

# The Ministry

FOR GREATER POWER

AND MORE EFFICIENCY

Vol. 12, No. 9



September, 1939

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## NOTES AND NOTICES

### Information and Sundry Items

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WHEN the storms of life beat upon the soul, when the hailstones of injustice descend to crush out all confidence in one's fellow men,

**OUR PLACE** when the torrents of doubt  
**OF SAFETY** pour down to drench one's  
spirit, when the floods of adversity rise to overwhelm, 'tis

then that the soul must be anchored to the eternal Rock, lest it be swept away from safe moorings and out into the treacherous, swirling stream of bewilderment and despair. In that stream are projecting—or, perchance, submerged—boulders of doubt, discouragement, and desperation. Nor is this word picture too fanciful, too poetic. Sometimes its stark reality strips away all the softening, euphemistic phrases here employed, and cold, hard, hideous realities confront the soul. Times of crisis come into every life of service for God. Friends turn or forsake. Unholy actions are taken. Iniquitous things happen that put a strain upon faith. In such an hour we must never lose sight of the blessed fact that we serve God, not man. Our accountability is directly to Him who inerrantly knows the heart. He understands our problems and perplexities. He reads our motives and accepts our labors and our sacrifices. His smile of approval is upon our devotion. He never makes cruel mistakes. His thoughts toward us are thoughts of love, kindness, peace, and understanding. Our reward, as well as our abiding satisfaction, comes directly from Him, not man. The praises of men are fickle. They who praise today often condemn tomorrow. We must rise above the merely human relationships. To the eternal facts we are to cling. Then shall we outride the storm. With our feet planted on the immovable Rock, we shall stand through life's tempests. Men—and even men of the church—sometimes make mistakes; but God, never! He will vindicate the right. See that His smile of approval is upon you. Then let men rage. As long as you stand under the eternal shelter, you are safe.

¶ A FURTHER step has just been taken in the formulation of the new Adventist hymnal. Approximately forty new hymns, which are still in manuscript form, composed by our own denominational musicians and selected by the committee on new hymns, were tried out in two "hymn-sings" by the combined choirs of our headquarters churches in Takoma Park. A popular referendum taken of the guests and singers present, served as an additional safeguard in the final choice. This unique plan and provision will be more fully discussed in the next issue of THE MINISTRY.

¶ SEVERAL new students entered the S.D.A. Theological Seminary at the beginning of the second term of the summer quarter, bringing the enrollment up to sixty-eight. New classes beginning this term were Methods of Evangelism, the Book of Hebrews, the Book of Ezekiel, Religious Conditions in Europe Since the World War, Righteousness by Faith, and Methods of Bible Teaching. The students are working under handicap because of lack of room, especially in the library. We recently observed one student sitting on a stairstep in the General Conference building. Every seat in the library and reading room was taken, and a committee was in session in the chapel. We are glad to know that the Seminary building is now assured, and that better facilities will soon be available. The money is in hand for the building, and other funds to come will provide the needed furnishings.

¶ THE new Ministerial Reading Course selections for 1940 will be announced in our next issue. This note is to urge, first the completion of the current year's reading by all registrants for the 1939 course; and second, to invite such to send in their reports promptly, that they may receive their credit cards. Thus the way will be cleared for hearty participation in the new united-study project for 1940.

¶ COMPARE this really remarkable counsel given in Roger Babson's reports on "Decentralization" in his "special letter" of March 13, 1939, with the counsel given this people through the Spirit of prophecy. Others are coming to realize through developing conditions what was revealed in advance to Mrs. White decades ago concerning the advisability of moving out of the cities. (See "Testimonies," Vol. V, p. 153; Vol. VI, pp. 178, 195; Vol. VIII, pp. 82, 101; "Fundamentals of Christian Education," p. 326.)

"War or no war, the American people gradually are becoming bombing-plane conscious. They will soon begin to follow Great Britain and Europe in a program of decentralization. New buildings in our cities will decline, and industries will more rapidly leave the cities for isolated localities. Banks and insurance companies will soon refuse to renew many loans on city property. This should result in continued depressed prices.

#### "What This Means to Clients

"(1) That no new money should be invested in large cities, especially those cities near the coast or on our borders. There may be no danger for many years from an enemy's bombing these cities, but why put new money in a city where the real-estate market is continually falling?

"(2) Those owning property in such cities should either sell or else make very heavy annual depreciation charges. Certainly such property should be charged off within ten years unless the foreign situation materially changes for the better.

"(3) Invest new money only in rural communities. For homes or subsistent farms, select good land near a college town in well-protected territory. For industries, seek good distributing locations with cheap power and water transportation on the edge of a

—Please turn to page 44

# The Ministry

FOR GREATER POWER



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Official Organ of the Ministerial Association of  
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

## REDUCING LOSSES AND RETAINING GAINS

By FRED B. JENSEN, *Pastor,  
Richmond, Virginia*

IN considering the subject, How can we reduce our losses and retain our gains, it will doubtless prove helpful if we take an actual situation as the basis of our procedure. In Richmond, at the close of a five-month effort, 230 converts were baptized. The effort closed November 19, 1937. After a year and three months as follow-up pastor, I found that records showed a loss of 20, but during the same time we added 25 new believers, which compensated for our losses. Now the question arises, "How was it done?"

A passage from "Christ's Object Lessons," impresses us with the true value of a soul: "At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Page 196.* Unless there is a real heart anguish for souls, and unless painstaking care is used, we are likely to sustain great losses in every major effort that is followed up by anyone except the evangelist. The evangelist has demonstrated his love for souls in the effort, and if a large number have responded to the message, it is far better for him to stay right by the new congregation until they are well rooted in the truth. The length of time that he remains with the new believers will depend upon how quickly he can give them a full insight into the message, and train them by constant growth to share the responsibility of loyally supporting our local and world-wide work. Our message is so vast in its scope and so different in its method that a new believer cannot grasp it in a fortnight.

If the local pastor is to follow up the effort, he will probably wish to continue the Sunday-night lectures in the same hall until he has repeated the basic doctrines. In so doing, he will begin to train the new believers to bring their friends, thus teaching them their first lesson in missionary work, and while they are trying to win their friends, they are listening to the message the second time. And this time it will be rooted deeper. They will also

be pleased to have a part in distributing the advertising of the services from week to week, or month to month, as one's plan may be.

