

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY

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## NOTES AND NOTICES

Information and Sundry Items

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A CHANGING phraseology usually indicates a changing concept. We need, therefore, to watch sedulously the trend toward substituting the term "religion" for "Christianity," both in our schools and in our preaching in the field. This substitution doubtless comes about through carelessness, though it may possibly come as a reflection of a liberalized attitude on the part of the popular churches and worldly institutions of learning, whose terminology some are prone to copy. Religion is a broad, latitudinarian term that includes the false as well as the true. Christianity, under such a concept, is but one sector in the larger religious field. In this popular sense, it includes and incorporates more than mere Christianity; Judaism, Mohammedanism, and Buddhism are likewise spoken of as religions. But we were never called to conduct mere schools of religion, or simply to help people "get religion." To "get religion" is not necessarily to gain a true Christian experience. The involvements and differentiations are sharp and clear. Our task is definitely defined, our commission specific, and our responsibility for holding to these clear objectives great. We allow the sharpness of our vision to blur or fade only at gravest peril.

☞ BIBLICAL archeology's key place in establishing faith is being increasingly recognized. Thus E. M. Blaiklock, of the New Zealand Bible Institute, writes of Ur of the Chaldees in the *May Religious Digest*:

Within living memory, archeology has become a science and an art. The day of spectacular finds may not have disappeared, but the results of the future will depend more and more on patient research. The quest now is for the significant little things the early explorers overlooked; and accurate methods are designed to find them. . . . Ur and old Sumeria have a claim on our respect. Their civilization contained the germ of modern life. It is the perennial charm of archeology to make a thousand years as one day. Centuries are recalled and generations flit past with the examination of new evidence. As Schliemann gave back to the classical scholar his Troy and Agamemnon, so Woolley has given back to the Biblical scholars their Abraham, who believed God and had it counted to him for righteousness.

☞ IN connection with the article, "Radio Narcotic Talks," in the September MINISTRY, it was stated that Elder R. S. Fries would send free copies of his material on narcotics to those who requested it, addressing him at Denver, Colorado. Elder Fries has recently moved, and should now be addressed in care of the Chesapeake Conference, 24 Fusting Avenue, Catonsville Branch, Baltimore, Maryland.

☞ THIS is not an advertisement for the *Reader's Digest*—though it is unquestionably the greatest journal of its kind available—but it is designed to stress the beauty and effectiveness of brevity—a trait admirably exemplified in practice by that magazine. The editorial staff of THE MINISTRY also confesses to decided preference for the terse, compact form. And this conclusion can be better accomplished by our own contributors themselves than by application of the "editorial blue pencil" at the MINISTRY office. Most articles can be reduced a third without losing a single important point. Here is George Ade's encomium on the *Digest*, which illustrates the point under discussion:

Mr. Dana's *Sun* rated brevity as a cardinal virtue and was the textbook of journalism. Every good reporter did his own copy-cutting. Death to stereotyped adjectives! These were Spartan rules, much like the rules which have made the *Reader's Digest* a privilege and a delight. There are times when we want to find out something without having the subject matter surrounded by parsley, scroll-work, and passementerie. Voluminous writing demands of the reader prolonged toil, and not infrequently we want to read what is current and up to date, without condemning ourselves to hard labor. That is when we welcome the *multum in parvo* known as the *Reader's Digest*.

☞ AN unusual M. R. C. elective-list reading program in our training school at Mussoorie, India, worthy of emulation by other schools and schoolmen, is reported by R. B. Thurper, the Ministerial Association secretary for Southern Asia: "We have one worker out here, Pastor I. F. Blue, who purchases the whole elective list every year for the Vincent Hill School library. He reads the entire list himself, besides the books of our other current reading courses. He reads about a book a week."

☞ WE are to preach certainty in a time of world bewilderment; assurance in a day of doubt; faith in a time of treason; peace in an epoch of turmoil; tranquillity in an era of intense commotion; healing in a time of hurtfulness; sacrifice in a time of selfishness; and a divinely commissioned message in an age of rejection. Our task is as clear as the noonday sun.

☞ It may be only one of the "jots and tittles" that we ought not to leave undone, but whenever and wherever our denominational name is placed in print, let us insist that it be always used in correct form, with a small "d" in *day*, and a hyphen between *seventh* and *day*, thus: *Seventh-day Adventist*.

☞ WE lose immeasurably when we lower the standards and soften the terms of surrender to Christ. High-minded men and women despise compromises. They rise to an appeal for the highest and hardest. They respond to the challenge of the heroic. Lift high the standards of truth!

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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

## EXPAND YOUR MENTAL HORIZONS

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

A YOUNG minister recently said to me, "I am reading the Ministerial Reading Course books this year, and feel that I am being stretched mentally, as it were." That is what the Ministerial Reading Course is for—mental expansion. And the fact that wide reading of good books always enlarges and enriches life should be more frequently emphasized. Good literature stimulates, inspires, and develops one's imaginative faculties, and gives an appreciation of the best, so that life becomes more colorful and experience more varied. The repetitious nature of the daily tasks of a minister or evangelist makes it imperative that he enrich his life and expand his environment by intelligent, well-balanced reading.

Elsie Robinson, a modern newspaper woman, wrote an article some time ago entitled, "Do You Travel or Move Around?" In it she described two people: one moved his body; the other moved his mind. Her column ended with this statement: "Unless you have changed your state of mind, you have never traveled." Traveling with the mind does not necessarily mean reading travel books. Any book which makes your mind move into new channels of thought is a travel book for you. Learning to think with tolerance, understanding, and eager interest often does as much for both body and mind as a real trip into other countries or other environments.

### Association With the Truly Great

Books give one a free introduction to a large company of the most brilliant members of the literary world. Indeed one puts down a stimulating book in much the same frame of mind that one would have after having spent a week end in the company of celebrities. By the perusal of books, the reader has intimate acquaintanceship with those really worth knowing. After gaining a casual literary acquaintance with a large number of well-known authors through brief extracts from

their writings, he is capable of choosing from a large list those whom he wishes to make close mental companions by more careful and frequent reading of their works.

Through reading we may always be in good company. If we associate with intelligent people in books, we soon come to appreciate them in life. Temple Scott reminds us that we tumble over each other to get a glimpse of an ordinary man driven through the streets merely because he is said to be a king of a country or a captain of some great industry. But when a real king of men—a great captain of thought and imagination, a great author—sits with us in our homes, we seldom take the trouble to get acquainted with him. "It is so much easier to look at a man's uniform," he says, "than it is to try to understand his thoughts."

Literature is the record of man as he is in this world—his strivings and longings, his loves and hates, his hopes and fears. It is a record of man at his best and at his worst, in his strength and in his weakness, in the heights and in the depths. It is with this man that preachers and religious workers have to do. It is to him that they have to speak. It is true, of course, that mere book knowledge of men is vain and worthless except as it goes hand in hand with intimate, everyday contacts. But it is no less true that the limited knowledge of human nature which any worker can gather singlehandedly is enriched and interpreted by the knowledge that has been stored up through the centuries and preserved in the literature of the world. In literature is the self-revelation of man, and any spiritual leader will inevitably fall short of the heights of his ministry if he does not dig with diligence in this rich and rewarding quarry.

I do not mean that a minister should look upon a book as a storehouse of grist for his pulpit efforts. A preacher who reads a book with a homiletic eye will be almost sure to

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# THEOLOGICAL SEMINARY LECTURES

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Reproduced by MINISTRY Arrangement to Aid All Workers

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## THE QUALIFICATIONS FOR SOUL WINNING

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

A STUDY of evangelistic methods is helpful and is bound to strengthen any man's work. But what we ourselves are, is really more important than any methods we use. A statement from the pen of Mrs. E. G. White, in the *Review and Herald* of February 28, 1899, contains a mighty challenge to the ministry of this denomination: "There would be a hundredfold more conversions than the records show today if God's workmen were what they should be. . . . A large share of the shallowness of the work is the result of the shallowness of the workers." A statement like that really drives me to my knees, and I tremblingly inquire, "Lord, am I the kind of worker I ought to be?"

There are two aspects to a soul winner's life. There is the manward aspect and there is the Godward aspect. There are certain qualifications that a soul winner must possess or have in his relations to God, and there are certain qualifications that he very much needs to possess in his relations with his fellow men. Godward, he should possess seven qualifications in particular: (1) holiness of character, (2) full surrender, (3) vital spiritual experience, (4) daily consecration, (5) humility, (6) living faith, (7) unction of the Holy Spirit. Let us consider each briefly.

1. HOLINESS OF CHARACTER.—We are told in 2 Timothy 2:21 that "if a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." That means that if I am going to be a vessel God can use, I must be purged from sin; my character must be holy. And Leviticus 10:3 says God will be satisfied in those who draw nigh unto Him.

2. FULL SURRENDER.—There is a citation from a book called "Pastoral and Personal Evangelism" that has greatly helped me:

"I know of no man who has been anointed to preach for God who has not walked in a path of toil and self-denial hot enough to blister his feet. The price of great victories is great surrender—surrender of ease, of natural inclination, of everything that interferes with the one great thing we do. Men do not become saints in their sleep. Pastors do not witness great revivals by simply wishing for them. The only royal road is the one which bears the mark of a pierced foot. The light which lights the world is a burning as well as a shining one. As the oil wastes, the flame expires. It is worth while to be consumed with the ardor of our devotion if only we may light the world."—Page 29.

When Moody made his first trip across the Atlantic, Mr. Varley said to him, "Moody, God is waiting to show the world what He can do through one man who is fully surrendered to Him." We are told that Moody leaped to his feet and said, "By the grace of God I will be that man." And surely God wonderfully used him as a mighty thunderbolt against sin, to bring men to Jesus' feet.

3. SPIRITUAL EXPERIENCE.—Christ must be in my heart before I can ever lead anybody else to Him. I cannot even speak the language that will bring a soul to Him unless He is in my heart. The nearer I live to Him, the closer I can get to my fellow men spiritually. You remember David's experience in the fifty-first psalm: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "Create in me a clean heart, O God; and renew a right spirit within me." "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." In these days when so many people have a form of godliness without the power, God's ministers must be thoroughly converted men who can teach others how to give their hearts to Jesus.

4. DAILY CONSECRATION provides a new in-filling of power from God which is very necessary for the soul winner to have every day as he goes out.

5. HUMILITY.—Every worker for God needs to be humble. He needs the humility that God gives. We are told in that stirring citation from "The Desire of Ages:" "There is no limit to the usefulness of one who, by putting self aside, makes room for the work of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—Page 250.

6. LIVING FAITH.—A soul winner must have a living faith. He must know how to lay hold on the promises of God and see them fulfilled. He must have faith like that woman who had an incurable disease—a living faith by which he can reach out and touch Jesus and draw from Him the power he needs. It is possible for ministers today to have the success the apostles did. The servant of the Lord says:

"They expect success, and think that they must have the same order of success as did the apostles on the day of Pentecost. This success they will have

when they go through the experience of humble, self-denying sacrifice as did the apostles. When they present as earnest supplications from broken, contrite, believing hearts as did the apostles, then the same proportion of success will attend their labors."—*"Testimonies to Ministers,"* p. 207.

7. UNCTION OF THE HOLY SPIRIT.—The Holy Spirit furnishes the power to lead men to God. Sometimes we are prone to forget this. When an evangelist goes to a home for a personal visit, he sometimes thinks he says something to bring a person to a decision, but the Holy Spirit alone can produce the decision. We must have the unction of the Spirit, that the Spirit can use us to move hearts to God. An evangelist must pray while he preaches. When you are making that call for people to put up their hands or come forward, are you praying to God to move the hearts of the people? Christ tells us that when the Holy Spirit comes, we will have the needed power.

It is well for each one to check up on himself as a soul winner and ask: Do I possess holiness of character? Am I fully surrendered? Do I have a vital spiritual experience? Do I make a daily consecration? Am I truly humble? Do I possess a living faith that will draw others to Jesus? Do I have the unction of the Spirit?

#### Soul-Winning Relation to Man

Coming now to the manward aspect, there are seven qualities that we especially need to possess: (1) knowledge, (2) sincerity, (3) earnestness, (4) love, (5) tenderness, (6) tact, and (7) adaptability.

1. KNOWLEDGE.—A worker must know the truth. He must know whereof he speaks. That is one of the "whys" for this graduate school and theological seminary. We must be mighty in the Scriptures, like the men of old. A preacher cannot always carry notes. It is very essential for you to know the Bible. The Holy Spirit will help you to remember the texts you need in order to turn minds in the right direction at the crucial moment. But the Holy Spirit cannot bring to our remembrance texts that we have never learned and mastered. We must know them for ourselves.

2. SINCERITY.—A man must live the truth he preaches to others. If he does not, he is only a parrot or a robot. Of Jesus it was said, "Never man spake like this Man." And why? Because never man lived like that Man. We are told in the "Testimonies" (Vol. IV, p. 402) that when our works correspond with our profession, very much more will be accomplished than is being done now. We must believe with all our hearts what we teach to others. If a man doubts that Jesus Christ is soon coming, that neutralizes his power to move men to prepare for it. If he doubts that the judgment was set in heaven in 1844, he cannot effectively preach, "Fear God, and give

glory to Him; for the hour of His judgment is come."

3. EARNESTNESS.—A soul winner must be in earnest. Such a man will not make trifling remarks and relate jokes in the pulpit. I have observed, too, that even though some men may be lacking in other things, if they are deeply in earnest, they do win souls.

4. LOVE.—An evangelist must be a lover of men. Look at Paul. In Romans 9:3-5 he says he could even wish himself to be accursed and lost from Christ just to win his own brethren. That is the love it takes to win souls. In "Acts of the Apostles," page 550, we read: "Those who have never experienced the tender, winning love of Christ cannot lead others to the fountain of life."

5. TENDERNESS.—A soul winner must deal with people tenderly. He needs a tender heart, and if he has the Holy Spirit, he will have a tender heart. Paul says in Acts 20:31 that for three years he "ceased not to warn every one night and day with tears." We have the promise in Psalms 126:5: "They that sow in tears shall reap in joy."

6. TACT.—"He that winneth souls is wise." It takes tact to know just how far to go. In some cases, young men I have had with me go too far. They unduly press a soul for a decision. Of course I would rather have a young man who does that than have one who is not in earnest. But it does take great tact to know just how far to go in the matter of persuasion. It is a most delicate work to deal with people's souls, and it takes tact and discrimination.

7. ADAPTABILITY.—A soul winner must adapt himself to all conditions. He must be as much at home in a palace as he is in a hovel. He must be able to converse with the college professor and the illiterate man, and know how to adapt himself to both. Paul adapted himself to all classes that he might reach them with the truth.

"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 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." 1 Cor. 9:19-22.

Each of us ought to check up on himself: Do I have an accurate knowledge of the truth? Am I truly sincere? Am I deeply in earnest? Do I have a love for souls? Do I have a tender heart? Am I tactful in dealing with people? Do I know how to adapt myself to people and to varied conditions? May the Lord Himself teach us what we ought to be and do as successful soul-winners.

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# THE CHALLENGE OF A WORLD TASK

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A Survey of Mission Problems, Methods, and Relationships

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## JUST BETWEEN US MISSIONARY WIVES—No. 3

### *Face Hardships With a Smile*

By MRS. E. M. MELEEN, *Wife  
of a Missionary in India*

WHEN in Rome do as the Romans do" was another of my mother's proverbs. The homes, the people, the food, the customs, the climate, the seasons,—everything is different in the mission field, and a missionary wife must adapt herself to all of these. A certain brave missionary wife who came to India was prepared to live in mud huts and ride in bullock carts, but was agreeably surprised to find this unnecessary. She said: "Missionary life almost loses its glamour for me. I came prepared to live in a mud hut, and here you have real houses to live in. And you even have motorcars in this city. I thought we would have to ride in bullock carts most of the time, when we wanted to go anywhere." This is much better than expecting to have the agreeable living conditions we had in our homeland, and then complaining because things are not as we would wish them.

"What can't be cured must be endured." But I venture to say that most missionaries can make themselves and their homes quite comfortable if they try. The wife who comes to the mission field and almost feels cheated because there is a good house to live in, makes the best kind of missionary wife. Brother and Sister Rawson and their children live in jungle villages months at a time. She has been a wonderful help in instructing the women for baptism. Besides conducting a school for her own children, she has taught sewing, nursing, and homemaking to the village women.

I well remember one young wife who was itinerating in the jungle villages with her husband. All day long and half the night she was surrounded by curious women and children. They would feel of her hair, pull out her hairpins, and lift up her dress to see if she were white underneath. They would ask her why her shoes were higher at the back than at the front. They would watch her eat with a fork, and make remarks about its being both dangerous and inconvenient to use such an implement. She had no privacy night or day. She fastened up some sheets around a tree so that she could have a bath, but to her consternation she learned that some one in the branches had been watching her ablutions, and reported afterward to the villagers that

she was indeed white all over. This wife has grown gray in service and is still in India.

Sometimes I feel that I want to run away from unpleasant things and tasks. However, by running away one does not accomplish the task; it is still there to be done. God gives one courage to perform even the most unpleasant duties. I often think of an experience of Brother and Sister E. D. Willmott when they were down in the Tinnevely district. They took turns sitting by the bedside of their first-born, nursing him day and night, not knowing he had diphtheria until it was too late. There was no doctor to help, no other missionaries to go to, no one to stay the hand of death. And when Brother and Sister Willmott laid their little son down to his last rest, how wonderfully courageous they were as they looked up to God and said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." No one knows what it is to go through an experience like that except those who have gone through it. But such can better appreciate what God felt when He gave the supreme gift for mankind. Wondrous love on the part of the Father! Wondrous courage on the part of Him, the Only Begotten!

WHENEVER I think of the courage of missionary wives, I also think of that courageous sister missionary of ours over in China, Mrs. John Oss. There she was, traveling around by every means of conveyance, from the wheelbarrow and dandy to the motor and steam car, gathering funds for a hospital. The angels who followed her saw her go in to see that notorious robber chief. They, too, passed the armed guards and the inner courts of his well-fortified palace. They saw how the chief, after he had received her card, arranged his knife and his guns to have them handy and to produce an awesome effect. They saw how he extinguished his opium pipe and laid himself on his bed before he asked the servant to let her be admitted. When she came in, he greeted her with: "My pipe has gone out; please light it for me. The matches are over there." She lit his pipe. "Now sit here and tell me what you want."

Then our sister took out her book of pic-

tures showing our work for the poor and suffering in China. She described the benefits of a clinic and a hospital. She appealed for a large gift with which to build one, and talked about God. "It is God who has given you power to get wealth. He loves the poor, but He also loves you and wants you to belong to Him. You are His child whether you acknowledge it or not, for in Him we live and move and have our being. He has given to all men life and breath and all things," she said.

The robber chief looked at her in profound thought a long while, then he rang the bell. A servant appeared. "Call my cashier," he ordered. The cashier appeared at once. "Please write a check for one thousand dollars for this lady. She will go with you and tell you how it is to be made out."

That is the story somewhat as Mrs. Oss told it to me herself when I visited her in Shanghai about six years ago, and she said: "I was not afraid; I knew God was with me. It is His work, and I go on His errands." The angels and God alone know the far-reaching results of a visit and a gift like that.

In the Harvest Ingathering work in India, God has encouraged me in a marvelous way. Once I was in Ootacamund, in the beautiful Blue Mountains (Nilgiri Hills) in India. It was the first time that Harvest Ingathering work on a large scale was to be done there. This city is the summer residence for the governor of Madras, and the legislature of the Madras Presidency is located there. Maharajas and princes from all over South India also have their summer residences among the cool summits of these hills. Upon coming up to this place I said to God: "The work is Thine. Should I start at the government house? If so, give me a text, Lord, that I may know if it is Thy will." After the prayer I opened my Bible at random. Fathom my joy as I read: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." The governor of the Madras Presidency gave me a good start, and all the other government officials also contributed something for the work. Every day before I started out, I held up my empty hands to God, and He filled them with gifts for His treasury that His work in South India might increase.

Another missionary's wife in South India has spent several seasons in the Ingathering work, and thousands of rupees have been gathered into the treasury by her. I refer to Mrs. E. L. Gardner. I am sure she could write a book on her experiences, but people whose hands are filled with constant and loving service for others seldom have time to write books. Ordinarily this sister lives at the Malayalam Seventh-day Adventist high school in the heart of the Malayalam country. For months she sees no other white woman.

She and her husband are the only white people for miles around. At the school she is busy instructing the girls in the pre-nurses' course and in domestic duties, and in training future workers' wives. During vacation, and sometimes during school session, too, she is out in Harvest Ingathering work. What a busy life of usefulness is hers!

There are several others who could be mentioned by name, who are examples of good missionary wives, but the story would be too long. The work that a wife performs from morning till evening, year after year, sinks into oblivion and is forgotten even by members of her own family, but we are assured by the Spirit of prophecy that even these obscure everyday tasks, if performed as unto the Lord, will be rewarded probably just as much as some of the great tasks that are heralded to the ends of the earth. "Lord, increase my faith, hold my hand, remind me of Thy promises, and help me to walk with Thee today. Show me my duties and help me to be a blessing today." This is a fitting morning prayer for every missionary wife.

**SOMETIMES** a wife may be a real problem to her missionary husband, especially if she forgets that love "beareth all things, believeth all things, hopeth all things, endureth all things." I know of one young wife who telegraphed her husband every time the baby had a stomachache: "Come, baby ill, worried." Of course the baby was as well as ever by the time the husband reached home. His work was interrupted and his usefulness hampered many times because of his wife's *faithlessness*. I use that word advisedly.

