidly set forth in *Zions Herald* (Dec. 8, 1937):

The report of the fall meeting of the [Methodist] bishops at Fort Wayne, Indiana, printed in *Zions Herald* of November 17, contains the most disturbing figures that have been given to the church in many years. They record the persistent and appalling decrease in church school [Sunday school] enrollment in the Methodist Episcopal Church [in America] from 1922 to 1935. In that period of thirteen years, there has been a loss of 2,859 schools and 732,271 scholars. This stands in vivid contrast to an increase in church membership of 438,971 for the same period. . . .

Moreover, the figures are closely paralleled by those of British Methodism. At the conference at Bradford in July, 1937, it was revealed that one hundred thousand boys and girls between the ages of fourteen and fifteen had walked out of Methodist Sunday schools last year, and very few of them had joined the church. In over 400 circuits, with more than 36,000 scholars, not a single scholar had been received into church membership. It is a condition that prevails in Protestantism on both sides of the Atlantic.

¶ ADVERTISING appeal is directed, in the case of the Italian Line of ships, to facilities for meeting Catholic devotion needs. In a full-page ad in the *Commonweal* (February 4)—illustrated by a priest in vestments before the altar, with its cross, candlesticks, and sacrament—we read:

You'll appreciate the special attention given by the Italian Line to your religious needs. Aboard the great Italian liners you'll find intimate, handsomely appointed chapels—dedicated exclusively for Catholic devotion. Every ship's chaplain is assigned specifically to the vessel and is a regular member of the staff; also, Italian Line ships are among the few ships in the world that enjoy the rare privilege of carrying the blessed sacrament at all times.

¶ The sound editorial counsel of the Methodist *Zions Herald* (Sept. 29, 1937), under the heading, "Let Us Keep Our Heads," is pertinent for us as Adventist workers facing our world task while humanity stands on the verge of another world conflagration:

All around us, men and women are beginning to lose their heads. Wars, industrial controversies, political wrangles, religious uncertainties, nerve strain, high pressure in business, weakening of moral sanctions, combine in these modern times to drive men to their wit's end. The danger is that under the stress and strain many of us will lose our heads completely. When men find problems too difficult for solution, when they are overtired, when they are beset with doubts about the very existence of God and the final triumph of righteousness, they tend to forsake intelligence, to slump back into animalism, to let themselves go in an emotional debauch, to settle issues on the basis of uncontrolled feelings, and finally to resort to force in some form or other. It is our business in these trying days to keep our heads, to practice self-control, to maintain a calm, inquiring attitude, and to come to rational conclusions, before we plunge pell-mell into some tragic action whose consequences may prove to be terrible beyond description in its final outcome. This is no plea for letting things go, for withdrawal from the world, for despicable inaction when something intelligent and effective must be done to save a situation. We are simply urging that men and women shall keep their heads in order that the right course may be followed.

¶ BUSINESS concerns in the United States spend almost unbelievable sums on radio advertising—especially in view of the fact that the first radio station (KDKA in Pittsburgh) was started in 1920. Now the two largest hookups have approximately one hundred stations each. Some time ago the news journal *Time* (Aug. 31, 1936) declared:

This year advertisers will pay nearly \$100,000,000 to the eight U.S. networks, 561 stations, for time rental alone. . . . It will take another \$51,000,000 to pay the vaudeville, theatrical, and cinema talent which this year will pump commercial entertainment through the 26,000,000 loud-speakers of the land.

That it pays, there can be no doubt; else one soap company would not spend more than \$3,000,000 in a single year, and one large tobacco company \$2,550,000. May it not be appropriate to ask where we stand in relation to this powerful publicity medium—not in huge sums expended, but in persistent, effective use over the largest number of local

stations? The shrewd children of the world are wiser than we. But the radio remains one of the greatest single channels for reaching the multitudes, informing, enlightening, breaking down prejudice, and publicizing our message and specific local evangelistic services.