In addition to this, if there are Bible workers or interns or other helpers for the follow-up work, the very best plan that can be used is the cottage meeting. We found these meetings to be very popular, and we held as many as nine cottage meetings each week, with an attendance of around twenty at each meeting. We chose homes in different parts of the city, and then all the new members with their friends gathered together once a week for a Bible study. In this service they listened to the doctrine for the third time. Repetition is the law of learning, and no teacher ever tries to accomplish lasting effects from his classwork without constant reviews. The cottage meeting may be conducted as a Bible school, but no matter by what name you call it, you have the advantage here in coming very near new believers. They feel a freedom to ask questions in this smaller group, and the questions can be answered so that all will be benefited.

### Necessary to Come Close to People

By this plan, also, the people can associate with the worker in a more intimate way, ask questions, and talk over matters that are giving them concern. Their former pastors are after them, trying to upset them in their new faith, and if we are not right on the job, there to meet every emergency, they will be led to believe that they are being deceived by some modern belief. They may get frightened, and hurry back to their old church. It is absolutely necessary to come close to the people following a major effort in a city. God saw the necessity of this long ago, and sent us a bit of counsel to guide us: "My brethren and sisters, in your ministry come close to the people."—*"Gospel Workers," page 37.*

Little by little we must bring the new congregation back to a normal church life. The

evangelistic effort has been colorful and stimulating, with its attractively decorated platform, effective special music, impressive lighting, large corps of workers, heavy attendance, and fluent speaker. But with each passing month we are returning to the ordinary routine of the church in its various services. This transition should not be made too quickly or too abruptly, or the church services will seem dull, commonplace, and uninteresting.

For instance, let there not be too big a drop from the evangelist's highly colored, thoroughly illustrated sermon, to the commonplace, drab, unorganized sermon of the pastor. It is a challenge to us pastors, who follow up the work of an evangelist, to organize our sermons, by the help of the Spirit, so that they will do what a sermon is supposed to do. By that, I mean exactly what the messenger of the Lord meant when she said: "Not with tame, lifeless utterances is the message to be given, but with clear, decided, stirring utterances."—*Gospel Workers*, p. 29. (See also page 35.) We will have to admit that some of our sermons are so dull, lifeless, and unimportant that it is a waste of the congregation's time to come and listen to them.

#### Meetings of the Regular Church Program

In changing the meeting schedule from every night in the lecture hall to the regular church program, one will have to crowd in many items on the stated evenings at the church. No one would want to follow literally the method that I used, and that is not necessary. It is set forth here as suggestive only. Wednesday night from the hour of seven till eight we conducted a layman's soul-winning class, making a conscious effort to get everyone to do something. At eight o'clock the regular midweek service began, and the first fifteen minutes were devoted to something inspirational and devotional. This was a definite opportunity to build up a fine concept of religion in personal experience.

Following the devotional meeting on Wednesday evenings, we conducted a series of thirty-minute health lectures\* based on medical science. These were continued for six months, and proved to be very popular. After the health lectures were completed, we began a series of lectures on the book of Revelation. This also proved to be an interesting type of follow-up work, and it fits very well into the pastor's evangelistic program. He can thus have two nights each week which are strictly evangelistic. Sunday nights will always be his best opportunity, but he can supplement that by drawing many of the Sunday night audience to the midweek service.

It is my opinion that the pastor should teach the Sabbath school lesson to the class of new believers, no matter how large the class may

be. Here is his golden opportunity to create a great love for the Sabbath school, and after he has had them under his care for several months, he can then transfer them to other teachers. Here he teaches these newly interested ones to love the Bible, and to enjoy the benefits that come from a daily, consistent study of the Scriptures. Here, too, he has the opportunity to make wise use of the Spirit of prophecy, and acquaint his people with the glories of the prophetic gift in the church. The Sabbath school class, if handled properly, will be the place of greatest interest to the new believers. It has become the richest meeting of all in our church here in Richmond. Nothing compares with the interest of that hour of study.

On Friday nights the young people have their service. The people come, and we must take advantage of it. If the Missionary Volunteer meeting is held from eight to nine, you can profitably conduct a teacher's training course from seven to seven-forty-five. Get as many new ones to join that class as possible, and begin to train them for future teachers. As teachers, they gain a larger vision of the Sabbath school and the world field, and become acquainted with the machinery of church administration.

We have said nothing about visiting, at which the pastor must work constantly. In our city there is someone in the hospital every week, and sickness in the home seems to be quite prevalent. Visiting draws a pastor near to the people, and in no other way can he do justice to his work. In this way he learns to know his people, and know the problems they face from week to week, and can preach sympathetically and understandingly in his Sabbath sermons.

In his efforts to conserve the gains made, the pastor will find himself pulled and torn by a load of service that he little dreamed of before the campaign came to his city. He may have prayed ever so earnestly for a great increase in souls, but when they come a hundred or more at a time, he faces a problem that calls not only for consecration but for endless effort. Really, at the bottom of our question of conserving our gains and decreasing our losses is the age-old formula of downright hard work, together with much thinking and planning. One may be ever so industrious in the matter, but if he misdirects his effort, he will fail just as surely as if he made but little effort. The pastor's program will require about all there is in him, but it pays real dividends in supplying the new congregation with the spiritual food necessary to build them up in Christ Jesus.

Next month a companion article, "Evangelistic Sermons for Follow-Up," will appear, elucidating on the type of sermon a pastor should preach in establishing new believers after the evangelist has completed his task.—EDITOR.

\* Described more fully in the Medical Missionary section of next month's MINISTRY.—EDITOR.

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# THE PULPIT AND THE STUDY

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Biblical Exposition and Homiletic Helps

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## THE EARLY AND LATTER RAIN—No. 1

By MEADE MACGUIRE, *General Conference Field Secretary*

IN this great second advent movement, the subject of the "latter rain" has long been one of special interest and importance. As far back as 1857, the Lord presented to His messenger in vision a thrilling picture of events that would take place in the closing of this work, including the experience of God's people in receiving the latter rain. Much instruction was given during subsequent years that should lead all believers to give careful study to this important subject. It is especially unsafe and unwise for our teachers and preachers to be content with vague or hazy ideas concerning this phase of our message, having their ideas formed by a merely casual reading of the "Testimonies," and occasional allusions by other workers. We may well give careful and prayerful study to every scripture and every statement in the Spirit of prophecy that will make clear to us what the Lord has revealed concerning the early and latter rain.