Missionaries' wives should be different from the common crowd. God has called them to a holy work. The world should see Jesus in them, and they should be the most pious people on earth. How well I remember when bobbed hair and sleeveless dresses were frowned at among us as a people. But I wonder how many ministers nowadays call attention to the thousands of dollars that are spent each year by God's people at the beauty parlors for permanent waves, hair setting, etc. I am sure that the money the professed people of God spend yearly in these places would be sufficient to pay the yearly salary of at least a hundred native workers in the mission fields. We should think of the poor—our own brethren in India and in other parts of the world—who never know what it is to have a real meal, possibly not even once a year. I believe that those who deny these the bread of life as well as physical bread by using the means entrusted to them by God for needless adorning of themselves and their homes, for fine furnishings and expensive cars, will be held accountable to God in the day of judgment.

My husband and I were traveling and working in the poorest part of Travancore one

year. The country had been ravaged by malaria, famine, and cholera. We visited hundreds of homes, and in every one some one was sick; in some homes all the members of the household were lying on the floor writhing in pain. There was not a soul to give them a cup of cold water or to prepare a little rice gruel. We visited many of our believers' homes, and in one hut found a sister lying on her straw mat covered only by the smallest rag of a sari. As she saw us, she rolled the straw mat around her and said: "I

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## Maintaining a World Movement

### No. 3—Auditing and Budgeting

By CLAUDE CONARD, Auditor of  
the General Conference

AS a protection to the officers and to those responsible for the handling of monies in denominational service, as well as to the organizations themselves, a system of auditing and checking of accounts has been instituted throughout the world field. This plan provides that the conference treasurer shall have charge of the auditing of the records of the local churches in his territory, although he is not always able to accomplish all of this work personally; and the church boards of some of the larger churches appoint their own auditors.

The union conference elects an auditor, frequently the union treasurer, who is responsible for checking the accounts of the local conferences in its territory and the institutions and other organizations controlled or supervised by them. In current practice, although not fully in harmony with a consistent auditing plan, the union auditor also verifies the accounts of union and interunion institutions within his territory.

Each division of the General Conference has an auditor, usually the division treasurer, who audits the books of union missions and institutions within its confines, and supervises the accounting in that field. The General Conference auditing department examines the accounts and books of the General Conference headquarters and institutions, the major divisions throughout the world, the union conferences in North America, and the general or larger institutions which serve the territory of several unions. In addition to verifying accounts and statements, the auditors generally serve as counselors in unifying accounting and financial methods, and in rendering such assistance and advice to the treasurers as they are capable of giving.

Technically, the auditor is responsible directly to the constituency or board that elects him. His duty is to verify the transactions and practices of the conferences and institutions under his charge with the actions and

policies that have been formulated for their financial guidance, calling attention to points of departure. He is often freer to do this if he has no responsibility as a member of the committees or boards of the organizations which he audits.

The General Conference endeavors to operate its entire work at home and abroad on a cash basis. It is therefore necessary to follow some system that will ensure the utmost safety and efficiency to this end. Experience has proved that the budget plan is capable of meeting the need. A budget is an estimate in advance of the expenditures of an enterprise and the probable income that will be available to meet these disbursements.

Especially in its mission territory has the General Conference found the budget system a necessary adjunct to its financing. During the early part of each year, every station and institution in a mission field is directed to prepare a list of its contemplated expenditures for the next annual period, giving in detail the salaries that are to be allowed and the probable traveling and other expenses that will be incurred. Any additions for increased allowances to workers, advance moves, or new improvements, are noted. Income that may be expected in the field the next year is also reported.

These budgets of needs from the local stations are gathered and carefully reviewed by the local mission officers or committee and, together with further administration expenses and other estimates of the mission itself, they are forwarded to the union mission headquarters. Here they are again reviewed and adjusted by the controlling committee. The budgets from the union missions, which include the estimates from all the organizations in their territories, are collected in the division office. After necessary adjustments, the division places its own administrative budget with these reports, and forwards the entire estimate of requirements for its territory to the General Conference office. At general headquarters, the budgets from all the divisions and from other organizations needing assistance are summarized for presentation at the Autumn Council of the General Conference Committee.

For convenience in study and adoption, the budgets for mission operations are classified into the following groups in the order of their probable urgency:

Class I-A The actual cost of operating present work.

Class I-B Increased expenses of carrying present work, such as increases in salaries, travel, etc.

Class II The cost of new workers.

Class III New equipment and facilities, aside from land and buildings.

Class IV Estimated cost of land and buildings.

At the Autumn Council, when representatives are present from the mission divisions, the budgets for the world field are given care-

ful study by special committees appointed for that purpose. Appropriations as far as prospective funds will permit are voted by the council to cover all requirements for the following year.

Through the years, the General Conference has established base appropriations for the divisions, which purport to cover the essential needs of the fields on more or less of a proportionate basis. The divisions try to formulate the budgets for the organizations within their territory to come within these base allowances. If this cannot be done, or if special needs arise, the General Conference endeavors to provide for such contingencies by extra appropriations or allowances.

Whenever funds are available for an increase in the bases of all the divisions, there is general rejoicing that the work can advance more rapidly or that the workers can be better provided for. If, on the other hand, it is necessary to reduce the general field bases,—as has sometimes been the case in recent years,—each division committee has to revise its own budget and those of organizations within its territory. This may mean the reduction of salaries or the curtailing of plans for administering essential interests. Such a condition often calls for careful reviews and anxious, prayerful study on the part of division, union, and local mission committees. It is to the credit of the financing system and the strenuous efforts of those administering it, as well as to the faithful cooperation of all the workers concerned, that progress has continued in mission endeavor around the world in spite of decreased appropriations and the chaotic economic conditions through which the world has recently been passing.

### The Plan in Operation

After appropriations have been voted, the General Conference treasury department undertakes to make available each month the proportionate amount of funds allowed to each field. As a large part of the current mission receipts of the General Conference does not reach its office until late in the year, it is often necessary for the treasurer to draw on reserve or surplus funds to make his monthly remittances. To provide for this exigency and to tide the General Conference over possible financial depressions; the Bylaws require that the General Conference treasurer shall carry a reserve fund equal to one fourth of the regular appropriations for the year, in addition to working surpluses.

Provision is also made in the General Conference working policy for each division to carry a working capital of fifteen per cent of its annual administrative expense and ten per cent of the amount voted by the division to its respective organizations for Class I appropriations. The union and local missions are each allowed to carry a working capital

of fifteen per cent of their annual operating expenses. As practically all funds in the mission fields, except the local tithe, are considered General Conference funds, accumulation of surpluses and operating balances above the authorized working capitals are reverted to the union and division treasuries for redistribution or for requisition by the General Conference, should the need arise.

A problem in connection with the mission budgets which has been extremely perplexing in recent years is the question of money exchange. The currency exchange rates of certain countries have been erratic, and money values uncertain. To help in eliminating the influence of these fluctuations and to furnish a reasonable basis for calculating financial positions, the General Conference has established standard rates of exchange with all the countries with which it has contact, on the basis of which funds are remitted and business is transacted. Gains in exchange above the standard rates have reverted to the General Conference to assist in meeting exchange losses in less-fortunate countries, and to apply on the annual budgets which have been in need of extra accessions from some source.

The budget plan, although followed in part, has not been so easy to establish in conferences and institutions in North America where the organizations are largely on a self-supporting basis. However, those local and union conferences and institutions which have adopted definite budget systems and instituted adequate controls of frequent operating comparisons, have found their outcome more satisfactory in the financial stringency of the country during recent years.

The Seventh-day Adventist financial system has so far proved adequate for the strain that has been placed upon it. Its basic features, notably the tithing plan and the sacrificial spirit of its members in their enthusiastic support of missions, have excited the admiration of many religious leaders throughout the world. Faithfulness in the business relations of the cause of God will meet His approval equally with faithfulness in other phases of His service.



## Illuminating Statistical Facts

### No. 7—Languages Employed

IN taking up the number of languages employed in presenting the third angel's message, we first present a few brief notes respecting the early efforts in its proclamation in the English language, which for several decades continued to be the only language employed.

In March, 1840, William Miller visited Portland, Maine, and gave a course of lectures on the second coming of Christ. Ellen Harmon was present at these meetings. In October,

two years later, James White attended an Adventist camp meeting at Exeter in the same State, and immediately prepared to go out to sound the warning.

**FIRST SABBATHKEEPING ADVENTISTS.**—About this time (1841) Mrs. Rachel D. Preston, a Seventh Day Baptist, moved to Washington, New Hampshire, from New York State, bringing with her the Sabbath of the fourth commandment, and there received instruction in regard to the coming of the Lord. S. N. Haskell, writing her obituary in the *Review and Herald* of March 3, 1868, said: "In 1844, after the passing of the time [October 22], she introduced the Sabbath among the Adventists." James White wrote in the same paper, issue of January 28, 1868: "With the help of the publications of her people, and the blessing of God, forty or fifty embraced the Sabbath." And J. N. Andrews records: "The oldest body of Sabbathkeepers among Seventh-day Adventists is therefore at Washington, New Hampshire."—*History of the Sabbath*, p. 506.

Several Adventist ministers received the Sabbath truth during 1844, among whom was T. M. Preble, who wrote an article which appeared in *The Hope of Israel* of February 28, 1845, published at Portland, Maine. Elder Preble's article in behalf of the Sabbath was the means of calling the attention of Joseph Bates and others to this divine institution.

**FIRST VISION.**—In December, 1844, Ellen Harmon received her first vision while at Portland, Maine. This was first published in 1846, and later incorporated in her initial book, "Experience and Views," which still later formed a part of "Early Writings." In the year 1845, Joseph Bates began the observance of the Sabbath, and in August of the next year published a tract of forty-eight pages on the Sabbath question. Mrs. White writes: "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates."—*Testimonies*, Vol. I, pp. 75, 76.

The year 1847 was spent by three pioneer leaders of this message—Joseph Bates, James White, and Mrs. E. G. White—in instructing and encouraging the scattered companies of advent believers. During the next year, G. W. Holt joined them in this work, and later, Hiram Edson and S. W. Rhodes.

**FIRST MISSIONARY.**—In 1845, J. N. Andrews took his stand on the Sabbath truth, and for the remainder of his life stood as a stanch defender of the Sabbath, writing a "History of the Sabbath." Later, in 1874, he went to Switzerland, as the first missionary sent outside this country.

**FIRST MINISTERS.**—In 1850 and 1851, others were added to the list of traveling ministers preaching the message. Among these were F. Wheeler, E. P. Butler, R. F. Cottrell, W. S. Ingraham, and Joseph Baker. From May 6, 1852, to May 12, 1853, the following took their places in the ranks of those preaching this message: C. W. Sperry, Waterman Phelps, John Byington, J. H. Waggoner, A. S. Hutchins, M. E. Cornell, J. B. Frisbie, Albert Stone, M. G. Kellogg, T. M. Steward, Uriah Smith, J. N. Loughborough, Ira Wyman, E. L. Barr.

From 1854 to 1857 still other ministers joined the force of those heralding the truth. Among them were H. W. Lawrence, Josiah Hart, S. Pierce, A. C. Bourdeau, S. N. Haskell, I. Sanborn, D. T. Bourdeau. Additional names were added from time to time, until in 1870, 37 ordained and 35 licensed ministers, 179 churches, and 5,440 church members, were reported at the General Conference session.

**FIRST PUBLICATIONS.**—In July, 1849, James White began the publication of a little paper, called *The Present Truth*, at Middletown, Connecticut, and in November, 1850, *The Second Advent Review and Sabbath Herald* was started at Paris, Maine. On August, 1852, the first number of a paper for the youth, named *The Youth's Instructor*, was issued at Rochester, New York.

#### Preparation of Literature

The preparation of literature in languages other than English occupied the minds of the leaders in this movement at an early date. Information regarding the translation and publication of literature in these languages is found in the files of the *Review and Herald*, from which we glean the following items of information:

In the *Review* of November 26, 1857, announcement was made regarding the translating into German and the stereotyping of plates of a tract which had been written by J. H. Waggoner on the "Nature and Obligation of the Sabbath of the Fourth Commandment." Translation was made by the Israelite office in Cincinnati, Ohio. This was printed at the *Review and Herald* office, and announced as ready for sale in the issue of January 24, 1858. The first tract was defective in translation, and another translation, made by John Clarke, assisted by two educated Germans, was announced in the *Review* of May 6, 1858. This tract was offered for circulation in the issue of June 16, 1859. The *Review* for July 8, 1858, announced a translation of this same tract into the Dutch (Holland) language.

In the meantime, the *Review* for December 24, 1857, told of the preparation of a tract on the Sabbath in the French language by D. T. Bourdeau. This tract was announced as being

ready for distribution in the issue of May 6, 1858, and another tract on the second advent announced to be in preparation.

The *Review* for June 26, 1866, advertised a tract on the Sabbath question and the second coming of Christ, prepared by J. G. Matteson, in the Danish language, 36 pages, 10 cents. Three additional publications in the Danish language were brought out in 1867, and sold for 47 cents. The first number of a Danish monthly, the *Advent Tidende*, was issued in January, 1872, edited by J. G. Matteson. This was the first periodical to be produced in a language other than the English.

Having now traced the first steps in the preparation of literature, we next present a table showing the growth of this work by decades up until 1916, and by years since 1921:

DECADE ENDING	PRINTED AND ORAL LANGUAGES
1846	1
1856	1
1866	4
1876	11
1886	20
1896	30
1906	52
1916	123

YEAR ENDING	
1921	179
1922	194
1923	220
1924	224
1925	252
1926	256
1927	279
1928	347
1929	394
1930	417
1931	455
1932	485
1933	504
1934	539
1935	578
1936	649
1937	714

Jesus, in enumerating the signs of His coming, said, "This gospel of the kingdom shall be preached in all the world for a witness *unto all nations*; and then shall the end come." It is interesting to note the foregoing figures showing the extent to which this "gospel of the kingdom" is now being preached throughout the world. Observe the figures for the sixteen-year period, 1921-1937, and you will see that during that time there were 535 languages added to those in use in 1921. During 1937 there were 65 new languages added, or one new language added practically every five days. This is a record for any movement at any time. There are obscure places in Africa where no living preacher has yet entered, and yet the message has penetrated to little-known tribes there by word of mouth.

We shall next consider the countries where this message has entered and is being proclaimed.

H. E. ROGERS.

[Statistical Secretary.]

## RELIGIOUS WORLD TRENDS

### Import of Leading Press Declarations

#### Protestantism's Tragic Fall

THE pitiful plight of Protestantism, with its clashing opinions and the utter confusion and departures of its liberal leaders is vividly portrayed in the Methodist *Zions Herald* of Dec. 8, 1937. In an editorial titled, "The Beginning of Protestantism," an address concerning "The End of Protestantism," given at Andover Theological Seminary (Harvard University), Charles Clayton Morrison, editor of the Modernist *Christian Century*, is first quoted:

"Protestantism is coming to an end, not by death, but by a process of metamorphosis that is already at work. Protestantism is and has been the dominant religion in the dominant nations that have shared the culture of the West. Now that Western culture is itself undergoing a process of disintegration, Protestantism stands limp and frustrate."

To such an appraisal of the situation, the Modernist fellow editor—of the *Herald*—takes sharp exception, thus:

"Over against this gloomy prophecy about the end of Protestantism and its general futility, we would affirm a new optimism based upon unmistakable signs that in these modern days, for the first time in human history, Protestantism is actually beginning to make itself felt. In its essential spirit and power it has not 'come to the end of its cycle' but is just now really starting to function."

Declaring that the "germ" of Protestantism is "evolving" into "something more formidable,"—despite "hampering traditions and misinterpretations, and the handicaps of dogmatisms and top-heavy organization,"—he declares long steps forward have been taken since the Reformation leaders "seized upon a great idea and launched it upon the stormy sea of time." Averting its founders "did not anywhere near realize its full implications," he explains the present move from its former shackles in these tragic terms:

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#### Day Dawn

By F. L. CHANEY

TIME'S hours are closing, and the day draws on  
 When Christ shall come again to claim His own.  
 The morning star appears; I see the dawn;  
 Sometimes in fancy, I can hear the choir  
 Of angel voices sing triumphal praise;  
 Melodious strains are borne from harp and lyre  
 More sweet by far than all of earth's low lays.  
 Yet can it be such strains for one are sung  
 Whose life thus far so void of fruit has been,  
 Whose failures oft the Master's heart hath  
 wrung,  
 Whose garments oft have been defiled by sin?  
 "Fear not, My child," that voice still says to me,  
 "Hope on, the blood of Jesus Christ was shed for  
 thee."

Washington, D.C.

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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## PASTORING VASTLY MORE THAN PREACHING

By CLINTON J. COON, *Pastor,*  
*Glendale, California*

THE pastor who is not a soul winner is a failure. In a special sense a pastor is an ambassador for Christ. He is commissioned to win, to hold, and to reclaim lost souls by the power of divine love. In everything he is to represent Christ. His work and influence have a wide scope. Just as a pebble thrown into a lake starts a ripple that reaches the farthest shore, so the work and influence of a good pastor extends to the ends of the earth and will be felt on the timeless shore of eternity. "The light that shines farthest shines brightest nearest home."

Earnest Bible study, fervent prayer, and a life fully surrendered to God must precede all successful service. Then as the pastor goes forth to labor, his work will be well directed and he will be master of circumstances and conditions. The events of the day will be steppingstones, not stumbling blocks. Emergencies will present opportunities, not disasters. He will then be endued with humble grace and a heaven-born dignity in keeping with his holy calling. His first work is to *live* the gospel—his *life* is to be his sermon. Consequently he *must* be above reproach in everything, as people will follow what he does more than what he says.

**EXAMPLE IN FRUGALITY.**—By precept and example he should teach the evil of signing away one's right to "life, liberty, and the pursuit of happiness" by mortgaging his future in order to possess unearned, unpaid-for conveniences. Good business, strict honesty, and a practical regard for the poor are a part of true religion.

The pastor should become thoroughly acquainted with the work of the various church endeavors, encouraging the leaders and members by taking an active interest in each department. He should attend all meetings as regularly as possible and make each department and each church officer a success.

**SABBATH SCHOOL RESPONSIBILITIES.**—Among the activities of the church, the Sabbath school stands without a rival. The Sabbath school should be the best-attended service of all, for here the best Bible-study course in the world can be conducted. The pastor should encourage the church members to attend regularly and to invite their friends and neighbors

to accompany them. Then the Sabbath school will become the soulsaving agency which it should be. And here is a most appropriate time and place to acquaint the members with our needs and work overseas by giving interesting reports of significant progress in distant lands.

It is a good plan to encourage the setting of individual goals to be given regularly through the Sabbath school. This plan, faithfully followed, means much to a church in reaching its missions goal, as more than fifty per cent of our missions offerings are raised in the Sabbath school. Too many are willing to bring to God a "lazy" offering. They give as they happen to have. This method of paying the grocer, the milkman, the landlord, etc., would not work. Why use it with God? His work is of supreme importance, and we as His stewards should determine to set aside a certain amount *first*, in addition to our tithe, for the support of His work. When church members adjust their budgets to recognize God's cause, they enjoy giving, and receive a blessing. The pastor does not have to be a great preacher to foster the Sabbath school, and this is an important part of his work.

**FEEDING THE LAMBS.**—Then there is the Young People's Missionary Volunteer Society. Here is a wonderful work in training them for service. Young people are eager to do things. The pastor who fails to recognize in this army of youth the church's greatest material asset is failing in one of his most responsible duties. No true estimate can be placed upon the value to the church of its young people. A pastor does not have to be a superman to attend meetings of the youth and encourage them.

**FEEDING THE SHEEP.**—The prayer meeting is said to be the thermometer of the church. What better place to feed the sheep with the bread of life! A pastor does not have to be eloquent to bring from the source of truth rich feasts of good things for his members. And how they do enjoy feeding on the Word! The pastor who gives this service deep study, giving opportunity for several prayers, leading out in the service by using fifteen or twenty minutes for his message, then turning the meeting over to the members for testi-

monies, will be rendering a most valuable service to the church.

No adequate estimate can be placed upon the value of personal work in visiting interested individuals and church members in their homes. The pastor who follows up this sacred duty and privilege, praying with the people and helping them over hard places, will win their hearts. It will not be easy for such to be led astray by false teachers or teachings. Personal work anchors souls to Christ as nothing else does. Failure here is next to unpardonable. If this work were faithfully done, there would be much less work to do in dealing with backslidden members. If one half of the love and effort put forth to win souls to the truth were exercised in *keeping* them in the church, hardly any would become discouraged. It is nothing short of tragic to win people from the world and then see them slip away, almost unnoticed, when just a little effort would have held them.

Most of those who leave the church do not go because they have lost confidence in the doctrines of the church. They leave because they become discouraged in their battle with the prince of darkness. A kindly sympathy and a strong arm of love—which cost so little and are worth so much—would have been all that was needed in keeping precious, blood-bought souls in the pathway of life. Our churches too often let members slip far away before trying to reclaim them, and are unkind to the erring who are not of the fold. The shepherd who found his lost sheep did not scold. With tenderest sympathy he bound up its wounds. He manifested love, not revenge, for the lost sheep. He himself lifted the sheep to his heart and carried it back to the fold. It is said that such a sheep will never stray again.

We do not mean to say that the pastor should not rebuke sin in the church, but there is a difference between faithfully rebuking sin, and *harping* on sin. A pastor must not be so concerned about tares that he fails to plant wheat. Evil is overcome with good. One can be so occupied with his muck rake that he never sees his crown of glory. A mariner does not steer his ship by the waves, but by the stars. Surgeons sometimes perform an operation which they call a success, but the patient dies. But I do not call a spiritual operation that kills the sinner's soul a success.