¶ Four thousand Methodists met in Chicago in February to celebrate the two-hundredth anniversary of Wesley's conversion. The report of the committee on "review, goals, and action," which was passed unanimously, contained the following statement which discloses its attitude. It appears in *Christian Century* (February 16), in an article titled "The Coming World Church:"

To our distraught and disunited world, the church of Jesus Christ should speak with united voice. The expectation of the early replacement of the weakness of division with the strength of union is already occasioning a rising tide in Methodism and, indeed, is arousing other denominations. Our church, adhering to its historic policy of leaguering itself with other Christian communions, sent delegates to the ecumenical conference at Oxford and Edinburgh and is participating in the formation of the World Church Council in Holland next May, whereby the church may fellowship, speak, and act with more of the authority of unity than has obtained for centuries.

¶ It is astonishing how generally the futuristic system of prophetic interpretation, with all its fatal involvements and conclusions, is sponsored by many Fundamentalists, as witness this editorial in the current *Our Hope* (December, 1937):

Not till the redeemed hosts are in glory will our Lord receive the seven-sealed book. Now, inasmuch as the true church is still on earth, He has not yet received the book; and therefore no seals have been broken and the threatened judgments, connected with the breaking of the seals, cannot be here yet. The order is simple. The church must be brought into glory, to be gathered around the throne; then Christ receives the book from God's hand and after that the breaking of the seals begins. These seals and the following seven trumpet judgments, and the seven vials of wrath poured out, cover the last seven years of the times of the Gentiles, the last three and a half years being the years of great tribulation. So everything is chronologically arranged, and not chaotic and disjointed, as some have imagined. . . . No! This rider upon the white horse cannot possibly be Christ. Such an exegesis destroys the prophetic arrangement of this book. The breaking of the first seal brings that man for whom Europe and the world is waiting, that little horn of Daniel 7. He will take the headship politically and otherwise. It will be a false Christ.

¶ A STARTLING lesson is provided by the following incident that should stand as a rebuke to those who are hesitant about receiving youth into the church because of financial goal quotas:

Mention is made of a deacon who severely criticized his pastor for baptizing and receiving into the church a man by the name of John D. Rockefeller. The deacon protested against receiving young people who could not support the church financially. This young man's first subscription was 30 cents per week. His total benefactions were estimated at one billion dollars.—*United Presbyterian*.

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## THE FIELD SAYS

Echoes From Our Letter Bag

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### Ministerial Charlie Chaplins

EDITOR, THE MINISTRY:

There are scores of ministers today who are wearing abbreviated Charlie Chaplin mustaches. Charlie Chaplin, the Hollywood comedian, invented this abbreviated mustache for clownish purposes, and for many years was the exclusive wearer of it. Consequently it became known as the Charlie Chaplin mustache. In time, some of the movie fans and admirers of Charlie Chaplin aped him. Then the fops and dudes started to imitate the craze. And now for the past few years even some of our ministers are following the foolish fashion of wearing a small, narrow tuft of hair directly under the nose, and undoubtedly are entirely unconscious of the fact that they are imitating a fashion which was conceived by Charlie Chaplin for his exclusive use as a comedian.

I am saying this because I myself fell unconsciously into this foolish fashion a number of years ago. One day, after I had preached a solemn sermon at a large gathering in a Western city, against following some of the ridiculous fashions of the world, a well-educated, prominent businessman not of our faith, stepped up to shake my hand after the service, and congratulated me on the good sermon I had preached. Then he looked very seriously at me and asked: "Do you believe in setting an example to the flock to whom you preach; or do you not believe it is incumbent upon you as a *Seventh-day Adventist minister to practice what you preach?*"

I was completely surprised to have a question of this kind thrust at me, and asked him to explain.

"Well," he responded, "I am not a member of your faith. But I agree with what you preached today, and was deeply impressed when you denounced following the foolish customs and fashions of the world. However, your example in following Charlie Chaplin's foolish custom of wearing that narrow tuft of hair under your nose detracted a great deal from the force of your argument, in my honest judgment. Why should a minister of the gospel want to imitate Charlie Chaplin in the very foolish custom he invented?"

I then had to acknowledge my ignorance, though I doubt whether he believed my statement that I did not know that this was invented by Charlie Chaplin for his exclusive use on the screen and for clownish purposes. But before that man finished his explanations and admonitions, I was a thoroughly humbled

man and resolved not to ape Charlie Chaplin any longer.