In James 5:7 we read the admonition: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." Here is a lesson designed for those who are waiting for the coming of the Lord. Its significance is explained in "Testimonies to Ministers:"

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." In the East the former rain falls at the sowingtime. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early

showers have done their work, the latter rain can bring no seed to perfection."—Page 506.

A brief study of the subject will make it obvious that the expressions "early" and "latter" rain may properly be used as applying (1) to dispensations, (2) to generations, and (3) to individuals. The showers of the Holy Spirit may fall upon the individual with a life attuned to God, while others about are dry and barren. *Dispensationally*, the early rain fell at the time of Pentecost, and the latter rain comes in the closing of the gospel work on earth. And as for *this generation*, we understand that showers of the early rain fell in the 1844 movement, causing the seed of truth concerning the great judgment-hour message and the imminent appearing of Christ to spring up. From that time to the present, God's people have looked forward to the final outpouring of the latter rain. Returning to the paragraph in "Testimonies to Ministers" just quoted, we learn:

1. It is the early or former rain that causes the seed to germinate and the tender shoot to spring up.
2. The latter rain falls near the close of the season, ripening the grain and preparing it for the sickle.
3. The ripening of the grain represents the completion of the work of God's grace in the soul, by which the moral image of God is perfected in the character, and we are wholly transformed into the likeness of Christ.

WE understand that all the work of God's grace in the soul is carried forward by the Holy Spirit, and that He is present with and in the believer from the moment he accepts Christ. Yet it must be obvious that there is some distinction between the work ordinarily done by the Holy Spirit and the special work which is called "the completion of the work of God's grace in the soul." Otherwise there would be no meaning in the illustration of the former and the latter rain. It is also evident that it is *not* the latter rain that falls upon the seed when it is first sown and causes it to spring up, for if the former rain has not done its work, "the latter rain can bring no seed to perfection." The latter rain falls upon the grain that is approaching, or has reached, maturity, and "prepares it for the sickle." This thought is further emphasized thus:

"Many have in a great measure failed to receive the former rain. They have not obtained all the

benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake."—*Id.*, p. 507.

Here the matter of the early and latter rain as a *personal experience for each believer* is made plain. Many are neglecting or ignoring the work that should be done in their lives by the former rain, hoping and expecting that it will be accomplished by the latter rain. But this is "a terrible mistake." How important it must be, then, for each individual to understand and experience the work of the Holy Spirit as represented by the former rain, and make all necessary preparation in his own life for the final work of the Holy Spirit under the latter rain.

**T**HE question which now definitely confronts us is, What is embraced in the early rain experience? We know that the early rain is necessary in order that the seed may germinate. But how long will it be before the latter rain may be expected to fall upon those who have received the former rain? Evidently this is not a matter of time, but of growth and development. In harmony with the inspired illustration, we infer that should the latter rain fall upon grain only a third or half-grown, it would not bring it to maturity. The Spirit of prophecy definitely indicates that the believer who has received the early rain must, under its ministry, obtain a certain degree of growth and maturity before he can receive the benefit of the latter rain. It is this startling fact that makes the whole question one of such vital importance to us as individuals.

I now give somewhat copious quotations from the writings of God's messenger, as I wish to avoid giving a wrong impression such as is sometimes made by taking a sentence out of its proper setting. In each case, those who are interested in the subject should read the whole chapter, or passage, from which the quotation is taken.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, 'He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'"

"I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over

every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—*"Early Writings,"* p. 71.

Other statements from the same source repeat and emphasize the solemn facts stated in this paragraph. Still others deal with different aspects of the same subject; but in not a single one is the latter rain promised on any other conditions, nor are the conditions diminished or modified. Summarizing our findings thus far:

1. Mrs. White saw that many were neglecting the preparation so needful.
2. They were looking to the time of refreshing and the latter rain to fit them to stand.
3. They were without a shelter in the time of trouble.
4. They had neglected the needful preparation; therefore they could not receive the refreshing which all must have to fit them to live in the sight of a holy God.
5. They refused to be hewed by the prophets and failed to purify their souls.
6. They were willing to believe that their condition was far better than it was.
7. Thus they will come to the close of probation and the falling of the plagues, and there will be no Mediator to plead their cause.

The conditions upon which those who failed might have received the latter rain are very plain and unequivocal: "I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment." To show how the conditions upon which anyone receives the latter rain are emphasized and reiterated, notice this quotation from the "Testimonies:"

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*"Testimonies,"* Vol. V, p. 214.

—To be concluded in October

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## "I Will Come Again"

By ROBERT HARE

And if my Lord should tarry, while the moonbeams  
pale in splendor,

While fleeting days and years go ever hasting on,  
Yet still His promise is supreme, and on it sweetly  
resting,

All passing time bears onward—nearer to the dawn!

And if the promise of His glory should delay in  
coming,

And changing visions, filled with tears, should fall  
between,  
I would be ready when the trumpet voice at last is  
sounding,

To greet the glory yet by mortal eye unseen!

And if the toiling hand should fall and rest in silent  
slumber,

Where shadows never lengthen when the day is  
done,

My latest thought would touch the hemming of His  
holy garment,

To rest in gladness with His battle nobly won!

# SPIRIT OF PROPHECY IN PUBLIC EVANGELISM

By H. M. S. RICHARDS, *Radio Evangelist,  
Pacific Union Conference*

WE believe that the worker who brings the message to new believers should bring all the message, and this includes the Spirit of prophecy. Therefore, in the evangelistic meetings held by our Voice of Prophecy radio group, we present the subject of the Spirit of prophecy publicly during the last third of the series. It is presented on a week night when the audience is largely made up of those who have accepted the message, or are at least convinced. However, even the new hearers are usually interested listeners, and we believe it does not hinder our work for them to hear, too.