Before Christ gave Peter his commission to continue preaching, He drew a pledge of love three times from Peter. No pastor can acceptably *feed* his sheep until he first loves his sheep. And love will not only win souls, but it will *keep* souls, for "love is of God."

**SABBATH PREACHING SERVICE.**—I have purposely placed the regular Sabbath preaching service last in my list. If the preceding objectives have been met, the church is sure to

prosper—and no preaching has yet been involved. Too many pastors depend too much upon the Sabbath preaching service as an all-inclusive service. And in too many places, this hour is used to put over campaigns. The Sabbath-morning preaching should not be thus prostituted. It should be made and kept deeply spiritual. It is a time to feed the sheep, not to shear them! So many good sermons have been ruined by attaching a campaign cracker at the end in an endeavor to do what the pastor has failed to do in the other services of the church.

The pastor should be well-informed regarding his sermon topic. His material should be authentic. He should have made every necessary preparation, so that he may not waste the time of the listeners by rambling, or lead them astray by inaccuracies and misstatements. He should deliver his message with dignified enthusiasm, as one who must give an account of his ambassadorship at the bar of God. Thus he rounds out and brings to a climax the high privilege of pastoring.



## Sound Revival Work

By G. F. ASHBAUGH, *Missionary Volunteer Secretary, Pacific Union Conference*

IT was my happy privilege, upon the request of the union committee, to engage in twelve revival efforts of one week each in our churches in 1937. We might ask, Is there a need for revival work in our churches? The Laodicean message of Revelation 3:13-22 declares: "I know thy works, that thou art neither cold nor hot." Mrs. E. G. White has written much in elucidation of this charge. We note a few pointed statements: "I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts."—*Testimonies*, Vol. I, p. 186. These words are clear and unmistakable. We are further told:

"A revival need be expected only in answer to prayer."—*Christ Our Righteousness*, p. 146.

"We have not one reason for self-congratulation."

"Some lean upon an old experience; . . . they seem to think that a profession of the truth will save them." "It would be more pleasing to the Lord if lukewarm professors of religion had never named His name." "Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus."—*Testimonies*, Vol. I, pp. 188, 190.

There is page after page and chapter after chapter of such instruction in the Spirit of prophecy. What are we doing about it? We read about "an impenitent church" and a "languishing congregation," "steadily retreating toward Egypt," etc.; and that unless we repent, God will remove our candlestick out of its place. Even though we may have a

measure of the Spirit of God, "if we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, *we shall lose our souls*, and the responsibility will lie at our own door."—"Testimonies to Ministers," p. 508. But our members generally do not believe they are in any danger whatsoever of losing their souls, so long as they keep the Sabbath and pay their tithes.

We are in a complacent, self-congratulatory frame of mind and "know not." That is the Laodicean condition,—in need of nothing, rich and increased in goods, not willing to receive correction. (See "Testimonies," Vol. III, p. 254.) This brings on the "shaking," in which the straight testimony is revived. (See "Early Writings," pp. 269-273.) God says we need a revival.

"If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God."—"Testimonies," Vol. III, p. 281.

Everywhere we go we find God's people doing little to win souls. There seems to be a strange lethargy, a deathlike stupor upon minds. The unconverted all about us are backsliding from beneath our pulpits. There is little spiritual power, little burden for souls, little importunate prayer.

#### Shallow Work Brings Reaction

I have long since, through painful experience, come to the conclusion that if I am going to help young people permanently, I must help their parents. I must lift the entire home influence. Hence the revival effort of a week's, or still better, two weeks' length, with children and parents all seeking God together. Personalities differ, but our methods need not be elaborate to be effective. Let the message itself carry the appeal. Mere exhortations or emotional appeals may seem to produce results, but our backs are hardly turned before such shallow work ravel out, and the last state is worse than the first. Present a message that will grip the heart and burn in the soul.

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## The One Supreme Qualification

By C. ANGUS REEVES, *Evangelist,*  
London, England

WHAT are the qualifications required to make us effectual ministers of the new covenant? What is the one supreme thing which we must have if we are to proclaim the advent message with power and lasting success?

The opinion of many regarding the qualifications of a successful minister are: He must

be an eloquent preacher, whose modulated voice falls like bewitching music upon the ears of adoring crowds; he must have a magnetic personality which attracts multitudes and evokes their applause; his moderate and modern views must accommodate all. His consuming zeal, compelling influence, and constraining appeal will make him a power among men. Reasonable and unquestionably useful as some of these qualities may be, we do not need to seek men's opinion concerning requisites for those who serve the Lord in public ministry. Rather, let us ask the One in whose employ we are to minister. Our findings will apply to those who serve in obscure places as well as to those in the more prominent and public positions.

Who does the Lord say will bear the news of eternal life and impending judgment to an alienated and rebellious world? Heaven responds the answer: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." "Ye are witnesses of these things, . . . but tarry ye . . . until ye be endued with power from on high." The supreme qualification, then, for effectual service in the proclamation of the last gospel message, is not education, natural gifts, social influence, nor indeed any other carnal equipment. The equipment that is of vital necessity to those who would be effective in winning souls and extending the kingdom of the Lord Jesus, is a real *baptism by the Holy Spirit*.

These credentials converted a Galilean fisherman into an ambassador of the court of heaven with such authority that he turned three thousand rebels into loyal subjects of the King of kings in one day. This anointing from heaven has turned illiterate, black men into mighty evangelists who see whole villages transformed in dark African forests. This same outpouring of heavenly rain will turn dry, lifeless communities into fruitful, flourishing centers of spiritual activity. It will turn powerless believers into irrepressible witnesses of the glorious advent message. What cannot God do with a man or a woman who is filled with the Spirit? Think of Gideon, Paul, Stephen, Luther, Wesley, the pioneers of the advent movement, and thousands of unknown servants of the Lord who have turned men and cities and even nations upside down by the power of the Holy Ghost!

Only fire can kindle fire. Only he who is in touch with God's Holy Spirit, whose heart throbs and glows with an ardent, tender love for souls, and who preaches only for the sake of souls, can speak with that burning eloquence which, flung into the hearts of his hearers, quickens in them true personal godliness, brings them into closer harmony with God's law, and wins them for the truth. Brother Minister, "Have ye received the Holy Ghost since ye believed?"

## Free Radio Time

By R. E. BROWNING, Pastor,  
Oklahoma City, Oklahoma

SINCE most time on the air is rather expensive, it is quite important for our workers who have limited budgets to give study to methods of securing what is called "free time." This is time for broadcasting that is available without financial expense. Many of the smaller stations have free time planned for devotional periods each morning. These periods are allocated to the various churches of the city. The arrangement varies in different towns, but here in Oklahoma we were able to use fifteen minutes each week without cost at Ponca City. In Muskogee one church has charge of the fifteen-minute morning devotional period several mornings in succession, and then drops out for a time while other churches take it. At Ardmore fifteen minutes is obtainable every second week.

Of course, the way to get this share of free time is to ask for it. And since it is often easier to hold free time, once it is obtained, than to secure it anew, it is best not to release it unless absolutely necessary. The station managers are very jealous of the reputation of the station they operate, because its very existence depends upon this. It is therefore well to explain to them the type of program planned, even though they may not ask for this information.

### Cues for Effective Use

The way you utilize this free time determines its continuance and may mean free access to more of it over other stations. If your program is good, the station manager will, upon request, be glad to write a good recommendation of your program to the manager of another station. This is a decided help. As to using the time in the best way, I offer these suggestions:

1. Prepare thoroughly for the program, filling every minute with interesting material.
2. Write out your talk and rehearse reading it until it sounds as if it were being given extemporaneously.
3. Time the whole program while rehearsing it.
4. Be dependable. Be ready to start on time and stop on time. If you are not prompt, your free time will probably be given to some one else.
5. The music on the program is important. If acceptable talent cannot be secured, use good records. They are better than songs poorly sung.
6. Use a prayer during the service, plan for it, and do not make it too long. I know of one free devotional program from which Seventh-day Adventists were cut off because the minister disregarded this rule.
7. Do not cough or clear your throat near

the microphone. Every sound will be caught and sent out on the air.

8. Remember that the only impression some one may get of Seventh-day Adventists may come from hearing you on the radio. So be careful. Our reputation is at stake.

I believe that certain laymen can be taught to use the time on the radio profitably, under supervision. Once when I was aiding in the Ingathering work and had to go elsewhere, I left the broadcast in charge of a lay brother. Under such circumstances it is well to suggest a series of studies, perhaps reading parts of chapters from "Steps to Christ" each time.

There are several other methods that have been employed by evangelists in using the radio without cost to themselves or to the conference. One evangelist, when starting a large, well-advertised effort, found that the station signed off for the day at about the time his meeting began. Because his meetings were of public interest, the station permitted him to broadcast each Sunday-night meeting during his series. This was free of charge, except for the cost of installing remote control. His broadcasts materially helped the attendance at the meetings.

The "Bible question-and-answer box" period has been used by some as free time. The public is invited to send in Bible questions to be answered. This is sponsored by the station and offers a good opportunity to give many of the important aspects of the message. Another way of utilizing free time is in commenting on the news of the day. The *Watchman*, *Liberty*, and *Signs of the Times*, offer excellent helps in such programs.

Not long ago while listening to my radio in Muskogee, I heard a program called the "Town Crier." In this program, interspersed with music, were given announcements of civic clubs, churches, etc., free of charge. We decided to send in an announcement of our evangelistic meetings. It cost us nothing, and they announced it each time we sent it in. There are vast possibilities in the use of the radio of which we have not been taking full advantage.

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## KINDLY CORRECTIVES

Current Field Training Notes

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### The Reading of Hymns

By MARION E. CADY, Instructor in  
*Expression, Takoma Park, D.C.*

RELIGIOUS services are usually opened by the singing of a hymn, and the question often arises, Should the hymn be read aloud before it is sung? This may be better answered after considering the reasons

for singing hymns during a religious service. Speaking of the wonderful power in song, Mrs. E. G. White says:

"It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. It is one of the most effective means of impressing the heart with spiritual truth. . . . As a part of religious service, singing is as much an act of worship as is prayer."—*"Education,"* pp. 167, 168.

What a wonderful help at the very beginning of a service to have the thoughts quickened, sympathy awakened, harmony of action promoted, and gloom banished! All this results from the proper singing of a hymn. We therefore ask, Will the *reading* of a hymn before it is sung contribute to these very desirable results? If so, it should not be omitted. We find that David "spake unto the Lord the words of this song" (2 Sam. 22:1), and he "delivered first this psalm to thank the Lord unto the hand of Asaph and his brethren" (1 Chron. 16:7), who with voice and instrument praised the Lord. Undoubtedly the speaking or reading of the words of a hymn do prepare the heart and mind for the reception of spiritual truth.

Perhaps some have regarded the musical feature of a service as mere form, devoid of any spiritual significance. But the apostle Paul exhorts us to "*sing in the spirit,*" as well as to "*pray in the spirit;*" for singing and all that is connected with it is as much a part of worship as is prayer. He might have added, "*Read in the spirit,*" for the benefit of the reader of the hymn. And for the benefit of the one who plays the musical instrument accompanying the words of the hymn, he might have said, "*Play thine instrument in the spirit.*"

All the hymns and music rendered in a religious service should be carefully and thoughtfully selected. They should be closely related to the message given from the Word of truth, that harmony and unity may characterize the entire service from beginning to end.

Care should be exercised not only in the selection of hymns, but also in their announcement. The spiritual tone and dignified sentiment that pervade the words and the tune should characterize the announcement. No careless handling of the hymnal, no undignified behavior or attitude, should be manifest on the part of the announcer, reader, or choir leader. A simple, quiet, and yet effective method of announcement should be followed. It should be made loud enough to be easily heard throughout the auditorium. It would also be well to have the number of the hymn placed on a bulletin board in figures sufficiently large to be readily recognized. This will help those who are hard of hearing.

There should be no set form of announcement. It is well to vary the form, but it

should always be simple, accurate, and complete. The following forms of announcement are in use: "Let us open the service [or, Sabbath school, meeting, etc.] by singing number 452 in 'Hymns and Tunes' [or, "Christ in Song," "Gospel in Song," etc.]." Sometimes, "We will open" is substituted for "Let us open." Again we often have this transposition of the introductory words of the announcement: "The service [or Sabbath school, or meeting] will be opened."

Time limitations will not permit the reading of all the hymns. When all, or a portion, of a hymn is to be read, this should precede the announcement of the number. The hymn may be found while the music is played, thus avoiding rustling of leaves as the hymn is being found. A still better plan is to allow a moment to find the selection, thus affording opportunity for undivided attention while the hymn is being played.

In announcing a second or later hymn, it is better to avoid the expression, "sing again," for it suggests singing the same hymn a second time during the service. The thought of "singing again," or resuming the singing feature of the service, may more clearly be expressed by saying: "Let us continue the service by singing hymn number 620."

The word, "verse," is quite commonly misused for the word "stanza." A stanza is a combination or arrangement of verses, but a *verse is properly only a single metrical line.* Therefore, never say, "We shall omit the third verse," but rather, "Omit the third stanza."

#### Preparation for Reading

The first essential in preparation by the announcer is the silent reading of the hymn until its meaning or message impresses and appeals to his soul. Its reading will not impress the heart of the listener unless it has already impressed that of the reader. After the silent reading, then read it aloud as you would to a congregation. If it is read properly, the sound of the voice will deepen and strengthen the impression made during the silent reading. The voice will be modulated by the feelings and emotions that pulsate in the heart and soul as the hymn is read or sung. Certain emotions will be reflected in the tone of the voice, depending on the sentiments aroused by the words of the hymn.

The book of Psalms was the Hebrew hymnal, and the larger number of its hymns, both words and music, were composed by David, the sweet singer of Israel. There is no better preparation for proper hymn reading than the reading aloud of the Psalms. Every shade of feeling and emotion common to humanity is vividly and naturally expressed in the Hebrew hymns, and the tones of the voice should give full and free expression to them.

—Please turn to page 42

The Ministry, October, 1938

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# THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

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## THE "REVELATION" OF CHRIST'S COMING

By J. N. ANDERSON, *Professor,  
Union College, Nebraska*

IN previous articles we have seen how the Greek terms *parousia* and *epiphaneia* decisively point out the literal, the personal, and the manifest or forth-shining character of Christ's second coming. Both of these terms were technical words with a well-nigh fixed meaning in the Greco-Roman New Testament period. It might seem that the New Testament writers deliberately chose these highly specialized words (indeed, what else could they have done?), and laid them under tribute to do service for the new faith. This was in direct opposition to the message the words commonly bore in that intensely religious world of heathenism, later so marvelously developed and unified over a period of a thousand years. Missionaries to India and China for the past century and more, have been passing through just such an experience with the languages of these and other lands. One pioneer missionary said, "Our first task is to convert the Chinese language."

One more word bearing on the topic of our Lord's return remains to be dealt with. It is the Greek word *apokalupsis*. This term, which has been taken over with almost no change into the English language (as in the word *apocalypse*), is distinctively, though not wholly, a Biblical word.

Etymologically, *apokalupsis* signifies "an uncovering," "a laying bare," "a making naked," "a disclosing," of something hidden or only partly understood. This meaning in a non-religious, physical sense is quite common in classical texts and in the Septuagint, or Greek Old Testament. In the New Testament it carries almost exclusively a religious meaning.

In the long range of its use in the entire Greek Bible, this term moves steadily forward across the many centuries with a remarkable crescendo of force and illumination until it reaches its logical climax in the *parousia*-revelation of Christ's second advent.

In the gloomy days of the judge, Eli, when the lamp of God burned dimly, a disclosure of the divine will was made to the boy Samuel. The psalmist sings of God's righteousness as "openly showed in the sight of the nations." Ps. 98:2. Looking centuries into the future and beholding God's self-revelation in the sacrificial offering on the cross, Isaiah cries out, "To whom hath the arm of Jehovah been

revealed?" Likewise in the case of Nebuchadnezzar, the God of heaven disclosed—revealed—the great events of the coming ages. (See Dan. 2:22, 28.) In the apocryphal book of Sirach (22:22; 42:1), the word is applied to the revelation, the laying bare, of man's deeds in the hour of death.

After this rather limited survey, let us now trace the word *apokalupsis* in the New Testament, where it carries its full-orbed message. Naturally it is employed in portraying that greatest of all events in human history, the incarnation. If ever in the long sweep of the life of humanity, God *disclosed* or *laid bare* the mysteries of His own Being and of His eternal kingdom, it was when in the person of His beloved Son He became one of us. In the language of the devout Simeon, as he held the Babe in his arms, the Father then and there was bringing into this dark world "a light for revelation (*apokalupsis*) to the Gentiles [margin, "the unveiling of the Gentiles"], and the glory of Thy people Israel." Luke 2:32. Obviously the thought is that Christ in His incarnation was God's supreme light, specifically an *apokalupsis*, set for the illumination of the Gentile world; and in this way He became, in the fulfillment of all the Messianic prophecies of the Old Testament, Israel's crown of "glory." For is it not true that Israel's one mission as an elect nation was the carrying of God's white light of spiritual healing to the Gentile nations?

In full accord with the above striking use of the word *apokalupsis*, we find the apostle Paul employing it in nearly all his epistles in that higher spiritual sense. He stoutly maintains that he received his gospel message through the *revelation* of Jesus Christ. (See Gal. 1:12.) His great call to fully inaugurate and promote the Gentile mission was "made known" to him by a "revelation"—a revelation that laid bare "the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel." Eph. 3:3-6. Indeed, according to Paul, the entire "gospel and the preaching of Jesus Christ" [concerning

Jesus Christ], was "according to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known unto all the nations unto obedience of faith." Rom. 16:25, 26. And what was this revelation of gospel penetration into all the world but the vision of Simeon, coming true in Christian history?

But all this revealing, this disclosing of the divine mysteries as reflected in the Old Testament and made concrete in New Testament times, as portrayed even in that unique series of unveilings bearing the very title, "The Apocalypse,"—all these unveilings, wonderful as they were, and are, must, in the very nature of things, be only a partial revelation of the Father and the Son, suited to man in his finite and limited state. Humanity awaits the final and full *apokalupsis*,—"waiting for the revelation of our Lord Jesus Christ, . . . in the day of our Lord Jesus Christ" (1 Cor. 1:7, 8), when "the Son of man is revealed" (Luke 17:30) in all His glory and power.

This final revelation, coming at the *parousia* of Christ, will be the climax of the entire series of divine unveilings throughout the span of human history. It will be the culminating *apokalupsis* of our Lord Jesus in His supreme power and majesty, His final and infinite unveiling "from heaven with the angels of His power in flaming fire," to visit complete destruction on all evil and opposition (2 Thess. 1:7, 8), to bring in the perfect cosmos and the full harvest in the fullness of "grace" and "joy" to the faithful. (See 1 Peter 1:7, 13; 4:13.) And as for mankind, the apostle declares that Christ's final *apokalupsis* involves the *apokalupsis* of "the sons of God," whose deliverance into the "glories of their inheritance" will then be consummated. (See Rom. 8:18-22.)

IN summation, we have then: *First*, there was the word *parousia*, a Greek term carrying the general meaning *presence, coming, arrival*. When applied to Christ's second coming it plainly conveys the idea of *arrival* or *coming*, rather than *presence*, as the contexts abundantly show. And this conclusion is all the more obvious when the word *parousia* is viewed in the light of its special and technical sense as applied to the royal visits of emperors and kings. Obviously, *parousia* was used in this sense in the New Testament to carry the idea of Christ's second advent. Negatively, we find that *parousia* was never used to express the idea of a spiritual, mystical, invisible presence, an idea commonly portrayed by John and Paul when they spoke of the ever-present, invisible, indwelling Christ.

*Secondly*, there was the Greek word *epiphaneia*, a term frequently used in the ordi-

nary affairs of that ancient world. But more particularly it was a word drawing attention to a striking manifestation attending the *parousia* of a royal personage, especially that of a deity. Hence in the New Testament it refers to God's special intervention on behalf of His people, causing His "face to shine" on them, notably in His unique *manifestation* in the incarnation. But in a very special way, *epiphaneia* stands for that supreme manifestation of our God and His Christ in the day of the great *parousia*, the manifestation that will also "bring to nought" the "man of sin" with his whole empire of darkness.

*Thirdly*, there is *apokalupsis*. In the main, this is a Biblical term, though of course it came out of the Greek world and carries its own etymological force and connotations. It reminds us that along with the *parousia* and *epiphaneia*, there will also be a final revelation of the eternal God and His purpose, in the person of His Son. Throughout human history God has in different ways and at different times unveiled Himself and His plan for humanity; but His perfect *apokalupsis*, His final and full self-revelation, will be consummated in that "one far-off divine event, to which the whole creation moves."



## The Law of Sin and Death

By W. R. FRENCH, Professor,  
Pacific Union College

THE theme of this article has furnished the basis for a great deal of discussion and difference of opinion in theological circles. The common opinion in the popular Protestant denominations is that "the law of sin and death" is the decalogue, and that when men are married to Christ they are free from any obligation to render any further obedience to the ten commandments. In fact, the conclusion has been drawn that it is adulterous to do so. Seeming plausibility for this conclusion is found in Romans 7:1-4. In this article we shall discuss the subject from both the negative and the positive side.