Since then I have heard our own good people express their surprise because many of our ministers are wearing Charlie Chaplin mustaches, while at the same time they zealously admonish our women not to wear bobbed hair or short sleeves and short dresses. Of course, the women have the best of the argument when a minister denounces the women for following the foolish fashions of the world, if he himself is the victim of a Charlie Chaplin freak.

I am writing this for the benefit of our ministers who, like myself, may have innocently fallen into the trap of following the foolish custom of a Hollywood comedian, thus injuring their influence with a public that expects better things from ministers of the gospel than to succumb to ridiculous customs invented exclusively for stage purposes.

CLAIRMONT LOVINGTON.

[A pseudonym employed by one of our respected workers.—ED.]



☐ "CATHOLICS Rank First [numerically] in Thirty-three States" is the significant caption of an illustrative map on the front page of *Our Sunday Visitor* (February 20). The thirty-three States are principally in the north. Their geographic allocation—city and rural—is described thus:

Catholics are principally an urban people, about four fifths of them living in the large cities and towns, and only one fifth of them living on farms, in villages, and in small towns. Precisely the opposite is true of Protestants, who are almost four-fifths rural; that is, only about one fifth live in our large cities and towns.

The presentation was for the purpose of stimulating Catholic literature distribution, and the title of this front-page feature article was: "How We Can Reach Whole U.S.—A Real Program of Catholic Action Is Proposed." The closing sentence, of deep interest to us, reads: "The Seventh-day Adventists, one of the smallest sects in the United States, give until it hurts for the publication and distribution of their literature."

☐ PROTESTANTISM'S unchanged attitude toward the Sabbath is again enunciated in the "International Uniform Sunday School Lessons," prepared by Dr. H. A. Ironside, pastor of Moody Memorial Church, Chicago, and appearing in the *Sunday School Times* of January 29:

Who changed the Sabbath? Properly speaking, the Sabbath has never been changed. The Sabbath belongs to the old covenant, and is Israel's Memorial Day. But Scripture tells us that after the death and resurrection of Christ, "the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:12. Under the new dispensation we see the first day of the week taking the place of the seventh-day Sabbath, and the church has recognized this

change from the beginning of the Christian Era. We may safely say that the guidance of the Holy Spirit led believers to give special recognition to the memorial day of Christ's resurrection, "This is the day which the Lord hath made; we will rejoice and be glad in it." Ps. 118:24. This is the day of verses 22 and 23, when the rejected stone was made "head of the corner," when God raised Christ from the dead.

## Clerical Jester

(Continued from page 8)

vulgar associations, is not only revolting in itself, but is baneful in its influence.

"How plain and simple are the teachings of Christ! A child can understand Him. Yet the New Testament is in the highest style of thought. There is nothing low, nothing grotesque. What a divine seriousness and beauty belong to the beatitudes, to the precepts of the sermon on the mount, to the parables of our Lord!"

These are serious times. God grant that the holiness and loveliness of Jesus Christ may shine forth from the pulpit with such power that men will turn to Him! May the message of His soon coming be of such unique importance that it will drive the clerical jester, if such there be, to his knees in remorse.

Christ is not a cheap God. He is the Creator and Redeemer of human souls. Deeper than the ocean, higher than the heavens, His words, His works, present material for the finest and best in men's experience and expression. Should the representation of the character of God and His attitude toward men be marred by those who picture Him to the public? There may be occasions when cleverness and wit are in order in the pulpit, but there is also danger that the preacher who tries to be funny may make himself and God ridiculous. There are nice distinctions which will be made by those who live close to God.

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**WANTED.**—The General Conference greatly needs, for the completion of its files, both the 1888 *Review and Herald* and the 1888 *Signs of the Times*. Any one who has either of these volumes or any of the issues, please communicate with Editor, THE MINISTRY, General Conference S.D.A., Takoma Park, Washington, D.C.

The Ministry, May, 1938

**WANTED.**—For the General Conference Advent Source Collection, two journals published immediately after the 1844 disappointment, containing items of great importance.

1. *The Hope of Israel* (1845), published at Portland, Maine, by Joseph Turner, assisted by Apollon Hale and J. Pearson.

2. *The Day-Dawn* (1845-46), published at Canandaigua, New York, by O. R. L. Crozier, Hiram Edson, and Dr. F. B. Hahn.