On this night we have all available books by Mrs. E. G. White displayed on a table on the platform. The speaker picks up the books and reads quotations from them during the lecture, reminding the audience that these copies were just brought from the bookstand. The gift of the Spirit of prophecy is held up as a blessing for which we are thankful, and of which we are proud. After this service in the large meeting, the subject is more exhaustively explained in our "Pictured Truth" program which is held every night for thirty minutes before the song leader steps on the platform. The subject as delivered to the public in the large meeting is naturally quite general. Following is a partial outline.

## A Suggestive Study Outline

1. Matt. 7:15-20. Warning against *false* prophets—not prophets in general. Implies that there are *true* prophets.
2. God used prophets once. Unreasonable to say He cannot or will not use them again.
3. Eph. 4:7, 8, 11-13. God placed multiple gifts in the newly founded Christian church. In popular churches of today practically all gifts have disappeared, save pastoral.
4. Prophets both *taught* and *predicted*. For example, Paul. (2 Thess. 2:3—"falling away.")
5. 1 Sam. 7:5, 6. The prophet a leader.
6. Acts 11:27; 13:1. Prophets in New Testament church.
- Acts 21:9, 10. Both men and women.
7. Acts 2:4. At beginning of Christian Era, gift of tongues the most prominent of the gifts. Christ, the Head, directed gifts for "increase" of church body—3,000 souls result.
8. Rev. 12:17; 19:10. At the close of era, gift of prophecy prominent for guidance.
9. 1 Cor. 10:1-11. Exodus movement type of advent movement.
10. Moses, prophet of exodus, died on "other side of Jordan," before Israel's entry into Promised Land.

- a. Deut. 34:10. An unparalleled prophet.
- b. Isa. 63:12. Led children of Israel by right hand.
- c. Joshua 1:2-9. Death does not lessen power of prophet's message.
11. If God were to manifest Himself to a prophet in the last days, how would He do it?
  - a. Num. 12:6; Dan. 7:1; 8:1; 10:1. In visions and dreams.
  - b. Matt. 24:24. Miracles not necessarily a test; false prophets can perform miracles. John 10:41; Matt. 11:7-11. The great prophet, John the Baptist, did no miracle.
  - c. Isa. 8:19, 20. God's test.
  - d. 1 Thess. 5:19-21. Prove (test, or try) prophets and their utterances.
12. Condition of a prophet in vision. Acts 11:4.
  - a. Acts 11:4, 5. Trance.
  - b. Num. 24:1. Spirit of God.
  - c. Num. 24:15, 16. Eyes open.
  - d. 2 Cor. 12:1-4. Appears as a living actuality.
  - e. Dan. 10:7. Strength taken—divine strength given.
  - f. 2 Peter 1:21; 2 Tim. 3:16. God gives words.
  - g. Deut. 18:21. Prophecies come to pass.
13. Does the gift in advent movement meet all specifications? See "Great Second Advent Movement," "Divine Predictions Fulfilled," "Early Writings," etc.
14. Mrs. White's predictions fulfilled. Read quotations.
  - a. Spiritism. "Early Writings," p. 59 (written August 24, 1850).
  - b. Civil War predicted three months before first gun shot at Sumter, S.C. "Great Second Advent Movement," p. 337.
  - c. World War—"Storm is coming." "Testimonies," Vol. VIII, p. 315.
15. Conclusion.
  - a. Matt. 7:15. The old orchard test—"By their fruits ye shall know them."
  - b. Hosea 12:13. By a prophet Israel was brought out of Egypt and preserved.
  - c. 2 Chron. 20:20. Believe in the Lord's prophets, and "so shall ye prosper."



THE END OF THE LAW.—When we take a bird's-eye view of the Old Testament as a whole, we cannot regard it as an ultimate theology, whether we regard its legislation or its scheme of propitiation. In both respects Christ is the end (i.e., the culmination) of the law. . . . Christ actually does the things which the law ordered and typified, bearing sin, yet loving righteousness; tasting death, yet overcoming it; breaking down the ceremonial barrier between Jews and Gentiles, and rending the veil which obscured man's view of God.—"Old Testament Theology," R. B. Girdlestone, pp. 34, 35.



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# CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

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## REACHING THE WOMEN OF INDIA

By VERA CHILTON, *Zenana Worker,  
Northwest India Union Mission*

THE main object of zenana work for women is to get right at the hub of things and evangelize the home. Other branches of missionary work, such as educational and evangelistical, take the different members of the home out of the home, as it were, whereas the zenana work, or more correctly, the home-evangelization work, takes Christianity right into the home to enlighten, to cleanse, to break down prejudice, and to unify.

How many an earnest Indian man has studied Christianity and believed it, and yet has been held back by either the thought of opposition from the women in the home or by the actual opposition itself. Though the women may be degraded to the very lowest rank in the home, yet they are the most important factors in all its workings, especially in its religious phases. All the superstitious forms and ceremonies which constitute the main part of their religion are fanned and kept alive by the women of the home, and could they be evangelized so as to forsake these forms, it would naturally follow that soon their old religion would crumble and decay, for it has no life-sustaining power in itself.

In this home-evangelization work, the children and youth constitute a very strong challenge to earnest effort. It is astonishing at what a tender age the babes in the home will lisp that name which is above every name, and point out the loved form in the Bible pictures with their tiny baby fingers. They are unwilling to allow a single Bible lesson to pass till they have seen Jesus. "Out of the mouths of babes and sucklings hast Thou ordained strength." Then there are the youth. How often do the youth fresh from school gather round the Bible pictures and rehearse the different Bible lessons they have heard in the mission schools. And the mothers listen with proud pleasure, and baby brother and sister with childish awe.

Can we not get a vision from this of one way to break down prejudice against Christianity and build up strong favorable impressions? Thus when the father comes in contact with the message, either in the outer world or by reading, he finds in his home harmony and preparedness. The great object of home evangelization work is that an energizing, life-giving gospel current should flow continually

through these fetid homes, and that the life of the worker may be such that by her truthfulness, love, forbearance, and self-denial, she may in some humble measure translate the life of the Master into language so powerful and eloquent, yet so simple, that the most ignorant can understand.

But regrettably, when any branch of missionary work is under discussion, the question naturally arises, "What fruit does it produce?" For many reasons, zenana work does not help very materially to swell actual cold statistics. Perhaps most of the fruit of zenana work is hidden with Him who keeps that which is committed to Him till that day.