WHAT IT IS NOT.—The "law of sin and death" is *not* the decalogue. It is true that the decalogue defines sin (Rom. 7:7) and that the wages of sin is death (Rom. 6:23), but the law that defines sin is not the law of sin and death. Paul says, "So then with the mind I myself serve the *law of God*; but with the flesh the *law of sin*." Rom. 7:25. Here in the same verse two laws are mentioned,—the "law of God" and "the law of sin." Paul further says: "I delight in the *law of God* after the inward man; but I see *another law* in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:22, 23. Note that "the law of sin" is

declared to be *another law*, not the law of God.

God's law, the ten commandments, is "holy, just, and good," and spiritual. Such a law could not possibly be the "law of sin" that *works in the members of a man* (Rom. 7:5, 23) before he is united to Christ. (See Rom. 7:4.) Paul asks, "Is the law sin?" In this verse, he is speaking directly of the law that says: "Thou shalt not covet." In answer to his query, "Is the law sin?" he says, "God forbid." Therefore we must draw the conclusion that whatever "the law of sin and death" may be, it is not the decalogue.

WHAT IT IS.—"The law of sin and death" is the habitual tendency to sin which works in the members before the sinner is converted and joined to Christ. It is the carnal or fleshly nature from which man is freed and to which he dies when connected to Christ. It is the law of *sin*. "Sin is the transgression of the law." 1 John 3:4. Sin (transgression) is what men who come to Christ die to. This is what Paul means when he says, "If her husband be dead, she is freed from that law; so that she is no adulteress, though she be married to another man." Rom. 7:3. Whom does Paul mean by the words, "the husband be dead"? What is "dead"? To what is the woman dead? Paul answers, "How shall we, that are *dead to sin*, live any longer therein?" He calls this first husband "our old man." Rom. 6:6. He says, "Our old man is crucified with him, that the *body of sin* might be destroyed, that henceforth we should not serve sin." He says again, "He that is dead is *freed from sin*." Rom. 6:7. When this "old man" is dead, the woman is free. Rom. 7:3. Free from what? Paul answers as above, "*Free from sin*." In Romans 6, note the words "dead to sin" (Verse 2) and "free from sin." Verse 22. In Romans 8:2, we read, "*For the law of the Spirit of life* in Christ Jesus hath made me free from the *law of sin and death*."

Thanks be to God, a way of escape has been made for the sinner—a way of escape from sin, from death, from carnality which has exercised lordship over him. Now he can become servant to another Lord, Christ Jesus. It is this law of the Spirit of life in Christ Jesus to which Paul refers in Galatians 2:19 and 20 when he says, "For I through the law [of the Spirit of life] am dead to the law [of sin and death], that I might live unto God. I am crucified with Christ," etc. It is the "old man" who is crucified. (See Rom. 6:6.) The sinner is freed from the slavery, the bondage, of sin. He is translated out of the kingdom of darkness into the kingdom of God's dear Son. He is now freed from Satan and joined to Christ.

THE NEW LIFE.—When the sinner has been delivered from the body of sin, then and then only is he able to obey God's law that is holy,

just, good, and righteous. (See Ps. 119:172.) The carnal mind or nature that works in the members of the body is "enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Death is the final ultimatum for the man who remains in this condition.

"The law of the Spirit of life" frees us from this carnal nature (the flesh), so "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4. The same conclusion is expressed in the following texts: "Being then *made free from sin*, ye became servants of righteousness" (Rom. 6:18); "but now being *made free from sin*, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6:22.

The whole matter may be summed up briefly in a parenthesizing of Galatians 2:20 thus: "I [my sinful self, my carnal self, my enmity to God, my old man of sin] am crucified with Christ: nevertheless I [myself] live; yet not I [fleshly I], but Christ liveth in me: and the life [life of righteousness] which I now live in the flesh I live by the faith of the Son of God." Thanks be to God who giveth us the victory in Christ Jesus.

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## THE REALM OF RESEARCH

Historical and Scientific Findings

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### The Pre-Adamic Ruin Theory

OUR readers are perhaps aware that there are only three possible theories about the fossils, so far as they are related to the record of creation given in Genesis. They are:

1. The Pre-Adamic, or Pre-Edenic Ruin theory, which says that the fossils represent the ruins of a world of plants and animals which existed before the creation recorded in the first chapter of the Bible. This is also sometimes called the Ruin and Reconstruction theory.
2. The Day-Age theory, which says that the days of creation were long periods of time, and the fossils are the result of the living and dying of the creatures during these long periods. This theory very naturally and inevitably grows into or has grown into the evolution theory.
3. The Flood theory. This says that the world was made "very good;" but after sin came in, it became necessary for God to destroy the world by a universal flood; and the fossils are the results of this flood.

There has come to this office a very fine set of arguments against the Pre-Adamic Ruin theory. And although it was not designed for publication in its present form, we have received permission from the author to publish it, which we do herewith. The author is Byron C. Nelson, the author of those two good books, "After Its Kind," and "The Deluge Story in Stone," both published by the

Augsburg Publishing House, Minneapolis, Minnesota.

"1. This Pre-Adamic Ruin explanation rests upon an interpretation of the second verse of the Bible, which is contrary to the simplest sense of the passage, contrary to the sense that it has had in the minds of all Bible students, Hebrew and Christian, from the most remote time when we have records of interpretations of it until modern times, contrary to that which it has today for the Christian church as a whole. Had the sense of the passage not been different from that which Mr. X believes, the translators of the Scriptures into every language would have translated the fourth word in the second verse of the Bible *became* not *was*, as they have done, since *was* obscures the idea of a primitive creation and destruction, as held by Mr. X.

"2. His explanation is supported (Scofield Bible) by reference to Jeremiah 4:23-26, which is supposed to tell also that the earth underwent a cataclysmic change before it was given its present form, when, as a matter of fact, the passage does nothing like that whatever, but describes in highly graphic language the condition of desolation which was to come upon the land of Israel in the then future. This is shown by the fact that there are four parallel expressions beginning: 'I beheld, and, lo' (verses 23, 24, 25, 26), one of which undeniably refers to Israel's cities. (Does Mr. X believe there were cities in the first creation?)

"3. His explanation is supported (Scofield Bible) by reference to Isaiah 24:2, which, instead of looking to the past, looks to the future of Israel, as the context (verse 1-13) shows.

"4. His explanation is supported (Scofield Bible) by reference to Isaiah 45:18, as if the statement there, 'He created it not in vain, He formed it to be inhabited,' was a contradiction of the idea that when God was creating the present world, it was in a disorganized condition before it was completed, whereas the statement in Isaiah referred to can just as well apply to the state of the earth described in Genesis 1:31.

"5. His explanation is supported (Scofield Bible) by reference to obscure Ezekiel 28:12-15 and to obscure Isaiah 14:9-14, which may be regarded as referring to some judgment of Satan, past or future. John 12:31. Regardless of how it may refer to Satan, there is no sense in the idea that a physical creation of plants and animals should be destroyed as a punishment upon a purely spiritual being like Satan, whose realm is in the spiritual, not the physical, world. It is like a boy kicking a tree which has nothing to do with his injury received in playing ball. It would indicate foolishness on the part of God.

"6. While the explanation bases such large occurrences as the earth's stratified and fossiliferous condition on a passage (Gen. 1:2) which most unclearly testifies to such occurrence, it denies such clear statement of Scripture as Genesis 6:13, which plainly says that God, in bringing a judgment upon physical beings, men and animals, would destroy the earth.

"7. Because it makes the flood to have been a paltry affair having no geological effect upon the earth, the explanation denies such passages as 2 Peter 3:4-7, which institutes a comparison in the magnitude of their destructions between that wrought by the flood and that yet to come by fire.

"8. It fails to make the conclusions which an intelligent man ought to make who believes what the Bible says about the flood,—(a) it was universal (Gen. 7:19) [If not universal, why an ark? since men and animals could readily escape destruction by moving elsewhere.]; (b) the waters were deep enough to cover the highest hills (Gen. 7:20); and (c) the waters were moving back and forth continually (Gen. 8:3) [Hebrew: "to go and return"]. One cubic foot of water weighs 64 pounds. At the bottom of half a mile of water there is 168,960 pounds' pressure per square foot. Such weights of moving water over the earth, or even

far less, would do immense amounts of geological work, and if there were plants and animals, would bury many in sediment.

"9. From the time of Philo to the time of Price, all through the Christian Era, as I have shown in my history of the flood theory of geology ("The Deluge Story in Stone," 1931), two competing theories to account for the earth's geological state ran side by side, the deluge theory and the modern uniformitarian theory, with the former predominating until the rise of modern infidelity. No one, in all these centuries, thought of, or at least never suggested or championed, the Pre-Adamic Ruin theory until very recent times. If there is any truth in the theory of pre-Adamic ruin, it would have occurred to some of the earnest and intelligent men of God who were contending for the Bible.

"10. The Pre-Adamic Ruin explanation, I believe, originated with Bible lovers who saw in it a way of reconciling the Bible with the theory of vast ages advocated by modern uniformitarians and evolutionists."

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## EFFECTIVE ILLUSTRATIONS

For Use in Sermon or Song

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**SABBATH HIDDEN.**—While visiting one of Rome's greatest cathedrals in Milan, Italy, in the summer of 1937, my attention was attracted to a beautiful picture of Moses on a large windowpane back of the high altar. In his left hand, he held the tables of stone containing the ten commandments, while with his right hand he was represented as pointing to the law of God. But his hand hid from view the fourth commandment. How significant, I thought, of the work the papal power has done in its effort to hide from view the Sabbath of the Lord, that he may exalt "himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." E. E. ANDROSS.

**"BEN HUR'S" ORIGIN.**—Robert Ingersoll, the notorious agnostic, and Lew Wallace, author of "Ben Hur," were one day talking together while waiting for the train in the union depot at Indianapolis. Ingersoll expressed his surprise that so gifted a man as Wallace should be a member of the church and a believer in Christ, and told him that if he would look carefully into the matter he would throw away his superstitious notions. Mr. Wallace, who had already given more thought and study to the matter than his infidel friend had ever given, thought seriously about what Ingersoll had told him, and he decided that he would go thoroughly into the subject. He went to Palestine, and lived and studied where Christ had lived and taught and died and risen again. Afterwards he said, "As a result of my research and my years of study, I became convinced that Jesus Christ was not only a Saviour of the world, but that He was my Saviour too, and being thus convinced, I wrote 'Ben Hur.'"—*Religious Digest, February.*

**GOSPEL OF THE KNEE.**—In the Solomon Islands, there is a class of native dogs that suffer from chronic starvation. They have but little spirit, and when they take hold of anything, it is not a difficult task to make them let go. A missionary told the natives how the bulldogs, when they take hold, will die almost before they will release their grasp. A native teacher speaking on "Prevailing Prayer," prayed, after the lesson, "O Lord, make us bulldogs in prayer." Such indeed are the intercessors needed today. "I will not let Thee go until Thou bless me." Persistent, prevailing prayer will work the miracles and redemption marvels of the twentieth century.—*R. Braunstein, in Christian Faith and Life.*



### SECULARIZED HISTORY'S ENCROACHMENT—NO. 3

A truly impartial and sound evaluation of the conflicting motives and actions of the principal actors of history is impossible apart from the guidance of divine revelation. Hence we assert that *the postulate of God in history is imperative*. History yields its true meaning only with that premise. There is so much that is petty, ignoble, blundering, cruel. But that which is seemingly accidental, debasing, and baffling is explained by this all-inclusive fact. So, the true student of history, like the true theologian, philosopher, or scientist, must accept the postulate of God in history, else he errs and falsifies history.

The reign of law in history is simply divine Providence at work. It is utterly impossible to think aright of religion and morality apart from such a premise. So the reverent historian must seek until he finds the central facts of history—the keys that unlock the meaning and relationship of all other facts and factors. Otherwise history is but a tangled, bewildering maze of human ambition, greed, and passion—the confused record of detached and unrelated episodes. But running through all this infinite diversity of human events is the unbroken unity of an infinite plan. This assumption of God in history implies His presence in all of history; it also implies that the universe is under moral law. Yet the element of human freedom and the occurrence throughout all stages of history of seemingly fortuitous and adventitious events make the secularized view appear plausible upon the surface. Thus many are deceived.

Materialistic and economic philosophies are markedly on the ascendant today, with "nature" working out her inexorable laws—and all forms of society constituting nature. Within a generation a fundamental change has come in the concept of nature, human nature, and history, with psychological behavior as a favorite burden. It is an incontrovertible fact that the most widely read popular treatises on history written since the World War are distinctly unfavorable to Christianity. This frankly unchristian attitude is in itself most highly significant. History is to the secularized historian but a procession of gigantic political and social upheavals. Without the sure guidance of inspired prophecy and a clear perception of the controlling forces and principles at grips, he misses the real significance and runs into blind alleys that have no emergence or relationship.

As the theory of evolution, with its princi-

ple of the survival of the fittest, has become the generally accepted explanation, the unavoidable question arises, *Is it possible for the evolutionized, secularized historian to reach a sound conclusion as to the final meaning of history?* We again answer, No; not when he has adopted the evolutionary idea of man, creation, and history as the progressive expression of an innate energy. History, the evolutionist asserts, was made by *man*. True; but man was made by God, and in Him he lives and moves and has his being. And history is but the portrayal of that operative relationship of God with man, and man with man.

THE modern avenues of approach to history are many and varied—books to be read, records to discover, events to verify, dates to allocate, languages that must yield their secrets; furthermore, the clearly recognized laws of repetition, sequence, contiguity, and unity all come into the picture. The recorded events are grouped so as to express *differentiation*, or unlikeness to other events; and likewise grouped to express *integration*, that is, to present unity, and thus to justify the premise of continuity. The individual event yields its true explanation only as relation to other events is understood. No event is ever isolated from its environment, or from that which lies outside the event. And the historian must find the relation of events in sequence—the antecedents and consequents.

Applying this principle: History reveals an integrated succession of empires through the ages—including Babylon as related to Medo-Persia, Persia to Greece, Greece to Rome, etc. But this becomes luminous with meaning, on the one hand, only as it discloses God's changeless deposit of heavenly truth committed to man, His testing of human character, and His development of a body of allegiants to that truth; and on the other hand, as it reveals the relentless efforts of Satan, through human and superhuman instrumentalities, to crush to the ground that odious truth and its devotees, and to alienate man's allegiance from God. Such is the grim, unbroken conflict of the ages. It is this momentous issue that creates the unity of the centuries and produces the sequence of nations. They rise, stand, and fall in relation to these immutable principles. But this the secularized historian neither sees nor admits.

The history teacher must perceive the harmony of all truth. Truth is never contradictory, but is always complementary. Discover one particular truth; and it adds to the

meaning of other truths. Thus a glorious whole takes shape. The fall of Rome, to illustrate, is but part of the all-comprehensive picture revealed by the mind of God, and specifically embraced in the divine plan. Failure to find the antecedent cause and the consequence of events lies back of the current confusion concerning the real intent of history. And certainly here comes through revelation alone.

**SEVENTH-DAY ADVENTISTS** have as truly a distinctive, reformatory message on history as on doctrine, science, or health. We are called to enunciate to the world the true meaning or philosophy of history that the world's historians do not and cannot have or give. We are called to unfold to the world the inerrant outline disclosed through Bible prophecy, with its portrayal of the gigantic movements, epochs, time periods, and events. Those under the spell of a false philosophy of history have largely missed the divinely portrayed outline, misplacing the emphasis and misreading the actualities. We are called to repudiate not only the historical fantasies regarding the remote past, but the concepts marking the passing centuries as well. We are to thread our way through confused and contradictory terms and tomes that largely reflect the distorted outlook of the secular investigator, who often misses the essential point of history so far as inspired and true evaluations are concerned.

The secularized historian knows not where to place the emphasis. Gigantic, colorful characters may rivet the attention of men for centuries; yet many of these never particularly molded the great conflict of the ages and so do not come within the prophetic picture of the fundamentals of human history. We are called to witness in behalf of the true against distorted, false, secular, pagan conclusions, in the same way that we must weed out the evolutionary strain in traversing the indispensable fields of science. There must be segregation and evaluation, adequate interpretation and adjusted emphasis. We must accept only the residue of truth.

The Adventist history teacher who avoids the distinctively Adventist relationship to history is comparable to the physician who maintains a so-called purely scientific attitude, leaving God and His laws out of reckoning in his professional services for mankind, instead of interpreting, applying, and cooperating with the laws of nature as implanted in the human frame by God. For us, the insidious peril of this whole situation lies in its unconscious infiltration into our own thinking and teaching through the almost inescapable contacts and influences surrounding us. Our only safety lies in a clear recognition of the issue and its challenge, a definite perception of the fundamental principles involved, and a break with

the dominant postulate of a paganized historical attitude. There must be not only a forthright bracing against their influence and acceptance, but a development of positive, aggressive, comprehensive teaching of the true thesis of history that will serve as a preventive as well as an antidote, and immunize us against the dread contagion of the historical world about.

And let it be clearly understood that historical research work under the annalists of the world is, although fascinating, fraught with gravest peril for Seventh-day Adventist investigators—if they be not continually guided and controlled therein by the heavenly principles governing all true historical approach and appraisal. Sobering indeed are the words of Von Ogden Vogt, as quoted in the *Presbyterian* from *Christendom* (Volume II, third quarter, 1937):

"Few developments in America are so ominous, so fraught with peril to the national welfare, as the general irreligion of American colleges and universities. That the flower of our youth today is being bred under the withering influence of scorn of popular religion on the part of its teachers, without the ordering, informing, presiding influence of essential religion, is a transgression of education itself."—*March 10, 1938.*

And the most serious, yes, tragic part of it all is the unconscious change of viewpoint that, when adopted, is nearly always unperceived by the historical student himself. But the diverting shift swerves him from the true course until at last he finds himself separated in spirit, emphasis, and belief from his former brethren, whom he then begins to pity for their narrow vision and circumscribed, reactionary outlook. And this often intensifies to such an extent that separation from the organized work, and in instances from the people of God, has sometimes resulted. Verily, such worldly knowledge becomes the fatal fruit of the tree of knowledge of good and evil. Such tragic eventualities must be forestalled whenever humanly possible.

Strictures against secularized perversions are not to be construed in any sense, however, as a defense for careless, unscholarly presentations of history upon our part. The misstatements of historical fact which sometimes appear in our published utterances have utterly disgusted both our critics and our own real historians. And distortions of history that all too frequently characterize the exposition of prophecy from the desk are humiliating to all who know the actual facts and have reverence for historical truth.

When a man essays to be a public expositor of prophecy and its historical fulfillment, he should either make sure that his facts are sound and unassailable, or he should stay out of the field of history. Men have often rushed in where wisdom would fear to tread. There is no excuse for ignorance or presumption here. And this discussion must not be con-

—Please turn to page 46

# The 1939

## United Study Program Outlined

WITH genuine satisfaction we bring to all Ministerial Association members and the now wider circle of medical and educational "Ministry" readers the announcement of the 1939 Ministerial Reading Course—or, more accurately, the denominationally adopted **United Study Program** for our workers. Last year there was an increase of more than three hundred registrants in the English course alone. This new year we look for a material increase in the number of participants in the plan. Similar reading provisions obtain in the leading non-English languages.

The new course embraces the **four** standard **required** volumes described in this issue of "The Ministry," together with **one elective** volume to be chosen by the individual. A comprehensive list of these "electives" together with all necessary information and instruction as to enrollment both in North America and in overseas divisions, is presented on this and succeeding pages—prices, how and where to secure your set, personnel of Association secretaries for overseas divisions, with their addresses, complete tabulation of the Reading Course sets by years and quadrennial courses throughout the twenty-six years of the operation of the plan. With these appears a personal invitation to enroll from the president of the General Conference and chairman of the Advisory Council of the Association.

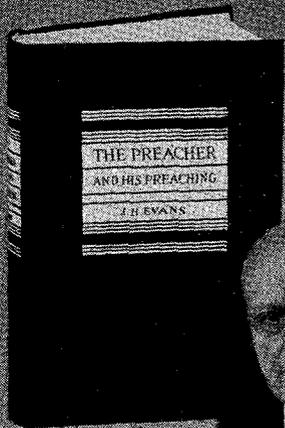
The annual Ministerial Reading Course is conducted solely for the benefit of our denominational laborers, and we are happy to state that the effective policy now being pursued—that of having the majority of the required volumes specifically prepared by our ablest men for release through this annual provision—is enthusiastically endorsed by our worker body at large, as their letters clearly attest. We therefore believe that a brief recital of the process of selection will be of interest.

When manuscripts that have been arranged for are completed, different groups of competent readers are appointed, who carefully read and study them, and report their convictions and criticisms to the Ministerial Association secretary. These evaluations, together with descriptions of books of merit already in print, are presented to the large Advisory Council of the Association. The books to be used for the new course are then decided upon by this large body, and the selections from the manuscript group are edited on the basis of their constructive criticisms.

Each annual course is so arranged as to present a balanced ration in and of itself, and to fit in harmoniously and progressively with previous courses and those planned for the future. There is rotation with the Spirit of prophecy volumes, one of which always constitutes the fourth volume.

The Association is at present fostering a dozen manuscripts in various stages of production. Three of them now constitute titles in the 1939 course. The recommendations of the Advisory Council have been approved by the General Conference Committee, and

—Please turn to page 26



### The Preacher and His Preaching

By J. H. Evans

This book deals with all phases of the work of the ministry. Such themes are treated as the divine call of the ministry, sermon material, the text, the delivery, things to avoid, self-improvement, personality, economy of finance, and related topics—all written in an optimistic, spiritual vein, tending to encourage study of the Word and communion with God. He who reads it will find his ministry greatly enriched by the compelling power of its message.