We appeal to our workers, especially in New England and Michigan, to make diligent inquiry and search in the homes of laymen for these two papers—either single copies or files. Any information should be directed to—Editor, THE MINISTRY, Takoma Park, D.C.

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## Effective Answer Service

*(Continued from page 11)*

tions on file. We ought to be on the lookout for interest-arousing questions. Through careful study and planning, the question-and-answer service can be made to play a most important and worth-while part in an evangelistic series.

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4. Only written questions can be permitted or considered in this public question-and-answer period.
5. We reserve the right to read and answer from the desk only such questions as seem profitable.
6. "Foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Tim. 2:23.
7. If you desire further information on any of the topics presented or on any certain point that is not clear to you, or if you are in need of spiritual help or special prayer, make known on the reverse side of this card your request for a personal interview.

PLEASE WRITE PLAINLY



## Advent Scouted

*(Continued from page 20)*

centrating attention on the virgin birth, the writer observes:

It would be interesting to learn whether any one of the bishops is prepared to maintain the literal truth of the story upon which the idea of the virgin birth is based, in view of the verdict of scholarly research upon the subject.

Then follows this unequivocal denial of its historicity:

St. Paul preached his gospel and founded his churches without reference to a virgin birth, but, on the contrary, with passage after passage in his letters which invites such a reference yet consistently ignores it. The more detailed and the more comprehensive becomes knowledge of Biblical literature, the more impossible is it to accept the literal story of a virgin birth. . . . If, admittedly, scholarship proves such a doctrine as that of a virgin birth to have no historical basis in the New Testament, but to have been an apologetic or a poetical attempt to present the doctrine of divine sonship in terms of narrative,

then loyalty to the Church of England demands that the clergy under episcopal leadership should make this plain to an age which is hungry for such enlightenment.



## Accountability for Baptisms

(Continued from page 14)

cepts the entire third angel's message as it is revealed to this people?

The greater the care we exercise in instructing and accepting members into our churches, the greater will be the strength of the entire movement as we enter the conflicts of the last days of the world work. This, then, is our task—to make Seventh-day Adventist “disciples of all nations.” And to this end, and this alone, our highest endeavors must be dedicated.



## Ambassadorial Limitations

(Continued from page 4)

country, true citizens in earthly, temporal relationships; but the new birth from heaven takes away that pride of earthly birth that makes it difficult for us to help people of another culture. After all, Christianity was not cradled in the West, was it? It was cradled

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in Asia, with Asiatic surroundings. Just how would the people of Christ's time seem to us if we could be suddenly, miraculously transplanted to their time and place? I am afraid they would not please us. When Paul was in trouble in Jerusalem, the Roman captain asked, "Art not thou that Egyptian?" At first thought we might say he ought to have known Paul was not an Egyptian. But he must have looked so much like one that the Roman captain did not know. These apostles of ours were no doubt of strange appearance, according to our Western ideas. But they were the men whom Jesus gathered about Him to instruct them so that they might spread His gospel abroad over all the earth.

We should be careful about commenting upon the peculiarities of other people. It is possible for missionaries to write things for home papers that really do not make for a good feeling when read back in that far country. We do not talk about one another's peculiarities here, do we? We would be insufferable if we tried to describe the difference in appearance and manner of everybody about us. We take one another's peculiarities without comment. Let us put away the idea that Western ways are necessarily superior. An Asiatic said to a European in India: "Nothing is so offensive to us as your superiority." If we do feel superior, let us conceal it, because, after all, there is not much to be con-

ceited about. Better yet, let the new birth change the natural heart, taking out the pride that separates man from his fellow men. The ambassadors of the kingdom of heaven may come from various lands, with varied backgrounds of training and ways of doing in temporal affairs, but all alike are men "sent from God" with the one glad message of salvation.

—To be continued in June



☞ THIS is sound counsel, relative to versions, offered by the *Sunday School Times*. Those who have this Bible are highly pleased with it.

*Use the Best Possible Translation.*—There are many [Bible] translations these days. What shall we do about them? Submit them to these two tests. Translations should be *idiomatic*; translations should be *accurate*. A good English translation should be in good English idiom, and the old King James was that at least. For musical, rich, beautiful Anglo-Saxon English, it has never been surpassed, and probably never will be. . . .