### Difficulties of Zenana Work

There are many things which effectually hinder a Mohammedan woman from forsaking all and stepping out into Christianity. If she is under sixteen, she is a minor and cannot legally do it. If she is a married woman, she cannot legally leave her home without the consent of her husband. When you take into consideration that the age of sixteen is considered the most suitable age for marriage, you will understand that there is a very small percentage who can take this step without getting into legal difficulties themselves, as well as involving those who are sponsoring their cause. Another factor which makes it hard for missionaries to bring out women from their homes is that offices such as that of city magistrate, etc., formerly held mostly by Europeans, are now in the hands of Indians. Naturally, when any trouble arises over a woman's leaving her home on religious grounds, they are not backward in favoring the men and their own religion.

But the home-evangelizing work goes steadily forward, having for its seal: "The Lord knoweth them that are His." The gospel is brought into many homes. The name of Jesus and the thought of His soon coming are very precious to many, and they often speak of their loving Saviour in a more worshipful way than they do of their own prophet. Many have been taught reading and writing, and other simple subjects, and are given elementary health reform hints. Line upon line, precept upon precept, here a little and there a little, and as the constant dripping of water



finally has its effect on the hardest stone, so results are seen in hearts hardened by generations of vice and sin.

At present India is in a transition stage, and this has brought about a tremendous change of outlook in the world of women. Education for women and for girls is a topic which is now occupying newspaper columns and engaging public attention. Early in the morning the streets are thronged by motor lorries and handcarts which are taking girls to the numerous schools that seem to have sprung up like mushrooms. The more orthodox, who are not yet willing to send their girls to school, engage Indian teachers who come daily to teach their girls. There is no difficulty now in getting into the homes. The great problem is how to keep the spiritual teaching from being swamped by the secular and the orthodox. Be this all as it may, a worker for Moslems has aptly said, "Until the gospel replaces the Koran, Moslems will remain much as they were in spite of reforms."

One of the most influential members of the Moslem community in North India, a man who has devoted the greater part of his private means and practically his whole time to promoting the cause of family education, writes thus, emphasizing the fact that the importance of work for women is now coming very much to the front:

"The Mohammedans of India should aim at transforming themselves into a more organized community, and should concentrate their individual and collective efforts upon useful enterprises. In the true Mohammedans, I include women. Any scheme or organization of Mohammedans in which women are ignored is against nature and is therefore doomed to failure. Biologically they play an important role in the maintenance and preservation of the race. Sociologically they are the foundation of family life, and furnish one of the strongest motives for the development of the altruistic virtues which play a prominent part in the progress of nations.

"In the estimation of those working in Moslem lands, the subject of the development and education of women is considered the most vital one in the whole Moslem question, while the Moslem question itself is considered the most important one before the Christian church today. It is true, absolutely true, that the fight is an uphill one. With all their might should the workers emphasize this fact—India has not yet been won. The citadels of Hinduism and Mohammedanism frown down haughtily on our desultory attacks. What then? Have we no soldier spirit in us?"

Shall we say, like some of Nehemiah's builders when difficulties loomed ahead, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall"? Or shall we not rather say with grand old Nehemiah himself, whose courage only rose with danger, "Be not ye afraid of them: remember the Lord, which is great and terrible, and fight"?

#### A Call to Prayer

Among the many important resolutions passed by the Conference on Missions to

Moslems held at Lucknow some years ago, there is none of greater importance than this call to prayer:

"The conference, being convinced that the present apparent inability of the Christian church to deal effectively with the great problem of the evangelization of Mohammedans is due above all else to the weakness of the prayer life, alike in the home churches and the branches of the church which are springing up in foreign lands, calls urgently upon Christendom to have far larger recourse to the great weapon which has been put into her hands by our High Priest, and to endeavor largely to increase the number and devotion of those remembrancers of the Lord, who will 'give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.'"

"We have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee."

## Training an African Ministry

By H. M. SPARROW, *Superintendent, Southeast African Union*

IT is now more than forty-five years since our mission work began among the African people. Ever since, it has been the object of our missionaries to train the African to bear responsibility. Throughout this division, men of leadership have been developed, so that in every field we have men of sterling character and loyal aims. As the years have passed, these men have been ordained to the gospel ministry, and at present we have a large group of African ministers who are wholeheartedly engaged in carrying the third angel's message.

I was born and reared among the African people, and I have long studied their languages and customs. I have come to the conclusion that the question as to who is right—the African or the European—in many things of everyday life, would be debatable. For instance, we use knives, forks, and spoons at mealtime. The African uses his fingers. But you will find that he always washes his hands before eating, a thing that many Europeans fail to do. Many times our African ministers still use their fingers at a table set in modern fashion, even though they own spoons. Should we condemn them? Certainly not! God gave us clean fingers long before spoons were used, they claim! We must not misjudge those for whom we labor merely because their customs are different from our customs. We must strive to see their viewpoint.

In preparing material for Africans to use, one must bear in mind their historical background. For generations, most of the tribes have had no reading material, and even today literature is very limited. When we prepare sermon outlines, we have to keep this in mind, because it is of little use to give references from various authors and books that mean nothing to them. It is only of late years that the educated native has been able to use litera-

ture in English to any extent. The African is a logical thinker, and he reasons from cause to effect. Although he may appear to act like a child in many things, yet his questions can baffle the best-educated men. Sitting around a campfire, conversing with them in their own language, soon convinces anyone of this fact.

It has been a great blessing to the people and missionaries in every land to have the Bible translated into the native languages. Of course one must keep in mind that there are many difficulties which confront every translator. In presenting the message to the people of Africa, it is necessary to know the Bible which the people use, and to become acquainted with the errors and omissions of translation. Fortunately, in most cases, if clear proof can be found in the Bible to substantiate the truth you are presenting, the African mind is easily convinced. However, if the texts are missing, or there is an error in translation, it is most embarrassing to try to press your point by elaborate explanations.

To illustrate the difficulties of translation, Matthew 18:11 is entirely missing in one Bible, but fortunately the same scripture can be found in Luke 19:10. Again, Hebrews 9:28 is the only verse in the Bible which contains the words "appear the second time," and yet that very clause is left out in a number of the dialects. Then again, in one of the chief languages, Daniel 8:14 is rendered, "unto two thousand days," the three hundred being left out. Thus a simple presentation of the sanctuary question is not given. Once when a Christian worker was speaking to a certain tribe about the love of the Father, using the text, "Or if he ask a fish, will he give him a serpent?" it was found that this particular tribe knew nothing about eating fish. But they did enjoy eating pythons; so one has to adopt the Scripture to the native custom and say, "Or if he ask a serpent, will he give him a fish?"