### Christianity and Politics

By Albert Hymn

The whole story of the relation between church and state is here unfolded, beginning with the life of Christ, and coming down through the centuries in which Europe and America became Christian, and then yielded to the spirit of modern materialism. A scholarly but readable book which will at once capture the interest of preachers, teachers, and other students of modern trends in political and religious affairs, leading its readers to clear-cut opinions and to sound, valuable conclusions.



# 1939 Ministerial

IT MAKES FOR A



- 1** Intellectual Growth  
moves onward  
advent movement
- 2** Spiritual Power  
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- 3** Technical Efficiency  
grading, while  
no such thing
- 4** United Advance  
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where. We m
- 5** Unified Study  
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- 6** Personal Improvement  
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For special club price on the 1939 enrollment blank, see page 28 of the 1939 DIRECTORY. The four required vocational electives listed on page 26 of the 1939 DIRECTORY.

BOOK AND BUREAU  
or the Review and Herald

# JUST RELEASED FROM

# Reading Course

## SIXFOLD BENEFIT



Unless there is a definite and continuous mental growth, we are bound to slip back while the bulk of the worker procession in its acquirements. No worker in this great work should ever permit such a tragedy to occur.

Unless there is constant stimulus, we inevitably tend to become careless, indifferent, and lukewarm, even while handling the work of God. This principle which we press effectively likewise inexorably applies to every one of us.

Unless we are constantly improving in our preaching and in our methods of presentation, we are unconsciously retrograding. We should be continually advancing. There is no standing still. We either advance or retreat.

Unless we progress and press definitely together, we shall get out of step with our brethren in this hectic age, when the social and class antagonisms are intensifying everywhere. We must brace against this constant worldly pressure.

The larger we grow and the more widespread our forces extend denominationally, the greater the need for systematic, repeated study of the great fundamentals of the faith. We drift apart through individualistic trends.

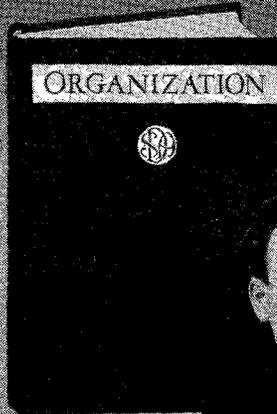
No forward-looking, progressive worker can tolerate the thought of his own stagnation. There must be ceaseless improvement and advancement. This is the foundation of the life. These are six sound reasons for enrolling.

39 reading course books, and  
of this issue of THE MIN-  
volumes as well as any of the  
may be ordered from your

BLE HOUSE

Publishing Association.

# FROM THE PRESSES



## Organization

By C. C. Cybler

The character, purpose, place, and development of organization in the Seventh-day Adventist Church is ably set forth in this new book. The character of the church's organization was molded by Heaven. Its purpose is unity of the church in doctrine, faith, and action. Its place is to enable individual members to unite in the noble work of saving souls. Its development was ordained of God for strengthening the church as it grew from a humble beginning to embrace a world-wide membership.

## Counsels on Diet and Foods

By Ellen G. White

This compilation of every essential statement by Mrs. White on the subject of diet and foods contains many choice references not available elsewhere. The material is brought together for the first time in one volume in answer to a long-felt need. It is logically arranged for intensive topical study, and comprises an invaluable reference book for medical and evangelistic workers alike. A most helpful aid to all who wish better to understand or teach the true principles of health reform.



transmitted to the field. We here present the announcement of their decision on next year's course. Other manuscripts of great value will consume one, two, or three additional years before the completed product appears.

The "electives" are suggested chiefly by members of the Advisory Council. Books covering a wide range of worker interests, which they have read to their own personal profit, are suggested and listed for the scrutiny of our workers. These titles are not mandatory, but suggestive. Book reviews of the leading titles will appear in succeeding issues of *THE MINISTRY*. No attempt is made to tabulate all the good books current, nor are

the books in this supplemental list free from all error. Certain of them contain occasional allusion to evolution, natural immortality, the Sunday sabbath, and other obvious divergencies. Public representatives of this movement who must constantly meet patent errors of this nature will, of course, be unaffected by such details, but will seek and obtain the larger good contained in otherwise excellent books.

Such is the story of this and similar courses of recent years. Join the new Reading Course, using either the enrollment blank appearing on page 28, or the postcard sent to all Association members whose addresses we have. Let us act in unison, and act at once!

## The Elective Feature

ONE ADDITIONAL BOOK, personally chosen, completes the 1939 Reading Course. Select yours in harmony with your individual requirements, interests, or inclinations. The following are suggested as typical of the wide range of appropriate selections. These are listed in response to requests for suggestions, and were secured from our experienced leaders.

### Youth Problems

- "Youth's Return to Faith," Norman W. Cox. Judson Press, Philadelphia, Pa.
- "Youth Marches," D. A. Poling. Judson Press, Philadelphia, Pa.

### War Question

- "Preachers Present Arms," R. H. Abrams. Round Table Press, New York City.
- "If War Comes," Dupuy and Eliot. Macmillan, New York City.

### Gospel Musician

- "Practical Hymn Studies," Edmund Lorenz. Revell, New York City.
- "Lyric Religion," Augustine Smith. Appleton-Century, New York City.
- "The Story of Hymns and Tunes," Brown and Butterworth. Richard R. Smith, New York City.

### Biographical Sketches

- "G. Campbell Morgan," John Harries. Revell, New York City.
- "Eastward—The Story of Adoniram Judson," Stacy Warburton. Round Table Press, New York City.
- "An American Doctor's Odyssey," Victor Heiser, M.D. Norton, New York City.

### Christian Fundamentals

- "The Basis of Christian Faith," F. E. Hamilton. Harper, New York City.
- "Mooring-Masts of Revelation," M. G. Kyle. Revell, New York City.
- "Is Higher Criticism Scholarly?" R. D. Wilson. Sunday School Times, Philadelphia, Pa.

### Devotional and Inspirational

- "The Early and Latter Rain," F. M. Wilcox. Review and Herald, Takoma Park, Washington, D.C.

### Oxford Movement

- "Steps Toward the World Council," C. S. MacFarland. Revell, New York City.

### Homiletic Helps

- "If the Minister Is to Succeed," U. S. Brown. Eerdmans, Grand Rapids, Mich.
- "The Art of Illustrating Sermons," Dawson Bryan. Cokesbury Press, Nashville, Tenn.

### Mission Problems

- "Christ and the Hindu Heart," J. E. Graefe. Revell, New York City.
- "The Foreign Mission Enterprise," C. B. McAfee. Revell, New York City.
- "Rethinking Missions Examined," R. E. Speer. Revell, New York City.
- "Thinking Missions With Christ," S. M. Zwemer. Zondervan, Grand Rapids, Mich.
- "Something Happened," Cable and French. Stokes, New York City.

### World Conditions

- "The Great Powers in World Politics," Simonds and Emery. American Book Company, New York City.

### Field of History

- "A Political and Cultural History of Modern Europe," Vol. II, Carleton Hayes. Macmillan, New York City.

### Medical Missionary

- "The True Physician," W. M. Johnson. Macmillan, New York City.
- "Health Education of the Public," Bauer and Hull. Saunders, Philadelphia, Pa.

### Temperance Question

- "Alcohol and Man," Haven Emerson, M.D. Macmillan, New York City.
- "Effects of Alcoholic Drinks," E. L. B. Transeau. Scientific Temperance Federation, Boston, Mass.

### Educational Problems

- "Blue Ridge Educational Convention." General Conference Department of Education, Takoma Park, Washington, D.C.
- "The School at the Crossroads," Thurra Graymar. Funk and Wagnalls, New York City.

### Ministerial Aids

- "The Art of Ministering to the Sick," R. C. Cabot, M.D. and R. L. Dicks. Macmillan, New York City.

### Roman Catholicism

- "Our Fathers' Faith and Ours," David Schaff. Putnam, New York City.
- "Romanism and the Reformation," H. Gratton Guinness. Morgan and Scott, London, England.
- "The Infallibility of the Church of Rome," George Salmon. John Murray, London, England.
- "Manual of Christian Doctrine," by a Seminary Professor. John Joseph McVey, Philadelphia, Pa.



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GENERAL CONFERENCE OF SEVENTE-DAY ADVENTISTS  
TAKOMA PARK, WASHINGTON, D. C.

TELEGRAPHIC ADDRESS  
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WASHINGTON, D. C.

CABLE ADDRESS  
"ADVENTISTS" WASHINGTON

September 1, 1938

Dear Fellow Workers:

It was a happy day when the idea of our associating together in an aggressive reading course took form some twenty-five years ago. If the books selected with care over that period were gathered together, it would make the nucleus of a first-class preacher's library. The special purpose of this communication is personally to invite each one to enroll in the 1939 Ministerial Reading Course.

We are living in critical times. We have a message that meets the needs of these critical times. Every truth we preach will be subjected more and more to unfriendly criticism and denunciation. The forces from beneath are springing up to do their last work in opposition to the word of God. Can we rest satisfied with stereotyped methods and means of presenting the mighty message committed to us? The answer to this question is obvious. We must set ourselves diligently to prepare ourselves for the issues of these times.

The Ministerial Reading Course affords a highly valuable medium for united study in a common cause. In union there is strength, but in unity of effort there is greater strength. Greater spiritual power in our preaching and greater spiritual zeal in equipping ourselves for persuading men, ought to be powerful incentives toward doing our best in our exalted calling as ambassadors for God.

The Ministerial Reading Course helps to exalt the preacher's work in his own estimation. It helps to create a "divine discontent" with one's own attainments in a high and holy calling. It stimulates clearer thinking, and aids in the development of better methods. It provides a wealth of material in varying fields of thought for illustration, elucidation, and corroboration of inspired truths, and contributes much toward making a preacher "mighty in the Scriptures."

The 1939 course presents a new opportunity. We hope you will read all the books with conscientious care and keep them for ready reference, and as a further addition to your working library.

Yours for a more devoted and spiritual ministry,

J. L. McElhany

# Why-- You Should Enroll

This is solely a service for YOU. No profit or other advantage—except genuine satisfaction—accrues to the Association secretaries, and only a slight handling commission to the distributors. You have the advantage, without cost, of the quantity club price, and of the toil of a score of skilled readers—leaders in this cause—in arranging for, making, and recommending the selections **without one cent of cost to you—not even a membership fee.** The advantage and the saving are all yours. Let us press forward together in this **united study program.** Sign the accompanying Enrollment Card or blank, and drop it in the mail TODAY. You will never regret this abiding investment.

# How to Enroll

If resident in America, kindly send name and address to Secretary, Ministerial Association, General Conference, Takoma Park, D.C., and secure books through your local Book and Bible House. If resident outside North America, send registration to your *division* Association secretary, and order your set in accordance with his directions. You will never regret the investment. Preferably use the enrollment card provided, or tear out and mail the blank appearing here. The roster of Association secretaries in overseas divisions is as follows:

AUSTRALASIAN: W. J. Westerman, "Mizpah" Warrongga, N.S.W., Australia.

CENTRAL EUROPEAN, No. 1: E. Gugel, Regensburgerstrasse 22 V, Berlin, W. 50, Germany.

CENTRAL EUROPEAN, No. 2: H. L. Rudy, General Conference, S.D.A., Takoma Park, Washington, D.C., U.S.A.

CHINA: O. A. Hall, Box 145, Hong Kong, China.

FAR EASTERN: V. T. Armstrong, P.O. Box 226, Singapore, Straits Settlements.

INTER-AMERICAN: G. A. Roberts, Box O, Balboa, Canal Zone.

SOUTH AMERICAN: N. P. Neilsen, Calle Pino 3801, Buenos Aires, Argentina, South America.

SOUTHERN AFRICAN: W. H. Anderson, Grove Avenue, Claremont, Cape, South Africa.

SOUTHERN ASIA: R. B. Thurber, Box 15, Poona, India.

SOUTHERN EUROPEAN: A. V. Olson, H6heweg 17, Berne, Switzerland.

## 1939

### MINISTERIAL READING COURSE

#### Wonderful Values

The Preacher and His Preaching .....\$2.75  
 Organization ..... 2.25  
 Christianity and Politics ..... 3.00  
 Counsels on Diet and Foods ...\$2.75

\$8.00

SPECIAL CLUB PRICE ....\$5.95

(This price for unbroken sets only and exclusive of Spirit of prophecy volume)

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is gauged by transportation and exchange. Furnished directly to each worker by *division* Association Secretary.

(Detach here)

In NORTH AMERICA,  
 mail to Association head-  
 quarters address.

In OVERSEAS DIVI-  
 SIONS, send to division  
 address as listed herewith.

### Enrollment Blank

FOR THE NEW 1939 M.R.C.

#### ASSOCIATION SECRETARY:

You may enroll my name for membership in the 1939 M.R.C.,—the General Conference united study plan for Seventh-day Adventist workers. I will secure my set of *designated books* in accordance with instructions, and upon completion report to the Association secretary in the division in which I reside. I have chosen as my *elective*, the following: .....

Name .....

Address .....

# Ministerial Reading Courses

(From the Inception of the Plan)

## Course No. 1

1914

"Preparing to Preach," Breed  
"Acts of the Apostles," White  
"Monuments and the Old Testament," Price

1915

"Medical Science of Today," Evans  
"Gospel Workers," White  
"History of the Ancient World," Goodspeed  
"The Minister as Shepherd," Jefferson

1916

"History of Western Europe," Robinson  
"The New Era in Asia," Eddy  
"The Ideal Ministry," Johnson  
"Ministry of Angels," Evans

1917

"Diplomatic Background of the War," Seymour  
"Church and State," Innes  
"How to Write," Baldwin  
"The Story of Prophets and Kings," White

1918

"One Hundred Years of Missions," Leonard  
"Effective Speaking," Phillips  
"Back to the Bible," Price  
"Education," White

## Course No. 2

1919

"Modern and Contemporary European History," Schapiro  
"O.E.D.," Price  
"Testimonies for the Church," Volume I (Nos. 1 and 2),  
White  
"Modern Mission Century," Pierson, or  
"The Call of a World Task," Murray

1920

"How to Live," Fisher and Fiske  
"The Epistles of St. Paul to the Colossians and Philemon,"  
Maclaren  
"Victorious Life Studies," McQuilkin  
"The Desire of Ages," White

1921

"Christ's Object Lessons," White  
"Stewardship and Missions," Cook  
"Life of George Müller," Pierson  
"Many Infallible Proofs," Pierson

1922

"Modern Religious Liberalism," Horsch  
"The Christ We Forget," Wilson  
"Quiet Talks on Home Ideals," Gordon and Gordon  
"Our Story of Missions," Spicer

## Course No. 3

1923-24

"Testimonies for the Church," Volume II (Nos. 3 and 4),  
White  
"Testimonies to Ministers and Gospel Workers," White  
"Will the Old Book Stand?" Hastings  
"Deeper Experiences of Famous Christians," Lawson

1925

"Epistle to the Romans," Moule  
"Ministry of Healing," White  
"Scientific Christian Thinking," Johnson  
"Real Prayer," Cortland Myers

1926

"The Work of the Ministry," Griffith Thomas  
"The Person of Christ," Schaff  
"The Epistle to the Galatians," Findlay  
"Steps to Christ," White

## Course No. 4

1927

"The Crises of the Christ," Morgan  
"Wesley and His Century," Fitchett  
"The Glories of the Cross," Dixon  
"Mount of Blessing," White

1928

"Every-Member Evangelism," Conant  
"Power Through Prayer," Bounds  
"Progress of World-Wide Missions," Glover  
"Abide in Christ," Murray  
"Testimonies for the Church," Volume III (Nos. 5 and 6),  
White

1929

"The Desire of All Nations," Smith  
"The Preacher: His Life and Work," Jowett  
"The Coming of the Comforter," Froom  
"The Great Controversy," White

1930

"Certainties of the Advent Movement," Spicer  
"Cross in Christian Experience," Clow  
"Christianity and Liberalism," Machen  
"Fundamentals of Christian Education," White

## Course No. 5

1931

"Ministry of the Word," Morgan  
"Meaning of the Cross," Watt  
"What Is the Gospel?" Trumbull  
"Makers of Freedom," Eddy and Page  
"Patriarchs and Prophets," White

1932

"Geological Ages Hoax," Price  
"Lectures on Revivals of Religion," Finney  
"The Epistle to the Ephesians," Findlay  
"Counsels to Parents, Teachers, and Students," White

1933

"History of the Christian Church," Foakes-Jackson  
"The Soul Winner," Spurgeon  
"Church Manual" (Prepared by McElhany)  
"Patriarchs and Prophets," White  
Reading of Old Testament Chronologically

1934

"The Spade and the Bible," Prescott  
"A Manual of Church History," Volume I, Newman  
"The Holy Spirit," Branson  
"The Desire of Ages," White  
Reading of New Testament Chronologically

## Course No. 6

1935

"Modern Discoveries Which Help Us to Believe," Price  
"The Atcning Work of Christ," Watson  
"A Manual of Church History," Volume II, Newman  
"Acts of the Apostles," White

1936

"The Abiding Gift of Prophecy," Daniells  
"God's Challenge to Modern Apostasy," Nichol  
"A History of the Reformation," Volume I, Lindsay  
"Gospel Workers," White

1937

"The Answer to Modern Religious Thinking," Nichol  
"Seventh-day Adventists in Time of War," Wilcox  
"Historical Studies," Lawrence  
"Testimonies for the Church," Volume IV (Nos. 7, 8,  
and 9), White

1938

"The Sanctuary Service," Andreassen  
"Living Evangelism," Haynes  
"China's Borderlands—and Beyond," Crisler  
"The Sanctified Life," White

## Course No. 7

1939

"The Preacher and His Preaching," Evans  
"Principles of Organization," Crisler  
"Christianity and Politics," Hyma  
"Counsels on Diet and Foods," White

## BOOK REVIEWS

ORGANIZATION, by C. C. Crisler, Review and Herald, Takoma Park. 1938. 265 pages. Price, \$2.25.

When the late Elder C. C. Crisler went to his rest, he left behind a manuscript for a book on organization, on the preparation of which he had spent much time and effort. He did a great deal of painstaking research work, and from our early publications, especially the writings of the Spirit of prophecy, the *General Conference Bulletin*, and the *Review and Herald*, Brother Crisler gathered many important historical facts on the development of organization in the advent movement. These he has woven together in a logical and chronological order that makes a story of exceeding interest and profit.

The struggles to establish gospel order in this cause were well known among our pioneer workers. But to us who live in these later times, the history of those earlier efforts is not so well understood. Consequently, this book presents a great contribution to the literature of our movement.

I had often discussed with leaders now deceased the great need of a book on this very theme. Therefore when I discovered that Brother Crisler had prepared such a manuscript, I was highly pleased. This pleasure was deepened as I read the copy. The author has traced from the very beginning of the movement the circumstances that brought groups of believers together in such relationships that organization became an absolute necessity if the cause was to live and prosper. As the work grew, and members multiplied, new steps in organization became imperative. Out of this very growth came the need for local church, local conference, and General Conference organizations. Still later came the development of unions and divisions. Running parallel with these, was the growth of institutional organizations, which were provided for as the need arose.

Certain statements in the writings of the Spirit of prophecy which, in 1901, called for a reorganization of our work, have been unwisely used by some in an attempt to discredit our plan of organization. Brother Crisler brings forward other statements by Sister White to show clearly that in the reorganization at the General Conference session of the same year, this call was fully met.

Through all the growth of our denominational work, under the guiding counsel of the Spirit of prophecy, the Lord has wonderfully wrought in bringing into existence a well-organized movement for the proclamation of the advent message. Moreover, this organization is patterned essentially after the model of the apostolic church.

This volume is indeed timely, as it sets forth

the historical facts of our organization in an interesting style, and clearly shows the guiding hand of the Lord in the development of our world movement.

J. L. McELHANY.

[President of the General Conference.]

COUNSELS ON DIET AND FOODS, by Ellen G. White, Review and Herald, Takoma Park. 1938. 511 pages. Price, \$2.75.

Scientists have spent many millions of dollars and in the aggregate hundreds of years in research of the operations and laws of nature. And, as the Bible predicts for the last days, knowledge has thereby marvelously increased. But even now man has knowledge of only the borders of the Creator's handiwork. God knew that disregard of the laws of the human mechanism would finally make our world more sick than well. As a part of the message of salvation for body, mind, and spirit, He gave by revelation, as well as by human science, light on the most fundamental and basic principles of healthful living for these last days of physical degeneracy. It is not strange, then, that God's revelations in this field and man's researches should cover many facts in common—the one in simple language for all the people, and the other in technical terms explaining physiological laws as the basis of these fundamental principles.

It has been a pleasure to restudy these principles in the field of nutrition, gathered together in complete and classified form in the book, "Counsels on Diet and Foods," recently issued. Of special interest to me has been the correlation of science and revelation. For a single example, take the statement in the section on "Improper Eating a Cause of Disease." "The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet." Scientific research as it progresses is giving diet as a larger and larger factor in the production of disease. Each year adds more to the knowledge of diet as the basic factor not only in degenerative diseases of middle and old age, but in an increasing list of diseases shown to be primarily due to relative deficiency of vitamins and minerals. Even infections, especially the many common ones, simply could not gain a foothold if nutrition were as full and adequate as nature evidently designed in the food originally furnished for man. One extensive piece of research shows no disease at all in animals under experiment, when fed a scientifically balanced diet; but groups fed the diet of various modern civilized peoples, show a great variety of diseases representing nearly all those to which human flesh is erroneously supposed to be heir.