On the other hand, the Revision is accurate, more so than the King James. Therefore, we should use the Revision *with* the King James to combine accuracy and idiomatic English. Those two translations are still the finest combination, to my mind, for the Bible student. The Oxford people publish what they call "the two-version edition," with the King James in the text and all of the changes and corrections of the revision in the margin. That is a perfect Bible from the standpoint of text.

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**WORK!**—Work while the dimming light of eventide still lingers, for the blackness of night sweeps on apace, when no man can work. Opportunity's long-opened doors are fast closing in many lands. Human freedom is passing, seemingly never to return—and this even in lands where freedom is axiomatic. These are golden hours that should be capitalized to the full. Too long have we delayed already with our task. What we do, we must do quickly. We must *speed* the work.

**MANDATE!**—The divine mandate and authorizing commission of this movement, outlined in the matchless syllabus of Revelation 14:6-12, is unparalleled in scope and comprehensiveness by any other commission of Scripture. It calls for a movement among men as distinct, as unique, and as epochal as the exodus movement among Israel of old. It is imperative to our safety, and essential to our success in the accomplishment of that divine commission, that its terms be never lost sight of or forgotten. Departure from this divine charter and charge means tragic failure and futility of effort, and involves the curse instead of the blessing of God. Our safety lies, then, in preserving a clear vision of our allotted place and purpose in the world, and in maintaining an unswerving allegiance to our divine mandate.

**MODESTY!**—Two theologians holding opposite views obviously cannot both be right—though each one's position may seem invulnerable in his own eyes. Inasmuch as both may be and sometimes are in error, we wonder if it ever occurs to overpositive theologians that they themselves *might possibly* be wrong, that there might be unknown or uncalculated factors—omissions or errors as to fact, faults, or fallacies in logical reasoning—that would inevitably change the premises, and thus the resultant conclusion. If our too-complacent theologians would only recognize this not-impossible contingency, and would be less dogmatic and more tractable, what a welter of woe and misunderstanding would be avoided! What needless clashes and strong feelings would be saved! It would be a pronounced victory for truth. Modesty is really a rare virtue. Let us earnestly cherish it.

**INFLUENCED!**—The incessant din of covert radio propaganda upon the ear, and the ceaseless parade of the distorted views of a godless press before the eyes, are not without their subtle influence upon us and our

people. We become accustomed to the abnormal, the defiant, the daring, the risqué, the sensual. Earthly standards, lowered morals, and vicious theories seem less obnoxious because of the pressure of this constant repetition. Familiarity breeds indifference, if not contempt, and lessens the gap between us and the world. The constant reiteration of ideas upon the brain cells accustoms us to perverted concepts. So, unless there is definite, conscious, and persistent bracing against these encroachments, our ideals will be lowered, our distinctions of right and wrong will become hazy, and our conceptions of God's clear claims upon us will become confused. Here is manifestly a work for us to do. We must counteract, counteract, counteract!

**SECULAR!**—Sacred words set to favorite folksong airs or famous classic tunes do not make sacred music. With the familiar words and sentiment of the original running inevitably through the mind, the spirit of worship is superseded by secularism, and as a result the lofty purpose of the effort is frustrated. Tunes bearing the indelible stamp of the world have no rightful place in the Christian church.

**CONFIDENCE!**—The worker who is careless and inaccurate in his factual, historical, scientific, or expository statements, thereby forfeits confidence in the general reliability of his utterances on the part of the informed and thoughtful. Surely, when existent, this constitutes a tragic situation. The public representative of this message should win the assent of the mind to the fundamental soundness and accuracy—yes, the invulnerability—of the positions set forth, even if the majority refuse to follow such teachings. The listener should be constrained to covertly—if not openly—acknowledge the presentation to be true and incontrovertible. The trained mind reasons that if a speaker is superficial and careless in things which are known to the auditor to be wrong, he will likely be similarly untrustworthy in matters outside his own sphere of knowledge. Hence he is not to be trusted in life-and-death issues. Superficiality is the bane of many a worker, and contentment with whatever seems plausible has robbed many of their power to persuade. Let us not blame our hearers when their unfavorable reaction may be our own fault. Confidence underlies all successful persuasion.

L. E. F.