It has been found that the African is capable of growing under responsibility. In a number of cases, men who were seemingly hopeless and yet were willing to be guided, have been placed in certain positions, and have developed into strong leaders. The African is capable of bearing trust. He compares very favorably with his fellow European director. His first lesson is to learn the purchasing value of money, and to work within his mission budget. Once that is mastered, progress can be seen. His second lesson is to learn to work with others, and plan for the future of his particular field. He must be a peacemaker, a counselor, a father, a minister. One of our African mission directors has as many as three organized churches, sixteen village schools, and five prayer houses under his care. Besides this, he oversees the operation of a large mission. To assist him, he has two ordained ministers and twenty teachers. His

flock possibly consists of more than a thousand baptized members, with two thousand or more in the Bible classes.

To inspire confidence on the part of his people and to develop a desire for their field to be more nearly self-supporting in tithes and offerings must ever be the aim of the native worker. Then, too, in view of many unpleasant experiences of the past, connected with the coming of the European into Africa, the African minister must awaken a spirit of trust and confidence in church organization and European leadership, without prejudice to race or color. When the African worker is thoroughly converted and consecrated, his aim will be to win his people to the message we proclaim. He must carry the burden of shepherding the flock, caring for the sick, and wooing the backslider. In addition to this, he must plan for the work of evangelism in the unentered territories. He, with his district committee, must bear the responsibility of leading in soul-winning campaigns, and it is our duty as European leaders to encourage and develop the indigenous worker to shoulder this responsibility.

No missionary has accomplished his task until he has trained African leaders to carry the responsibility of bearing this message to the thousands who are still waiting. As signs foretell, we as a people believe in the very near return of our Saviour. We know not how soon the time will come when every European missionary in these distant lands will be withdrawn. The question arises, What will happen to the work then?

Once when a representative from the General Conference visited our field he spoke to a group of fourteen African pastors. After listening to these men relate their experiences, he told them of world conditions, and stressed the fact that European leadership is not very secure in many countries. In closing he said, "The time will come when that condition will prevail right here. Then what will you do?" The reply to this question made by one of the pastors was this, "By God's help we'll carry on." Thank God for an African leadership that is able and willing to carry on.



**THE MINISTER'S WIFE.**—One of the most gifted and famous preachers of his generation once said that the ideal wife for a minister is one who not only manages his house with skill and economy, who brings up her children in the divine love, and carries herself so wisely among his people that none are offended, but one "who advises her husband on every important matter and often restrains him from hasty speech; who receives him weary, discouraged, irritable, and sends him out again strong, hopeful, sweet-tempered. The woman is in the shadow and the man stands in the open, and it is not till that woman dies and the man is left alone that the people, or he himself, know what she has been—for Livingstone is buried in Westminster Abbey, but his wife's grave is in the African forest."—*Christian Advocate*.

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# KINDLY CORRECTIVES

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Correct Speech and Cultivated Conduct

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## PERSONALITY INVOLVES A PLEASING VOICE

By CHARLES E. WENIGER, *Professor of Speech,  
Pacific Union College, California*

PROBABLY no greater compliment was ever paid to a man than Mark paid to Jesus when he wrote, "The common people heard Him gladly." But it was not only what Jesus had to say; it was also *how* He said it, that caused the common people to hear Him gladly. There was something about the personality of the Master that attracted men and women and little children to Him.

Personality is a wonderful asset. I am reminded of an editorial that appeared some years ago in a Boston newspaper. It reads: "It was a gloomy day yesterday, with overhanging clouds and pattering rain and clinging mists; but Phillips Brooks walked down Newspaper Row, bowing here and there to friends, and the day was all sunshine."

Henry Ward Beecher once encountered a newsboy shivering in the cold, and stopped to buy a newspaper. "Poor little fellow," he said, "aren't you cold standing here?" The lad looked up and said, "I was, sir—before you passed." Such is the force of a great personality.

A number of years ago a group of scientists assembled to study the qualities that underlie a successful personality. They divided personalities into eight different groups, and found that underlying each satisfying personality type are four qualities: Liveliness, originality, a sense of fairness, and a *pleasing voice*. It is rather encouraging to some of us to notice that facial beauty is not listed as a necessary quality. And it is most interesting to note that one of the essentials of successful personality is a pleasing voice.

What was there about the Master's bearing and voice that attracted men and women to Him, so that "the common people heard Him gladly"? You remember some of the other compliments paid Him: "They wondered at the gracious words that proceeded out of His mouth." "He taught them as one having authority, and not as the scribes." I could not better complete this list of beautiful tributes given to Jesus than to quote from the book, "The Desire of Ages." And right here I should like to suggest to you that sometime you read pages 253-255 for perhaps the finest description of the personality of Jesus to be found any place in literature. Note these sentences from page 254:

"His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, *above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief.*"

"Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him, felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually."

"Above all," it was "the love expressed in look and tone" that attracted people to the Master. Let us individually ask ourselves the question, "Does my look, my tone, attract people to the Master? Is my personality such as to draw, and not to repel?" I give you these as questions to ponder carefully.

Words are powerful. Read the following passages concerning the supreme Word in John 1:1-3. "In the beginning was the Word. . . . All things were made by Him." "And God said, Let there be light: and there was light." Gen. 1:3. "By the word of the Lord were the heavens made. . . . For He spake, and it was done." Ps. 33:6, 9. Consider—all things coming into existence through the power of the Word, the expression of God's character through His Son, Jesus Christ. In a certain book of recent years, one of the characters said, "There is great power in words. All the things that ever get done in the world, good or bad, are done by words."

A number of years ago, I saw a physicist friend of mine demonstrate a wonderful experiment. He had before him an absolutely plane surface. On it he put a pinch of dust. Then he stood off to one side and produced a perfect musical tone. Immediately the little particles of dust were scattered, and there appeared out of that shapeless pinch of dust a beautiful geometric figure like that of a snow flake.