The testimonies on diet gathered together in this book repeatedly urge us to study physiologic laws. Such a study of these laws, in conjunction with the "Testimonies," greatly

strengthens one's confidence in their reliability and importance. Every church will welcome such studies, and find them most interesting and profitable, as I know from experience. Physicians will find our people ready listeners. Ministers also may learn to give helpful studies on this subject.

G. K. ABBOTT, M.D.  
[Ukiah, California.]

CHRISTIANITY AND POLITICS, by Albert Hyma, Lippincott, Philadelphia. 1938. 332 pages. Price, \$3.

"Christianity and Politics," by Dr. Albert Hyma, of the history department, University of Michigan, contains, in reasonable compass, an outline of the habits of thought of men concerning the proper relationship of the church to the state from the founding of the Christian religion to modern times. Those who have neither the time nor the inclination to read many books, will find much that is thought-provoking in this volume. By reading "Christianity and Politics," all who are interested in the principles of the complete separation of church and state as exemplified in the United States Government, will understand better the long struggle that preceded the realization of the hopes of devout men through the centuries.

Even in the times when the light of soul liberty seemed almost, if not altogether, extinguished, there were men whose clarity of reasoning and keen understanding helped them not only to see, but to explain to others, the inherent rights given to men by their Creator. In a time like ours, when in many parts of the world ambitious, designing men are seeking to exalt themselves at the price of the freedom of the citizens as a whole, the reading of Professor Hyma's book should inspire men to be willing to make any necessary sacrifice to preserve the liberty which was secured for us at so great a cost of suffering and blood.

No fair-minded critic will accuse the author of prejudice to any class. There are passages that both Catholics and Protestants might wish it had not been necessary to write. But absolute truth, complete candor, and historical accuracy demand their incorporation in the volume. No author could dare to hope that every one would agree with all his opinions or conclusions. But those who disagree with Doctor Hyma on some points, will yet find the reading of the book well worth while.

There is a toleration in this work that leads to due credit's being given to every one who expounded and practiced the true principles of liberty, regardless of his religious affiliations. Those who have not studied critically the subject matter treated are sure to be surprised to note some of the champions of principles that are generally thought of as modern. Even in the period known as the Dark Ages—a period connected with state religions—were

*The Ministry, October, 1938*

found those who set forth the duties that men owe to God and those that they owe to civil governments in language hardly excelled by the most modern writers.

We can heartily recommend "Christianity and Politics."

HEBER H. VOTAW.  
[General Conference Religious Liberty Dept.]

THE PREACHER AND HIS PREACHING, by I. H. Evans, Review and Herald, Takoma Park. 1938. 384 pages. Price, \$2.75.

I heard some of the thoughts of this book presented in lecture form in a class in homiletics at the Advanced Bible School in 1936. I read the manuscript after it had been thoroughly edited by Elder Evans, and I have found the reading of the book, just off the press, most stimulating and helpful. There are many helpful books on the ministry, but to have a comprehensive book on the subject by one who has been a successful preacher of the advent message for over fifty years—a prince of preachers among us, one who for many years observed and directed the work of soul winning both in home and foreign fields—is a boon to our denominational ministry.

A glance at the table of contents will react as an enticing menu to a hungry man. No minister can earnestly study this book from the beginning chapter on "What Is Preaching?" to the closing chapter on "The Gospel Minister's Dependence on Divine Power," without being a better preacher than before.

The chapter on "Christ the Central Theme in Preaching" will be invaluable to every man who has been called to the ministry. We are earnestly admonished to follow the instruction in the Spirit of prophecy to make Christ central in all our preaching, and to build our ministry on this foundation. From the acorn promise of a Saviour, in Genesis, to the portrayal in the book of Revelation of His glorious triumph as King of kings and Lord of lords, Christ should be the center of all our exposition and preaching. Whether we are considering prophecies, doctrines, law, or poetry, it should all be of Him in whom dwells all the fullness of God. The chapter on "Love the Controlling Principle in the Gospel Ministry," is destined, we believe, to transform the work of many a minister; for, as the author says, as soon as one puts love into his work he becomes an artist, and it is love that wins, serves, and endures.

At the end of the book, the author, out of the richness of his own library, gives us a bibliography of more than a hundred helpful volumes from which the reader may study further this glorious theme of the preacher and his preaching.

M. E. KERN.  
[President, Theological Seminary.]



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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.

## MEDICAL EVANGELISM PAYS

By E. TORAL SEAT, *Bible Instructor,  
College of Medical Evangelists*

**A**FTER six years of work in the medical college, as director of the department of Medical Evangelistic Field Training, it is my conclusion that we as a people have not yet realized or appreciated the great possibilities of medical evangelistic work in proclaiming our message. The time has come when gospel ministers and workers should begin in earnest to train for work in medical missionary lines. The Spirit of prophecy outlines the future for us thus:

"I wish to tell you that soon there will be no work done in ministerial lines but medical-missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . . You will never be ministers after the gospel order till you show a decided interest in medical-missionary work, the gospel of healing and blessing and strengthening."—*Counsels on Health*, p. 533.

In view of some of these startling statements, we here at the college have tried to give the students a practical medical evangelistic training in the field. The Lord has given us blessings that have been far beyond our expectations, for in the student efforts that we have conducted in the last six years, we have baptized over three hundred persons. This has given the students a helpful and inspiring experience.

Perhaps some of the ministers are a little afraid to push the medical work to the front in a big campaign, for fear it might hinder the attendance, but they need have no fear if it is conducted along right lines. The world is health conscious, especially in reference to diet. We always have classes in dietetics and home nursing. It is a very good plan to have a series of lessons written out, and then, before the classes start, to arrange with a goodly number of people to take the work. "Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Ministry of Healing*, p. 147.

At the present time, the students of the Medical College have erected a tent near by which they have named "The Medical Evangelistic Tent." Every night in the week, ex-

cept Saturday, the students combine preaching the gospel with teaching health principles. The effort is conducted along regular evangelistic lines. The medical student giving the health talk takes half of the time, and the student presenting the religious topic takes the other half.

### Suggestive First-Week Subjects

#### SUNDAY NIGHT

Health Topic—"Religion, Health, and Science."  
Religious Topic—"Wonders of Creation."

#### MONDAY NIGHT

Health Topic—"Correct Habits of Eating."  
Religious Topic—"A Message to You From Sun,  
Moon, and Stars."

#### TUESDAY NIGHT

Health Topic—"How to Have a Contented  
Mind."

Religious Topic—"Will the Old Book Stand?"

#### WEDNESDAY NIGHT

Health Topic—"The Etiology of Diseases."  
Religious Topic—"Seven Prophetic Words That  
Are Breaking the League of Nations."

#### THURSDAY NIGHT

Health Topic—"Masterpiece of Creation."  
Religious Topic—"The Rocks Are Telling."

#### FRIDAY NIGHT

Health Topic—"Future Health of Americans."  
Religious Topic—"What Do Wars Foretell?"

The medical evangelistic work grows as the people begin to realize its worth and dignity. This sort of program builds body, mind, and soul. Our tent seats between four and five hundred people, and it has been well filled. The interest has been excellent, even though we have had over sixty different speakers. Once the medical students see the joy of linking the medical and evangelistic phases of our message, their sphere of influence is greatly enlarged.

This past week, the wife of one of our doctors came into my office and said, "Brother Seat, my husband is having the most glorious time of his life doing medical evangelistic work." Then she went on to tell that he had been invited to speak in the Baptist and Methodist churches in his city. Largely through his personal effort, he and others raised up a church of over forty-two members. I asked her if it didn't hurt his practice or his standing professionally. She said absolutely

not, his practice was steadily growing. He did it all in answer to invitation; so he was keeping within the ethics of his medical profession.

### Typical Encouraging Experiences

Other doctors have paid for literature which other church members have distributed. When an interest was developed in this way, the conference sent an evangelistic tent to the town, and as a result, several churches were raised up. After a church is raised up, the local doctor is frequently chosen elder in that place, and shoulders a heavy responsibility there. "Our medical missionaries ought to be interested in the work of the conferences, and our conference workers ought to be as much interested in the work of our medical missionaries."—*Ellen G. White Manuscript 40, 1904.*

Last month one of our doctors was making a professional call on one of the patients who had spent some time in the White Memorial Hospital. The man told him that he wanted to become a Seventh-day Adventist. This doctor and I partook of the Lord's supper with him. I asked him, "Why did you make up your mind to become a Seventh-day Adventist?"

He answered, "It was the sweet Christian way in which those nurses and doctors treated me." Especially did he refer to the doctor present. He went on to say that it was not

because of any one's urging him, but just the quiet Christian influence that emanated from those who were responsible for his medical care. This man was a Jew. He knew that we were Christians, but had bought a Bible unknown to us, and had found for himself the truths of Jesus in His word.

One Sabbath, while distributing literature before church, our Bible worker met three little children who asked if they could attend our Sunday school the next day. She informed them that we didn't have it the next day, but that she would ask their mother if they could come the next Sabbath. Upon entering the home, she found the mother very ill, and immediately began to put into practice the principles of medical evangelism. She arranged for one of our consecrated doctors to give the mother medical attention. Her husband had been out of work; so they couldn't bear the expense, but she was taken care of just the same. The woman and her sister shed tears of joy because the Lord had sent this medical missionary to them. They expressed their determination to attend the Adventist church and find out what we teach as the truth from the word of God. Thus the health reform message was again used as an "entering wedge."

Nothing can take the place of medical-missionary work when it comes to opening doors for the reception of this precious truth.

## MEDICAL MISSIONARY WORK AND THE GOSPEL

### No. 3—Work for Every Church Member

By G. A. ROBERTS, President,  
Inter-American Division

**F**OLLOWING is a list of the classes who are to actively engage in medical-missionary activities as set forth in the Spirit of prophecy:

Physicians	Children and youth
Nurses	Every one of His
Every missionary	ministers
Medical-missionary	Students
workers	Convassers
Bible workers	Those who are preparing
Many who have not been	for the ministry
able to take a regular	Men from the plow
course	Ministers who have
Men and women	gained an experience
Every member of the	The ambassadors of
church	Christ
All gospel workers	ALL
	Presidents of conferences

From the above list it is clearly evident that ministers, Bible workers, convassers, gospel workers, and all believers, old and young, are to become informed on medical-missionary methods, that they are to practice the simple methods of healing, and impart health instruction along with their evangelistic and other missionary endeavors. It is also just as apparent that all doctors and nurses, as

well as all other workers and believers, are "to preach and teach," as well as to heal. And it seems that the meshes of the medical-missionary net are so small that even "children" are to be gathered into this work. This net gathers in all.

The individual work called for here is to be in addition to what we are doing institutionally and departmentally in teaching, preaching, and healing. Each believer and worker is to take Jesus as his personal pattern of labor and service, and is to have a part in medical-missionary service. Unless our workers and the members of our churches do this, millions of unwarned in our isolated mission fields, and many neighbors and friends in the homeland, must wait for the ministry of the full gospel until medical institutions are established, or contacts are made with our institutions by these unwarned people. But preaching and ministry of the full gospel must precede the establishment of institutions. And in most cases it must even precede contact on the part of the public with our already established institutions. Jesus preached the full gospel.

We are told that in every "place where the sick could be brought to Him, was to be found His hospital."—*Ministry of Healing*, pp. 17, 18.

Arguments may arise in the minds of those who have not given serious study to this matter, against any minister or worker attempting to carry out fully the Master's methods until institutions can be established. But God has just as surely called upon us to do this before we have institutions, as He has called upon us to establish the institutions and use them in the proclamation of the gospel.

Sister White herself was a consistent medical missionary. And especially in her earlier work, she gave treatments to the women and children of the neighborhood. She was a true exponent of her teaching. A careful perusal of the instruction in the Spirit of prophecy, with its hundreds of statements concerning the importance of medical-missionary work, makes it very clear that the place of this work in the proclamation of the gospel is a major one. And the fact that "soon there will be no work done in ministerial lines but medical-missionary work" makes it imperatively incumbent upon every worker in this denomination and upon all our people to prepare themselves as quickly and as thoroughly as possible for efficient service in this most important work. Note the following:

"As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth."—*Medical Ministry*, p. 321.

"In every place where schools are established, we are to study what industries can be started that will give the students employment. Small sanitariums should be established in connection with our larger schools, that the students may have opportunity to gain a knowledge of medical-missionary work. This line of work is to be brought into our schools as part of the regular instruction."—*Id.*, p. 323.

### What Our Churches Should Do

Wherever it is practicable or possible, our churches should provide an equipped place where the members can be taught to give treatments and to do medical-missionary work. And surely every medical institution among us and every Christian doctor, nurse, and dietitian in denominational employ or in private practice, should freely render service in the training of this people along these lines. Not only so, but Seventh-day Adventist mothers and sisters who are good health reform cooks, should establish and carry on cooking classes for the benefit of neighbors and friends.

"The members of every church are to cultivate the tact and ingenuity that God will give them. The Lord has skill and understanding for all who will use their ability in striving to learn how to combine the pro-

ductions of the earth so as to make simple, easily prepared, healthful foods, which will take the place of flesh meat, so that the people will have no excuse for eating flesh meat.

"We need a genuine education in the art of cooking. . . . Form classes, where you may teach the people how to make good bread, and how to put together ingredients to make healthful food combinations from the grains and the vegetables."—*Id.*, p. 267.

Every foreign-mission family should inform and equip themselves as rapidly as possible for this line of service. Our medical college is providentially named the College of Medical Evangelists. Never losing sight of its high and holy calling in this line, its influence through its graduates who are scattered around the world will be far-reaching, and effective in keeping doors open for the proclamation of the third angel's message.

## Demonstration Health Talk—No. 8

By J. RUSSELL MITCHELL, D.D.S.,  
Atlanta, Georgia

SUBJECT: "Mouth and Teeth in Relation to Health."

A. The mouth as the entrance of the alimentary canal dominates the whole organism of man.

1. A large per cent (some say 85 per cent) of preventable diseases originate in the mouth.
2. One hundred varieties of bacteria are found in the human mouth; 20 per cent are pathogenic. (See "Mouth Hygiene," by Marshall, pp. 8, 129.)
3. The mouth is an ideal incubator. It furnishes heat, moisture, and nourishment.
4. Decaying teeth and pockets around the teeth make good hiding places for microorganisms.

B. Decay in teeth is produced by acid-forming bacteria.

1. Teeth are made up of a network of white connective-tissue fibers, around which is precipitated calcium-phosphate prisms, or crystals.
2. A definite circulation exists in the little dentinal tubules around these crystals.
3. If these crystals are not densely formed, the tooth is porous, according to the balance and quantity of calcium-phosphate available in the individual.
4. When porous, the teeth become very sensitive, even to air.
5. Acid bacteria enter the lesions of poorly calcified teeth in hidden places and further decalcify the tooth structure.
6. The acid bacteria are followed by the saprophytes which liquify the remaining organic tissue and leave a definite cavity.

C. When decay approaches the pulp (nerve), the acid bacteria penetrate beyond the

decay and irritate the pulp, causing pulpitis (commonly called neuralgia, or toothache).

1. The ache, brought about by a congestion of blood in the pulp chamber, is caused by pressure on the nerves within the pulp.
  2. Unless the pressure is relieved quickly, circulation in the tooth will cease, resulting in the death of the pulp.
  3. Death of the pulp is followed by putrefaction and gas formation, which is the beginning of a dentoalveolar abscess.
  4. Abscesses of the teeth terminate either as acute, with rupture and fistula, or chronic blind-periapical lesions.
  5. Either is injurious to the health, the blind lesion more so than the fistulous.
  6. Teeth thus affected should be scientifically treated or extracted, in order to preserve health.
- D. Prevention of dental troubles.
1. Proper diet. Include daily intake of the following:
    - a. 8 oz. fruit juice containing vitamin C.
    - b. 1 qt. whole milk.
    - c. 1 raw-vegetable salad and 1 helping of a cooked leafy green vegetable.
    - d. 1 egg.
    - e. Sunshine or cod-liver oil, for vitamin D.
  2. Learn to properly brush the teeth.
  3. Visit a good dentist three times a year for prophylaxis and examination.
  4. Fill all cavities as soon as discovered.

#### SOURCE MATERIALS

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## Presenting Health Principles

It is highly important that the message of healthful living be presented in such a manner that it will appeal to the fair-minded, well-informed people of an audience, and cause them to respond favorably. We are to present these principles in their most attractive form, and are to use tact and courtesy in correcting wrong practices.

In teaching health principles in various locations, the circumstances surrounding the populace of the locality as to climate, customs, prejudices, financial status, available food-stuffs, potential future developments, etc., must be taken into account. The teacher must consider the immediate needs of the people, and seek to make the instruction very practical, specific, and easily understood. We are frequently told that physicians, dietitians, and

nurses often "speak over the heads of their audience."

Let us as health educators choose subjects that are fundamental and of vital importance, speaking on them in nontechnical language and with such clearness and impressiveness that we leave our hearers something of personal value—something which will motivate them to a more intelligent and conscientious observance of the principles of healthful living.

We are not to condemn the present practice of an individual until we are able to show and teach him a better way. Neither should the transition in habits be too abrupt, but rather, the change is to be made gradually. In diet, for example, gradually teach how to make substitutions where they are needed, in order to provide a more healthful dietary that is adequate and well balanced.

The health teacher should be well informed, and should thoroughly understand the basis

### MEDICAL MISSIONARY EXPERIENCE NO. 8

#### THE POWER OF PRAYER.—

It had been a busy day at the Walla Walla Sanitarium. At 6 P.M. the last patient was returned from the surgery. Seven o'clock came all too soon. The hands of the clock seemed mad in their wild rush to measure time—time that

hastens all we do or say into that huge record book of eternity. At ten minutes past seven, the nurse elected to take charge of prayer meeting was still busy, but the book "Ministry of Healing," that graces a nook in our parlor, was convenient, and we read an inspiring message from its pages. We then sought God's blessing for guidance, and for healing of the critically sick patients in our midst.

Some one came to the door, but did not enter. I stepped into the hall and switched on the lights. There I saw a little woman who had been overcome by fear, standing just outside the door weeping. She wanted to know if we had prayed for her married daughter, for I had promised her earlier in the day that we would. The doctor had told the patient's husband that he had done all he could for her, and that all hope for her recovery was gone. I assured her that we had prayed, but told her if she desired to come in with us we would again have special prayer. Weeping and bowed down with sorrow, the mother came in. Another relative followed us in, anxious to receive some comfort and assurance.

It appeared that all earthly methods had failed, and that only through the grace of the Divine One could this young woman be restored to health. We prayed earnestly. As our prayers ascended to the throne of grace, God's presence could be felt in the room, and we felt assured that healing would be granted.

Only a few moments later, a nurse came to inform us that this patient seemed a little better. She made rapid progress, and ten days later was dismissed from the hospital, happy and grateful for what the Lord had done for her. The relatives went about among the patients telling them of the miracle that had been performed, like the thankful leper whom Jesus healed while He was on earth.

Does it pay to seek God in prayer after a busy day? I feel that the privilege of prayer, and the blessing it brings, more than recompenses for the many weary hours nurses spend in faithful ministry for the sick.

FERN STEVENS, R.N. [Director of Nurses,  
Walla Walla Sanitarium and Hospital.]

for reform. There have been extreme and fanatical views, especially as relates to foods. In fact, I know of no other field of medical practice in which there has been more spurious teaching than in the field of diet. All sorts of fads, fancies, unsound notions, and even pernicious views are abroad in the land. Unwarranted claims for this or that food, and extravagant claims that all disease can be prevented or cured by diet, are very unfortunate.

Recently a statement came to our desk from an overenthusiastic individual, advocating that the only cure for the world's political and social ills was the adoption of a nonflesh diet. That individual had been swept off his feet in his contemplation of the virtues of vegetarianism. Probably very little credence is ever given such sweeping claims, yet they have an unfavorable influence. Let there be greater effort put forth to teach in a sound manner the balanced, scientifically correct principles of healthful living adopted by this denomination.

H. M. W.

## Health Reform a Spiritual Factor

THERE are some who feel that health reform is a physiological question alone, and that it is not a moral one. There is no doubt that the question has its physiological side, and even from that standpoint is important. But let us remember that appetite brought sin into the world. We are told: "Eating has much to do with religion. . . . There has been a continual backsliding in health reform, and as a result God is dishonored by a great lack of spirituality. . . . Shall we cheapen our minds and abuse our talents by wrong eating?"—*Counsels on Health*, pp. 577, 578.

When we speak of health reform, it means more than abstaining from flesh eating. Certainly when the flesh of animals is so diseased as it is today, it is important to abstain from its use, but we may make wrong substitutes and injure our bodies. A careful and intelligent study should be made of what health reform means and what it includes. We are told by one of authority that large quantities of milk and sugar are very injurious, and sugar, when largely used, is "more injurious than meat."—*Id.*, p. 150. We should study right combinations as an important part of health reform.

Health reform is given to mankind as a blessing. It is meant to help prepare us for translation. What solemn statements are the following:

"Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health.

Many who are now only half converted on the question of meat eating will go from God's people to walk no more with them."—*Counsels on Health*, p. 575.

"I am instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles."—*Testimonies*, Vol. IX, p. 153.

"Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown."—*Id.* p. 156.

Health reform is both a moral and a physiological matter. Our souls are in question. (See Psalms 106:14, 15.) Health reform is meant to help us prepare for translation to heaven. (See *Counsels on Health*, pp. 20, 21.) Surely we need help.

Jesus, our divine Lord, came down from glory and fought out the battle of appetite on the very point over which man lost the conflict. Shall we not for Christ's sake honor Him in these redeemed bodies? Our bodies are His temples which we have so often defiled by wrong eating, and thinking, and other hurtful practices. God calls for a reform. Shall we not gladly obey? Health reform is one of the pillars of our faith.—*Pacific Union Conference Committee, in Pacific Union Recorder, August 14, 1938.*

### CURRENT MEDICAL NOTATIONS

THE press is giving considerable publicity to the National Health Conference, which was held in Washington, D.C., during the latter part of July. We regard the calling of this meeting as of considerable political significance. Furthermore, the results of the session will doubtless have a rather far-reaching influence upon the practice of medicine in this country and a more or less direct effect upon voluntary hospitals.

The conference was held largely in order to receive the report of a committee appointed by the President of the United States to study medical and welfare matters. As the result of an extensive survey by the "Technical Committee on Medical Care," certain conclusions and recommendations were proposed, chiefly to the effect that medical services in the United States are inadequate, particularly in suburban and rural districts. Proposals were made to remedy this inadequacy, which has come about largely as a result of an unequal distribution of physicians. These recommendations involve large expenditures of Federal and State moneys, and contemplate the enlargement of public-health service, expansion of hospital facilities, a comprehensive program of medical care and health education, and insurance against loss of wages during sickness.

The holding of this conference appears to have precipitated a national discussion of medical matters. However, through the last several years there has been a steadily growing trend toward governmental control in medicine. Important decisions are now pending. Plans proposing to furnish medical care as well as hospitalization on a group-insurance basis are receiving much attention in governmental circles. The recent court decision in the District of Columbia relative to the legality of the General Health Association's plan of providing both medical service and hospitalization for groups of Federal employees is of major interest to our sanitarium administrators. We expect this decision to be appealed, and the ruling of the higher courts is to be watched with interest.

Through these changing times and troublous days, let our medical workers not lose sight of the fact that they are called to do a work that is of a high and sacred nature. We are not to follow plans and customs of the world which in any way conflict with the counsels given for conducting our medical institutions. We have been given a work that bears the approval of heaven,—medical-missionary work that seeks the highest good of the people physically, mentally, and spiritually. Restoration of lives is not sufficient, *perfection of lives must be our aim.*

In this connection, the following quotation from Dr. S. S. Goldwater, Commissioner of Hospitals, New York City, is pertinent to the discussion:

"Hospital care divorced from diagnosis and treatment is inconceivable, but no institution can actually 'diagnose, treat, operate, or prescribe.' Making a diagnosis or ordering or administering treatment is a personal act involving judgment, manipulation, skill. Medicine is practiced in a hospital, never by a hospital.

"If the employment of a physician by a hospital for any medical purpose is the practice of medicine by the hospital, the Federal Government, every State in the Union, many hundreds of cities and counties, State and private universities, ecclesiastical hospitals of many denominations and nonsectarian community hospitals are engaged in the practice of medicine.

"It is inconceivable that an intelligent medical profession will refuse to cooperate with hospitals that are eager to serve the public and propose to do so in a manner which rigidly excludes profiteering and which is not only acceptable, but responsive to the needs of their staff members."—*Hospitals*, pp. 12, 13, July, 1938.

In a recent comprehensive survey in New York City of the relation of drinking to automobile fatalities, it was found that *two out of every five victims of fatal auto accidents had been under the influence of liquor*, and that one out of every three pedestrians killed as a result of accidents on highways had drunk alcohol. The *Presbyterian* of July 28 summarizes the situation thus:

"Scientific tests made by the office of the Medical Examiner of New York City, through autopsies and chemical analyses, show that forty per cent of the

persons killed in highway accidents in that city during 1937 had been drinking alcoholic beverages. The medical examiner, in his report, declares that these statistics are especially significant, and goes on to say that traffic regulations cannot control the action of pedestrian or driver whose reaction time, muscular coordination, and mental faculties are reduced by the ingestion of alcoholic beverages. The cases investigated numbered 16,315, over twenty per cent of all the deaths in the city. Comment seems superfluous, for there is but one conclusion to be drawn."

## "Healthy" and "Healthful"

THERE is a distinct difference in the meanings of these two words, "healthy" and "healthful," and the distinction should be made by all who desire to speak and write correctly. "Healthy" means possessing or enjoying health or its effects; as, "a healthy person" or "a healthy condition." But "healthful" means promoting health, or adding to it, or preserving it. Thus, we say that a healthy person is the product of healthful surroundings. "The finances of the country are in a healthy condition." "Healthful living is conducive to length of life."

A correspondent of a newspaper wrote, "Are plants in a sleeping room healthy?" It was evident that she meant, "Does the presence of plants in a sleeping room affect the health of the occupant of the room?" Of course, a plant, in a sleeping room or elsewhere, may or may not be healthy; and its presence in a room may or may not be healthful for the human occupant.—*Better English*, May, 1938.

## Service and Advertising

ETHICAL advertising is as essential as ethical practices in medicine. In other words, Christian ethics should be paramount in Seventh-day Adventist institutions. There are a variety of ways whereby we may keep our work before the public in a proper manner. I should like to emphasize the expression, "Keep our work before the public." That indicates permanence, and the chiefest and best method is through a pleased customer.

From the moment of the patient's arrival at the institution, let the contacts with every worker, from the callboy at the door to the doctor in his office, be friendly, prompt in every way, kind and courteous. The desk clerk, the telephone girl, the credit manager, the nurses, and the doctor must all be alert to anticipate the desires and the needs of the new arrival.

Next, his stay should be made pleasant, his comfort should be of first importance. His eating, sleeping, treatments, entertainment, and complaints, if any, should be given tactful attention—not for tips, but because happy, Christian service should characterize all of our work. His good should be sought first, and then that of the institution.

Upon the *departure* of the patient, let there be no unfortunate questioning concerning the bills rendered. See that all is clearly understood beforehand, with no unexpected extras. Make him sorry to leave, never sorry he came, with a farewell so friendly that he will reciprocate in kind.

These principles are fundamental, and if not willingly executed, no amount of expensive advertising will bring a patient back again, and his influence may keep others away. Every employee who comes in contact with the patient should make an honest effort to please him. Let the joy of service be seen in each one. A corps of well-trained callboys, elevator operators, tray boys, and desk clerks, who are awake to their possibilities and alert to see that the best or improved service is given; and a staff of credit managers, business managers, and medical workers, who use carefulness and tactfulness in dealing with the patient or the family of the patient, will do wonders for all concerned.

Now concerning complaints. Not all patients are psychopathic or chronic, but sometimes we wonder if the doctor, nurse, business manager, or other workers may not be thus afflicted if they view all of them through the same spectacles. Exercise great caution not to offend, and be sure your own attitude is not critical. The physician or nurse will maintain an unselfish attitude. No complaint should ever be

uttered to the patient regarding the institution or any one connected with it. There should be no manifestation of ego, no grasping for patients either personally or through influence exerted by others, no exaltation of one physician or nurse above another, no creating of unfavorable atmosphere.

WHEN there are sufficient members of the house staff to constitute the organization of a chief physician, a surgeon, an internist, an eye, ear, nose, and throat specialist, or other specialists, let it be understood always. *Be fair*, and apply the golden rule. Do not complain if another gets into your field. This is the greatest danger of the specialist. The assignment of patients should be made according to the plan of organization, preferably by the superintendent.

If a physician should manifest a wrong attitude, it will be immediately reflected in the acts of some one else. Although the most of us would only blush for him, a few would be harmed. The bigger the man, the fewer small acts. If this same principle is followed by every employee in the institution, how smoothly the wheels of the organization will run. Although these unpleasant things may not be common, yet they have occurred at times. A word to the wise is sufficient to "stir up your pure minds by way of remembrance."

The abundant counsel and warnings given in "Counsels on Health" under "Sanitarium Managers, Sanitarium Work, and Sanitarium Workers" should be frequently read. It would save many a heartache. We are all frail creatures of the dust, yet we all are to become jewels to glorify the crown of our Redeemer. Shall we not therefore begin the polishing process now, that the radiance may be greater when the crown is worn? Then it may truly be said of us, "Well done, thou good and faithful servant."  
M. A. H.



## Sentence Secrets of Success

SUCCESSFUL business and professional women attending a recent vocational conference of 450 women students of Cornell University, summarized qualities making for success in these pointed words:

"Health—mental, physical, and moral."

"Enthusiasm at all times."

"First, second, and third—get the job."

"Vocational emphasis and direction through avocational interest."

"Education, perspiration, inspiration, and just plain brass."

"Save your health in your twenties; you will have good need of it in your thirties."—*Your Life*, June, 1938.



## Association Notes

WE solicit reports of work carried on by members engaging in medical missionary endeavors. Your example, methods, and results will be an inspiration to others. We wish every member to feel that these columns are his. Send in your comments, suggestions, experiences, or requests.

ATTENTION is particularly called to the Ministerial Reading Course for 1939. We trust that a large number will enroll. The books are new and have been carefully selected, and the committee has kept in mind the interests and needs of Medical Missionary Association readers. The book "Counsels on Diet and Foods" will be found to be exceptionally helpful as a reference work in readily gathering material for health education. This volume from the pen of Mrs. E. G. White deals with important principles relative to diet and foods in their various aspects. We believe all workers will study this volume with profit and blessing. The other volumes are most timely and can be heartily recommended to all. Several of the books in the elective list have been suggested especially for the benefit of the M.M.A. readers, and deal with medical subjects.

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## THE RELIGIOUS PRESS

Valuable Current Excerpts

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**PALESTINIAN PROBLEM.**—Have conditions become so impossible in Palestine that only a semi-permanent British military occupation can bring order out of chaos? We hesitate to say so, for such an outcome of the agitation of the last few years would seem to confirm the suspicions of the cynics, who have all along insisted that England meant to contrive events so as to establish a great military base in the eastern Mediterranean. But what else can be the result if the present violence continues? No plan of partition can be successfully carried into effect while the Arab and Jewish populations are crazed with fear and maddened with lust for revenge. . . . To add to the horrors of bombings and shootings, there are mutterings now reported from many parts of the Arab world of a coming "holy war" which, should it actually break out, would add the final touch of madness to the situation.—*Christian Century (Mod.)*, August 10.

**CATHOLIC SCHOOL LAW.**—It is not too soon to consider the school which your child will attend next year. To care for the mental and religious welfare of their offspring is among the most sacred duties of parents, and here the school is an indispensable aid. But whatever school is chosen, it must be Catholic. Catholic parents are not free in this matter, any more than they are free to absent themselves from mass on Sunday. The Catholic school for the Catholic child is not a counsel, but a strict law. Only the bishop can decide when an exception is to be made, and under what conditions.—*America (R.C.)*, July 23.

**PHILIPPINE EDUCATION.**—But for the veto of President Quezon, the Philippines would have placed virtual control of a vital portion of the educational system of the islands in the hands of the Roman Catholic Church. A bill recently passed by the commonwealth assembly provided for compulsory religious instruction in all public schools. The bill was sponsored by the clergy of the Roman Catholic Church; it would have infiltrated Roman Catholic teaching throughout the school system; it was interpreted widely throughout the Philippines as a first move in an effort to restore the church to the position of domination over the state which it enjoyed in the days before the American occupation. . . . Although President Quezon and Vice-President Osmena are members of the Catholic Church, both look with strong disfavor on the determined efforts of the Roman hierarchy to regain control of the government of the Philippines.—*Christian Century (Mod.)*, August 3.

**ATHEISM'S SPREAD.**—Actual contact with the intellectual Bolshevism which has assumed control of the educational system of the world, reveals the diabolical subtlety of the enemy's devices and the tragic results to thousands of students. Professor James H. Leuba, of Bryn Mawr, in his book, "God and Immortality," presents some interesting and impressive statistics deduced from a widely circulated questionnaire to teachers and students in many colleges and universities. This seems to afford an accurate appraisal of the extent to which atheism has penetrated and captured these institutions. The percentage of atheists in the various sciences, according to Leuba, is as follows: Psychologists, 86 per cent; biologists, 82 per cent; sociologists, 81 per cent; historians, 68 per cent; physicists, 66 per cent. His reference to students is equally disturbing. Atheistic graduates from college and university amount to between 40 per cent and 50 per cent of the total.—*Arthur Brown, in Sunday School Times (Fund.)*, August 6.

**UNDERWORLD STRANGLEHOLD.**—Many seemingly thoughtful people refuse to become alarmed at the fact that the underworld, which includes cor-

rupt politicians, has a stranglehold on the general public. The municipality, the State, the government, and the church itself are within its grasp and are being choked to death as with the tenacity of an octopus. The underworld fears neither God nor man; it has no respect whatever for the law. The only thing it fears is an aroused civic consciousness expressing itself at the ballot box; it will listen to votes, and nothing else.—*A. E. Clement, in the Christian Advocate (M.E. South)*, July 29.

**MARRIAGE LAWS.**—A new marriage-and-divorce law for all Great Germany was proclaimed by Reichsfuehrer Hitler last week, thus dissolving the partnership which from time immemorial has existed between the Roman Catholic Church and the Austrian state on such matters. The law first introduces into Austria the rules already existing in Germany, and in general removes from the clergy all legal authority in marital affairs. The compulsory church wedding is replaced with a compulsory civil ceremony performed in the name of the Reich. Uniform divorce rules are established for all faiths, including the Catholic.—*Zions Herald (M.E.)*, July 13.

**WORK FOR JEWS.**—In this hour of increasing anti-Semitism a campaign has recently been launched for the prayerful distribution of a quarter of a million New Testaments among Jewish people in America, Europe, Palestine and other lands. A special edition is being prepared for the campaign, with the verses that are the fulfillment of Old Testament prophecies set in bold-faced type. Other New Testament passages that refer to the Old Testament are also clearly indicated.—*Moody Monthly, July*.

**BIBLE REVISION.**—A group of distinguished theologians have undertaken a monumental five-year task of revising the Bible to give an official version embodying the best results of modern scholarship. The revision, projected by the International Council of Religious Education, will be the first since 1901, when the American Standard Version was published. Dr. William A. Irwin of the University of Chicago, one of twelve scholars chosen to do the work, said the revision was undertaken because "some words and phrases of the King James Version, published in 1611, are obscure, if not actually unintelligible to the modern reader.—*Religious Digest, July*.

**LIQUOR ADVERTISING.**—Temperance workers are summoned to a crusade against the advertising of intoxicating beverages in newspapers, magazines, and over the radio. The National Temperance and Prohibition Council, composed of twenty-four national and three State organizations, is urging temperance groups throughout the country to make a united attack upon this privilege. The attack should take the form of written protests to managers of radio stations, billboards, newspapers, and magazines which use liquor advertisements; support of legislation now before Congress to control such advertising; and the circulation of petitions supporting the "Stop Liquor Advertising" bills. Temperance groups are requested to write at once to The Legislative Committee, 131 B Street S.E., Washington, D.C., for instructions and form of petition. This is a campaign in which all drys can unite, and it is one greatly needed. The estimate for liquor advertising in American newspapers alone in 1937 was \$23,000,000. The result was an alarming increase in sale and consumption of intoxicants. Prompt action will greatly aid this crusade.—*Christian Advocate (M.E. South)*, June 17.

**DRUMMOND'S RETURN.**—Henry Drummond, scientist lecturer at the Glasgow University, slowly dying from a mysterious disease at the age of 46, weary of rattling the dry bones of dead monkeys and looking to the jungle for an ideal life, said to Sir William Dawson: "I am going back to the Bible to believe in it as I once did. I can no longer live in uncertainty."—*Christian Faith and Life (Fund.)*, January.

"PROPHETIC GIFTS."—The author of "New Frontiers of the Mind," Prof. J. B. Rhine of Duke University, is still conducting his patient experiments in the realm of extrasensory perception. He has just made public the results obtained in more than 100,000 trials to discover whether there is a possibility of foreseeing events to come. His painstaking investigation seems to point toward the conclusion that some people have the gift of clairvoyance, though he wants more proof. It is interesting to note that whereas this subject once was taboo in educational circles, now the matter is being carefully studied in more than fifty universities.—*The Presbyterian*, April.

CHURCH MEMBERSHIP.—Dr. Herman Weber, editor of the "Year Book of American Churches," gives the following statistics: More than 30,000,000 Americans attend services in Protestant and Catholic churches and Jewish synagogues each week. Church membership is gaining at the rate of 750,000 each year. Church buildings have increased sevenfold in the last 75 years. The last census numbers 232,154 houses of worship in the United States, and the church debts equal only 11 per cent of the value of the buildings. The population of the United States increased twenty-two-fold from 1800 to 1934; church membership in the same period increased eighty times.—*Watchman-Examiner (Bapt.)*, Dec. 23, 1937.

ARMAMENTS DRIVE.—In 1937 the world spent three times as much on rearming as the amount spent annually in prewar years, as is shown by the "Armaments Yearbook" of the League of Nations. The amount is given at \$7,100,000,000 on the gold basis, or \$12,000,000,000, devaluated. These are minimum figures, with the amounts spent by some nations only guessed. Europe spent \$4,500,000,000, or 63.4 per cent of the total. The strength of the military establishments in 1937 has grown from six million to eight and one-half million men. Thus the nations drive on in their defensive programs.—*Christian Advocate (M.E. South)*, Dec. 31, 1937.

SPIRITUAL DROWSINESS.—Let me say emphatically that Christianity has not failed. But its exponents have been guilty of serious failure to proclaim and apply it to human need. One factor that has contributed to the alarming developments during recent decades has been the indifferentism of smug, self-satisfied Christians. Though they have not embraced this anti-Christianity,—these "doctrines of demons,"—they have been marked by carelessness in walk and manner of life, tolerance of sin in conduct and practice, inertia and sluggishness in the service of Christ, and downright wicked unconcern for the poor sinner in his deep need and desperate danger of death and banishment from the presence and goodness of God forever. This inexcusable attitude and conduct on the part of Christians and churches professing Fundamentalism has given the devil a great advantage. He has not been slow to utilize it, for he is no laggard. He has made every stroke count in deluding, destroying, damning souls en masse, while Christians and churches lived in sinful self-complacency and dozed on in their spiritual drowsiness. Christian read! Give ear to the rousing injunction of God: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." 1 Cor. 15:34.—*Esra Gerig, in the Voice (Fund.)*, May.

WORLD'S NEED.—The world of today desperately needs to hear anew the basic truths of the Christian religion. Men have heard for sometime now what the psychologists, and the scientists and the economists, and the sociologists and the political reformers have had to say. No doubt many of these declarations were wise and therefore helpful. But to serve the deepest needs of the human spirit, something else is needed. That something else is the unique message of the pulpit. Unless the pulpit declares that message, explains, defends and advo-

cates that message with power, it will go unheeded, and soon be ignored and finally forgotten.—*C. M. Hill, in Watchman-Examiner (Bapt.)*, May.

AMERICAN READING.—The survey of American reading habits conducted by the University of Chicago reveals that for millions in this country the reading of good literature is a lost art. According to the reports of Professor Guy Thomas Buswell, 30,000,000 Americans have never read a book. While nearly all adults read newspapers, 41 per cent read magazines.—*Walther League Messenger (Luth.)*, May.

BINGO SUPPORT.—Some slight exaggeration may mar the article in the May 7 *Collier's* on the dependence of the churches upon the profits of the gambling game of bingo, but that is nothing compared with the way in which the practice mars the churches wherever it exists. It exists sufficiently to have stirred some church leaders to denounce it. The Roman Catholic bishop of Milwaukee and the Episcopal bishop of Chicago have both forbidden it in the churches of their dioceses. The *Collier's* article, a very interesting one with an abundance of factual material about the game, though not much about the extent to which churches are actually employing it, is entitled, "With Benefit of Clergy." The impression is that, if the bingo board has not yet quite superseded the collection plate as an instrument of church finance, the bingo party has at least taken the place of the ladies' aid, the strawberry festival, and all the other devices for raising special funds, and that it has made for itself an important place in the support of many churches which were never addicted to these more rural and unsophisticated techniques.—*Christian Century (Mod.)*, May 11.

CATHOLIC CIVILIZATION.—Civilization here, in Europe, and everywhere, is built upon the Catholic Church. Once it was coextensive with Catholic Christendom, and even if, since the Great Revolt [Protestant Reformation]—evil parent of subsequent defections—the church has been compelled to fight on many fronts and to suffer much from openly avowed enemies even inside the pale itself of nominal Christendom, yet the influence of her teaching remains visible within the very ranks of her foes.—*Our Sunday Visitor (R.C.)*, May 1.

CRIME'S COST.—J. Edgar Hoover, who is regarded as best qualified to speak on the subject, claims that the policing of the nation, the housing and feeding of criminals, the cost of trying the culprits in the courts total, "close to \$15,000,000,000 a year," which is five times the cost of the entire public school system, which is about 25 per cent of the national income even in a fairly good business year. Yet the drive against crime is a drive against symptoms only, and not against causes.—*Our Sunday Visitor (R.C.)*, May 8.

PRACTICAL ATHEISM.—Our trouble in this twentieth century is practical atheism. In trying to account for this, it does no good to oversimplify the problem by declaring that the unbelief of our daily lives has its source solely in our doubting heads. There are many other factors also at work—fickle hearts, bad examples, superficial living, the craze for pleasure, the feverish activities of the days. These likewise play their part in the making of practical atheists. We live as though there were no God. This is the great, the terrible tragedy.—*L. O. Hartmen, in Religious Digest*, June.