I learned a lesson that day that I had never learned before: "He spake, and it was done." Out of chaos in the beginning of creation came order and harmony through the power of God's word. Such is the importance that may be attached to language—in your mouth and mine. I say, reverently, we approach the

creative power of the Almighty God when we speak; for language is instinct with power. Remember that "all the things that ever get done in the world . . . are done by words." There rests, then, upon our shoulders the tremendous responsibility of making our words convey thoughts that will win others to the Master. From "Christ's Object Lessons," we read:

"The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good."—*Page 335.*

It is the duty of every worker in this cause to remove from the voice, from the tone, from the speech personality, every hindrance and impediment that may keep a soul from Jesus. I pray that every one of us may give constant attention to this medium of expression until the words of light and truth may come forth from us without effort. But while we are correcting our speech faults, let us remember that "out of the abundance of the heart the mouth speaketh." We may spend hours removing mere external difficulties of speech and accomplish nothing, unless we begin at the root of the trouble.

I leave with you this quotation: "The chief requisite of language is that it be pure and kind and true,—the outward expression of an inward grace."—*"Education," p. 235.* We must have an inward grace if we would have acceptable vocal expression. Therefore let our prayer be that of Psalms 19:14, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

## Are You Hitting at Nothing?

(A Searching Question for Each Worker)

By C. LESTER BOND, General Conference  
Missionary Volunteer Department

A STATEMENT made by the apostle Paul sets before us an ideal worthy of imitation by every worker in God's cause: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." Let each of us ask ourselves the question, What is my aim in life? Do I have a definite, worthy life purpose, or am I hitting at nothing in my program from day to day? God's purpose for His church, and especially for every regularly employed worker in His cause, is revealed in the following extract:

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. . . . They have been given a work of the most solemn import,—the proclamation of the first, second, and third angel's messages. There is no other work of so great importance. They are to

allow nothing else to absorb their attention."—*"Testimonies," Vol. IX, p. 19.*

And to young workers especially comes this word of counsel: "In view of their high calling, the young among us should not seek for amusement or live for selfish gratification. The salvation of souls is to be the motive that inspires them to action."—*"Gospel Workers," p. 67.* As workers, do we have a real burden for souls resting upon our hearts? If so, are we meeting with success in our efforts to win others for the Master? It is said that "nothing succeeds like success," and it seems that so far as human qualifications are concerned, there is no one element more important or more necessary to success in any pursuit than that of definiteness. This is true in every walk of life, and it is recognized as a prerequisite quality in every man in the army of the world's workers.

Some men have been miserable failures in the Lord's work because of their lack of definiteness. Some have been dropped from the ranks of our workers because they have been unprofitable. No doubt there are many more still in the work who are not meeting with the success they should because of their indefiniteness. They talk fluently; they have pleasing personalities; they preach good sermons. But they lack the ability to come to a definite point in their sermons, to turn their pastoral visits into definite results, and to bring people to definite decisions. To use a common expression, they "do not get down to brass tacks." Therefore they do not have large results in their work.

This does not apply to ministerial workers alone, but it touches every phase of our denominational endeavor. The need of the hour in the ministry, in our conference offices, in our publishing work, in the mission fields, in the medical work, in our educational work, in our church work, in the Missionary Volunteer society, and in fact everywhere, is for definite men and women to do a definite work in a definite way at a definite time.

As workers we should by prayer, careful study, and planning, endeavor to build this all-important element of definiteness into our lives and into our work. Then by precept and example we should lead the members of the churches into this same experience. Were all to do this, how different would be the results of our efforts throughout the year! How many there are who begin a good work, but lose out by the wayside because they lack the determination that would lead them to complete the undertaking. They have not been definite in their pursuits.

Every task that is worth undertaking is of sufficient importance to be completed. What satisfaction there is in any work well done! Would it not be well for us individually to study carefully every feature of our work, to

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# MUSIC OF THE MESSAGE

A Discussion of Ideals, Objectives, and Technique

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## MUSIC IN PRESENT-DAY EVANGELISM

By J. HARKER, Minister,  
South England Conference

MUSIC is the recognized handmaid of religion. In its varying forms, it has accompanied the work of God through all ages. Indeed, from the days of Moses until now, all the great religious movements have been marked by a fresh outburst of song. At such times, the poets and musicians have played an important part in the life and teachings of the church. As a result, we have come into a goodly heritage of thousands of hymns and gospel songs, large numbers of which are continually in use.

MUSIC AND GOD'S WORK.—Much of what the Bible has to say has come to us in a musical setting, and is worthy of careful study. "The history of the songs of the Bible is full of suggestion as to the *uses and benefits* of music and song."—*"Education,"* p. 167. We also read that in the schools of the prophets established by Samuel, "the chief subjects of study were the law of God with the instructions given to Moses, sacred history, sacred music and poetry." "The art of sacred melody was diligently cultivated."—*"Fundamentals of Christian Education,"* p. 97.

We wonder if there is enough attention given to music today. History teaches that music, especially sacred song, is a powerful instrument used by God in regenerating human hearts. In evangelistic work, music cannot be treated as of little consequence without loss. If a young man has failed to study "the uses and benefits of music and song" in his days of training, when he comes to the time when he must begin his work as an evangelist, he will realize that he is suffering under a great handicap.

THE POWER OF MUSIC.—Next to the preaching of the word of God's appointed messengers, there is no greater or more potent agency for reaching the hearts of men with the gospel than the simple singing of sacred songs. The power of music was well understood by the Reformers, especially Luther. He not only gave the people the Bible in their own tongue, but he also gave them a hymnbook. He built up a new style of congregational singing such as would enable them to express in song their newly found faith. In this work he did not hesitate to use many of the popular tunes of his time. It is said that the Reformation pro-

duced no fewer than one hundred thousand hymns in Germany alone.

Later on, about the middle of the eighteenth century, Methodism began its great work in this country. Here again, the Wesleys saw the great value attached to hymn singing. Within half a century, the "King of Hymn Writers," as Charles Wesley has been styled, is said to have provided approximately five thousand hymns—a collection that covered the entire range of Scripture.

In both of these periods of spiritual awakening, it is asserted that the singing of hymns did more to spread the revival spirit and indoctrinate the people than the preaching of the Word. We must use our judgment as to how this is to be interpreted, but the fact remains that the tremendous volume of exultant song which characterized these two movements, carried the work of God forward as on wings.