FUTURE MINISTERS.—Roger Babson, statistician and moderator of Congregational churches of America, recently gave this illuminating description of the work of a pastor: "Tomorrow the preacher will not be a combination of preacher, clerk, book-keeper, business manager, jack-of-all-trades, but his work will be preaching the word of God, while the work of serving tables and the work of the church will be in the hands of those in the pew, as it was in

the early history of the Christian church. The minister is a specialist in preaching."—*Watchman-Examiner (Bapt.)*, April 28.

**CIVILIZATION'S BREAKDOWN.**—Whatever is possessing men, to silently surrender all of the moral achievements of the ages? After all of the forces of education and religion have been at work these centuries, civilization has touched a new low. No wonder an English bishop says that Europe is more savage than a thousand years ago, and that such civilization is "not worth preserving."—*Moody Monthly*, May.

**NEEDED REVIVAL.**—No one with knowledge of the will of God can accept the present state of things as inevitable. All the trouble has come, not of the divine order, but of man's willful disregard of that order, and his attempt to run the world without divine guidance. And the enlightened know well enough that nothing can really meet the situation but a radical change of men's hearts, and that can come of nothing but the regenerating work of the Holy Spirit. The world of today wants nothing so urgently as a revival of "pure religion and undefiled before God and the Father."—*Christian (Brit.)*, April 28.

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## NOTES AND NOTICES

Information and Sundry Items

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(Continued from page 2)

¶ Gross misconception as to the kingdom of God has been dominant in the Christian Era ever since the fifth century. It found its initial and supreme expressions in Augustine's "City of God," one of the most ingenious, but pernicious, volumes in far-reaching, devastating influence ever published. It was an attack on the primitive view on premillenarianism and the solution of the world's fatal ills through the supernatural adjustments of the second advent. Modernism pays its respects to this "way of escape" through the Modernist editor, Charles Clayton Morrison, in *Christendom* (winter quarter).

It may take the direction of escape. This is the fallacy of the millenarian conception of Christianity. Millenarianism is a way of washing religion's hands of any responsibility for civilization. It is a fantastic psychological device for saving the church in some other world while humanity in this world goes to perdition. Millenarianism is the antithesis of prophetic religion. "The withdrawal of a true prophetic religion from a decadent civilization is for the purpose of saving civilization, not abandoning it. This is what Augustine led the church to do in the days of the decline and fall of Rome. His "City of God" into which the faith of the church withdrew had its terrestrial side as well as its celestial. It was not a way of escape. It was a way of salvation, not merely for those who withdrew into it, but for civilization itself. Christianity, not by retreating into the heavenly city and abandoning this world, but by orienting its relation to this world in the light of the heavenly city, saved the precious values of civilization and knit the barbaric hordes into a cultural unity which lasted for a thousand years.

¶ THIRTY-FIVE thousand Salvationists are devoting their whole time to the Salvation Army, and eight times that number are associated with the crusade as local officers, bandsmen, songsters, and cadets. We note a "dis-

cipline" in their practices similar to that of our own broad view on the temperate life. Evangeline Booth, general of the Salvation Army, tells of this discipline in the February *Commentator*.

There is discipline in the Army, and according to most people, a very strict discipline. It means a vigilant control by the individual over his person, his habits, his pleasures, his indulgences. Our officers and soldiers do not drink even the lightest of intoxicants. They do not smoke. They do not dance. They abstain from cards and other games associated in many resorts with gambling. They are careful in their reading. They avoid the race course, the prize ring, and certain other sports in which the community as a whole finds recreation. The Salvationist is no patron of the theater or the music hall. Nor can it be suggested that he is out for money. His rations are no more than enough to maintain a reasonable standard of life, and he lays aside any idea of acquiring even a modest fortune.

The attitude of the Salvationist toward amusement is, of course, understood. He is not the only person who ignores the theater. There are millions of people who seldom, if ever, see a play. Some, like the Salvationist, are too poor. Others, again like the Salvationist, are too rich. Their time is too valuable; there are other things they want to do. Besides, they do not need to be entertained.

¶ THE religious press has been commenting on a statement recently issued by an association which has decided to abolish gloom at funerals by this unique plan:

Hereafter discard black gloves, bleak funeral chapels, and somber countenances. . . . We must keep pace with the time by conducting funeral services so sublimely beautiful as to relieve the bereaved of sorrow. Richly ornate furniture and beautiful tapestries should supplant the meaningless simplicity of funeral chapels. Bronze statues and rugs of artistic and historic value should be upon the floors. Caskets should have colors to match the decorated room.

This scheme is, of course, concomitant to the theory of natural immortality, with death as the opening of the gates to celestial bliss. But aside from this aspect, the *Sunday School Times* (January 15) makes this very pertinent observation:

And so the bereaved ones will find their sorrow done away by beautiful colors and surroundings! Thus we have another evidence of the unthinkable blindness of the unsaved world to both the dread fact of death and the glorious fact of salvation. Those whose hearts are broken by the death of a loved one, desolated by the overwhelming realization of loss and separation, are not going to have their sorrow relieved or changed into joy by beautiful tapestries, bronze statues, and artistic rugs. Death is a sinister fact; it came into the world as a result of sin. Death is never a friend, always an enemy. Man cannot deal with it or do away with it. But God can! He does not deal with it by surroundings, but by a Saviour.

¶ IDEALISTS and realists alike ask for our ears. One of the latter (C. J. McComb, in the February *Pulpit Digest*) speaks to us in sobering vein as he summarizes the growing, appalling paganism of the day entrenched in

this so-called Christian land. Ponder its details.

O church of God, do not close your eyes in the face of facts. The situation is appalling, the direction is dangerous. In our own dear land, level-headed seers, statesmen, and seasoned, responsible, trusted thinkers fear that this nation is becoming *progressively pagan*, with ten thousand of her beautiful villages without a church or synagogue—Catholic, Jewish, or Protestant; with thirty thousand of her villages without a resident minister; with twenty-seven million youth under twenty-five years of age who have no contact with religious ministrators, with seventeen million of them under sixteen years, with five million of them between sixteen and twenty years, and five million of them between the ages of twenty and twenty-five. . . .

Over half of our population is without the semblance of religious affiliation anywhere of any kind. And the overwhelming majority of those who are affiliated are indifferent and inactive—*passive and blasé*. Perhaps not more than twenty-five per cent of them actually support the church by their presence and treasury.

☞ **METHODISM'S** present size in membership is attributed by J. W. McKelvey, in the *Pastor's Journal* (November, 1937), to the "purity, poverty, and itineracy" of her frontier preachers who have now passed from her program. No longer augmenting her rural membership through her circuit riders, she now finds to her consternation that attendance is decreasing in her city churches which have become her mainstay. The gravity of the situation, and the remedy suggested, are indicated thus:

Unless the churches in and on our city frontiers carry the gospel to the people when the people do not come to the gospel, the churches will experience the inevitable of moving out or being sold out. The tragedy of this statement is that it is frightfully true, not fiction but fact. The future of a church that is sold out at the crossroads of teeming populations is not very bright. . . . Our hope lies in recovering it, somehow. Perhaps as a new order of preachers. Call them the Methodist Franciscans after Francis Asbury, the stalwart bishop who initiated the circuit riders of a century and a half ago. Like the circuit riders, these preachers of modern frontiers must yield to a sterner vow. It must be a vow of poverty in the willingness to receive an allowance, not a salary,—an equalized allowance. It must be a vow of original itineracy manifest in the willingness to come and go in constant circulation over the extent of the frontiers, from one city to another, in the wisdom of the leaders and according to the rule of the order.

We must have preachers so possessed of the Holy Spirit that a curbstone becomes a pulpit and the racket of passing traffic the rumble of an organ, while the heterogeneous crowd of nationalities and ages becomes the congregation of sinners in need of eternal salvation. . . . Let our preachers get away from the shadows of the steeples and flying butresses during the weekday evenings of summertime, and let them stand "where cross the crowded ways" in the heat and stench of real and potential metropolitan "sinkholes." They will find a certain lack of the amenities of ecclesiasticism, and they will also find the back streets crammed with humanity.

☞ **DR. SAMUEL M. ZWEMER**, outstanding authority on Islam, refutes, in the *Presbyterian* (Dec. 2, 1937), the contentions of recent Moslem writers that Islam is, and always has been, a religion of tolerance. Discussing the dread penalties and consequences of the "Law of Apostasy," he quotes in proof the standard

commentaries of Baidhawi and Zarkani, the traditions of An-Nawawi and Al Bukhari, and the standard works of Moslem jurisprudence, which laws are based, in the first instance, on the Koran itself. In summation, Doctor Zwemer says:

The matter is summed up very briefly in the famous book, "Al Madkhal," of Mohammed Al Abdari Ibn Hadj, Volume II, page 181 (Cairo edition), where we read:

"As for apostates, it is permitted to kill them by facing them or coming upon them from behind, just as in the case of polytheists. Secondly, their blood, if shed, brings no vengeance. Thirdly, their property is the spoil of true believers. Fourthly, their marriage ties become null and void."

These medieval laws would have only academic interest were it not that they have never been repealed, are taught in Alazhar University, and are the sacred law of Islam.

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## Reading of Hymns

(Continued from page 16)

The one who speaks to the congregation should have the privilege of selecting the hymns for the service, and whenever possible, those who read the hymn, play the instrument, and lead the music should be notified in time to make preparation before the service begins. It is well to read and sing the entire hymn, for the omission of one or two stanzas allows only a fragmentary and disconnected expression of the thought of the author, and therefore does him an injustice. If the first stanza only is read, the omission of the remaining stanzas may be indicated by saying, "We shall omit further reading." This is much better than, "We shall omit further lining," which is not the best form of expression.

A good voice is essential to good reading. The voice should be clear, full, and flexible, not dull, empty, and rigid. This is especially true in hymn reading, where joy and sorrow, courage and despondency, hope and despair, may all be intermingled in the same hymn, thus calling for rapid and frequent changes of pitch, tone color, and movement to express the feelings and emotions of the soul. Joy, courage, faith, and hope are expressed in the higher pitch levels, with rapid movement; while sorrow, despondency, doubt, and despair are expressed on the lower pitch levels, with slow movement. Meditative thoughts and those of peace and contentment are expressed by medium pitch and medium rate of movement.

The names of a few familiar hymns are here listed, with corresponding Hebrew hymns found in the book of Psalms. A study and reading aloud of these psalms will be an aid in the public reading of hymns.

1. "Nearer, My God, to Thee." cf. Ps. 42.
2. "Rock of Ages." cf. Ps. 62.
3. "Jesus, Lover of My Soul." cf. Ps. 25, 63.
4. "Praise Ye Jehovah's Name." cf. Ps. 149, 150.

5. "A Clean Heart." cf. Ps. 51.
6. "Shepherd Divine." cf. Ps. 23.
7. "God Will Take Care of You." cf. Ps. 91.

Praise, prayer, and meditation or reflection, are all expressed in Psalms 95, as follows:

Praise—Verses 1-5; joy and gladness (high pitch, rapid rate).

Prayer—Verses 6-8; reverence and humility (low pitch, slow rate).

Meditation—Verses 9-11; recollection and reflection (medium pitch, medium rate).

If the reading of the hymn, as with David, is "unto the Lord," then it is an act of divine worship. Thoughtful, prayerful study and preparation in this part of the service will make it more acceptable to God and more beneficial to the congregation.



## Between Missionary Wives

*(Continued from page 8)*

am much better now, but I have been very ill. It is indeed good of you to come to my lowly hut." As we knelt in prayer for this sister, my heart went out to her in greatest pity and tears flowed. There was not a chair, or bench, or table, or flower, or picture, or a window, or even a door—just an opening to enter. The sole furnishings of the hut were three stones upon one of which stood an empty earthen pot, and the straw mat on the earthen floor. Her roof of palm leaves was thin, and you could see the sky in places.

There are more than a hundred dwellings in Travancore like this one, in which our poor believers live. They come from the poorest class, and are outcasts and untouchables to some people, but nevertheless they are God's children, and I am sure there are no dearer children to Him than these. One of these sisters said to me:

"We have been starving, simply starving. The rain failed for two years, and of course our tapioca did not grow. One little root had to suffice for one day for the six of us. Then there were days when we did not have even one root. Our millet failed, and there was no rice to be had. When water had to be measured out by the coconut shellful, the suffering was intense. But God heard our pleading, and a little rain came. We are still here, and we are very thankful for the help the mission has given us. We want to be faithful to God, so that we can live with Him in the earth made new."

And I believe they will be faithful.



## Protestantism's Tragic Fall

*(Continued from page 11)*

"See what is happening in these modern times. Protestantism, shackled at the beginning with the notion of external authority, substituted an infallible book for an infallible church. Today we have come to sense the meaning of the authority of the spirit. In the early days of Protestantism, much was made of

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the church and of the temporal organization of Christianity. Today we emphasize the kingdom of God and regard the church as only an instrument."

The nature of this "forward move"—into the social-gospel provisions here, and away from individual salvation hereafter—is hinted thus:

"The eyes of early Protestants were distantly fixed upon heaven and hell, but the vision of their successors today is focused upon the nearer sufferings and triumphs of the human spirit."

Referring approvingly of "relativity in morals," and stressing humanity as under the domination of "capitalistic ethics," this declaration follows:

"'Salvation,' interpreted with an otherworldly slant, was the slogan of the fathers; 'human welfare,' here and hereafter, is the watchword of our day. Yes, Protestantism, real Protestantism, is just beginning to break through the old incrustations which have hampered its ever-growing spirit. It is not dying, unless indeed we are to regard its castoff shells of old concepts in philosophy, ethics, and organization as the evidences of its death."

Cognizance is then taken of the reactionism still obtaining among the majority of churchmen. But the editor insists that in every denomination there is a "vigorous minority" of apostles of the social gospel exercising a power "all out of proportion to their numbers," these being the apostles of the new Protestantism and the new freedom, as evidenced by important "pronouncements on social, economic, and

industrial questions" since the turn of the century. Here is the destiny portrayed:

"But, slowly, genuine Protestantism with its ideals of human freedom is leavening the lump. Church opinion is changing. We are becoming, with the

passing of the days, better Protestants, better Christians. . . . These statements are virile protests of the new Protestantism. But beyond pronouncements are actual deeds. Ministers—not many of them as yet, but some—have been deprived of their pulpits or demoted for preaching the full gospel of Christ. . . . No, Protestantism is not dead or even dying; it is being reborn."

Such is the new Protestantism proclaimed—the social gospel of Modernism. It stands unmasked, with its back toward an infallible Bible, a literal heaven and hell, and the coming kingdom at the second advent. O Protestantism, Protestantism! how art thou fallen, and become the habitation of subtly delusive positions, and the hold of every strange spirit!

✱ ✱ ✱

## Sound Revival Work

(Continued from page 14)

Peter made no appeal on the day of Pentecost (except the appeal of his message), but his hearers cried out, "What shall we do?" The Laodicean message is designed to arouse the people of God, and should be faithfully preached. "This fearful message *will* do its work." When people are aroused, they should be taught how to become converted, the importance and duty of being born again, what it means to know God, how to keep God's commandments, the Elijah message to love the blessed hope, etc. A week is such a short time for all this.

A revival is no time to preach hobbies, or to present extreme, fanciful views. Many of our people are starving for the bread of life. They need victory over sin. They need Christ as a personal Saviour. They must understand the sealing work, and what it means soon to stand without an intercessor in the sanctuary. In connection with the preaching of Christ as a Saviour from sin, appropriate warning on the lure of the sins and pleasures of the world may serve to awaken some who have been overcome by the enemy. One or two aftermeetings give opportunity for those in need of spiritual help to seek God, obtain counsel, and engage in special prayer.

On Friday night we usually have a testimony meeting in which victories gained can be related and praise offered to God. This is generally one of the best meetings of the entire week. Merely to exhort, invite, or cajole without presenting a converting, dynamic message is utterly futile. Too many ministers, I fear, are satisfied with shallow work, satisfied

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with going through the motions, gratified with some sort of response which may mean little or nothing. How much we need the experience of Paul who spoke of "my little children of whom I travail in birth again until Christ be formed in you." Gal. 4:19. Isaiah declares, "For as soon as Zion travailed, she brought forth her children." Isa. 66:8.

When young people are converted, they should be patiently and thoroughly instructed before baptism. They should be taught how to get rid of past sins, and what regeneration and sanctification mean. The importance of Bible study, prayer, and service as means of maintaining a Christian experience when the revival is over should always be emphasized.

✱ ✱ ✱

## Expand Your Mental Horizons

(Continued from page 3)

miss the point of it. To read in that fashion is to do injustice to the book and injury to himself. He may get what he wants out of the book, but not all that the book intended to tell him. Neither do I mean to say that a minister in his reading may not make notes of striking sentences and phrases, apt similes, etc., as he goes along. Of course, he is entitled to do that, but he should let the book tell its own story and not risk the loss of a quickening

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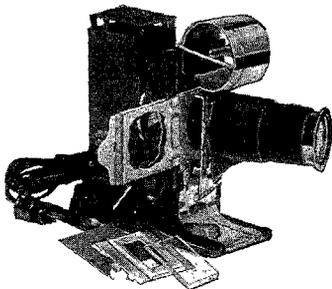
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### Secularized History

(Continued from page 22)

strued as condoning carelessness or expressing satisfaction with the *status quo* in either our oral or written utterance simply because we reject the secularized viewpoint and conclusions. A real reformation in carefulness and adequacy is called for. Our knowledge of history needs to be materially broadened, deepened, and rounded out to avoid distortion, imbalance, and constriction.

If we surrender the unique and distinctive historical insight gained through the light that so graciously shines upon our church; if we yield the certainty of our witness as God's final testimony to the world on the meaning of all history; if we lose the significance of the present hour in the divine scheme of the ages; and if we fail adequately to strengthen and fortify our youth now in the classroom preparing to enter the work, we shall fail utterly in the purpose of God. *This must not be.* The effect of the historian's teaching should ever be the creation of positive conviction, and never the instilling of negative uncertainty.

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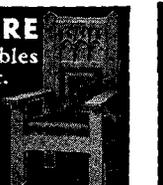
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It is incumbent upon us to give our youth a clear lead—an outline of history that is clean-cut, sure, and true, one that is built upon the true philosophy of history and that constitutes a dependable framework spanning the centuries, into which every individual factor may find its rightful place and relationship. Otherwise the student is left to grope in the bewildering maze of events, without his bearings and without that certainty to which he is entitled. And so he spends unwarranted time on irrelevant details that have little or nothing to do with the great essentials of human history necessary to our knowledge, salvation, and service in God's cause. He should be impelled to say, as he traverses the paths of history, "Put off thy shoes from off thy feet, for the ground whereon thou standest is holy ground."

With a potency that cannot be gainsaid, the true history teacher should marshal the evidence and the claims of this unique, prophetic message for all mankind. His facts should of necessity be unimpeachable, his methods soundly scientific and scholarly. And his perception and avoidance of the weaknesses and fallacies of the secular historian should be as sharp and distinct and divergent as that of sound Seventh-day Adventist Bible students in contrast to the confused scholarship and bewilderment of the great theologians and scientists of the day. We stand and must stand alone amongst all religionists and secularists in our unique interpretation of history in the light of prophecy. If we capitulate on these foundational principles, we perish.

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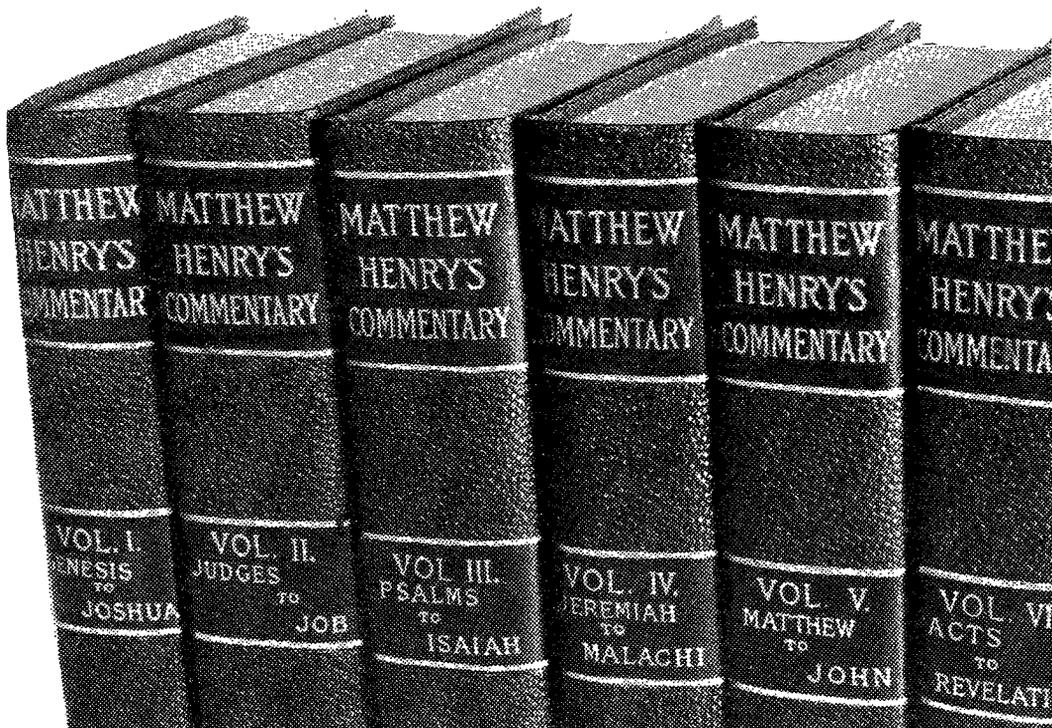
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