MUSIC AS ADVERTISING.—Not only is good music a means of impressing the heart with spiritual truth, and a valuable asset in the work of educating the mind in spiritual things, but it is also good advertising, if properly managed. Whether it be the trained cathedral choir, the Salvation Army band, or the modern pentecostal meeting, the people will go where there is inspirational singing. Good singing is good advertising. On the other hand, poor singing is bad advertising. If the people attending a series of meetings are sent away each night with an appealing melody ringing in their ears, the chances are they will sing that melody all the week, and come back again without any further inducement.

We are impressed with the fact that the work of God flourishes best in an atmosphere of joy. Where the Spirit is, there is joy. Joy is essential to life. The gospel is to be "good tidings of great joy" to all people. All the great songs of the Bible are songs of joy. It is the absence of joy that makes the work go hard. If the evangelist is to make the most of his investments as well as his opportunities, he must see that the music element is provided at each meeting.

THE POWER OF APPEAL.—Music can be used as a direct appeal to the heart. On this point, Doctor Pentecost, a distinguished preacher of the last century, has this to say:

"I am profoundly sure that among the divinely ordained instrumentalities for the conversion and sanctification of the soul, God has not given a greater, besides the preaching of the gospel, than the singing of psalms and hymns and spiritual songs. I have known a hymn to do God's work in a soul when every other instrumentality has failed. . . . I have seen vast audiences melted and swayed by a simple hymn when they have been unmoved by a powerful presentation of the gospel from the pulpit."

Dwight L. Moody well understood this truth. He confessed that for eight years he had sought for someone who would make up for that lack of persuasive appeal which he at times felt in his work. When he discovered Sankey, having heard him for the first time at a prayer meeting, he was so overjoyed that he could scarcely wait until proper arrangements could be made for Sankey's release. On being told that he was in the employ of the United States Government, the great preacher said rather emphatically, "You will have to give that up." It took six months to bring it about, but eventually Sankey linked up his fortunes with Moody as a singing evangelist, and for thirty years the two men worked together. We all know the happy results.

It was at the close of an address that Sankey did his best work as a singing soul winner. Decisions were made in every meeting. His was the work of creating an atmosphere of joy at the beginning of a meeting, and at its close when decisions were to be made, sacred song had a definite mission to fulfill. A person may be disposed to accept the good things of the gospel, but may be like a customer who hesitates to purchase a material commodity until the salesman displays its beauty or utility. Thus the heavenly merchandise is sometimes left unsold until the appeal of song has done its work.

**THE MODERN GOSPEL SONG.**—The best type of music for appeal work in evangelism is the modern gospel song. In England it has not met with the same favor as in America, but experience has demonstrated its power and usefulness. The Methodists have long since adopted the plan of repeating the last lines of hymns as a kind of refrain, but it was left for men like Sankey to evolve the distinctive gospel song which has been used so effectively in modern evangelism.

The strength of this type of song, especially as a medium of appeal, lies chiefly in the chorus. Here the words and music are made to play around the key sentence of the hymn. It is here that the song "takes fire" with the people. During more recent years, choruses alone have been used with good effect in evangelistic work. Their value is largely inspirational, but nevertheless there is a large field of usefulness awaiting this kind of music.

In respect to both the gospel song and the simple four or six line chorus, we have thought more could be done in the way of increasing our stock of supply from our own ranks. In

spite of the fact that there are large numbers of both types of song in circulation, the range of subjects is not too great; and if we think of our own distinctive teachings, it is less still. Every one of the good advent doctrines is worth singing about.

There is a tendency everywhere today to be satisfied with songs that are sentimental, superficial, and exaggerated. This applies to both words and music. The next important thing to a sound faith is a vehicle of expression for that faith, which must also be sound. The advent teachings can be sung into the hearts of the people to a greater degree than at present. Christian Science and other modern movements are using this method very effectively. The same powerful instrument is available for us.

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## VITAL "TESTIMONY" COUNSELS

Reprinted From Former Periodical Articles

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### Qualifications of Ministers

*"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; through whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."*

THE qualifications of ministers should be just what Paul represents them to be, and were they thus qualified, we should see efficiency and fullness of labor, and every man presented perfect in Christ Jesus. "Whereunto I also labor, striving according to His working, which worketh in me mightily."

The minister should be free from every unnecessary temporal perplexity, in order that he may give himself up to that culture that is essential for him who is handling sacred things. The minister's dress should be in accordance with the high character of the work he is doing. He should be much in prayer, and bring himself under discipline to God, that he may be self-controlled, inquiring at every step, Is this the way of the Lord? His language should be correct, and no slang phrase nor cheap, low talk, should be heard from his lips.

Let ministers and teachers reach the standard that is set forth in the Scriptures. Let them not neglect that which is looked upon as of little moment. Neglect of little things leads to neglect in larger responsibilities. He that is faithful in that which is least, is faithful in that which is much. The actual discipline of life is made up of a training in little

things. We are to train the thoughts, bind them about, and gird up the loins of the mind. The sanctification of soul, spirit, and body is the work of a lifetime. We are constantly to behold the Pattern, and continually grow in grace and the knowledge of the truth.

### Importance of Little Things

Even in the least responsibility, in conversation concerning plans in business counsels, we should preserve our Christian decorum. Be very nice and pure and elevated in everything that concerns eternal interests. There should be no soiled covers on a table or stand where the Bible is opened before the people. Let everything be neat and modest, and in keeping with the character of the work which we have to do.

When the ordinance of baptism is administered, the candidates for baptism should be provided with robes appropriate for the occasion. They should be well-shaped garments, and made of suitable material. The best of order should be preserved, and nothing clumsy or uncouth should be seen in this holy ordinance. The administrator should make this an occasion of solemn, sacred influence upon those who are looking on, that it should have an elevating effect upon those who witness it, and not be placed on a level with common things.

The manner in which ministers conduct themselves in the pulpit and out of it, and in ordinances connected with divine service, educates the people by its influence. In little acts the soul is trained and disciplined for eternity, and little things are of vast consequence in the uplifting and sanctification of the believer through the Spirit. The work of sanctification must go on, not by impulse, but by steady, healthful advances, progressing toward perfection. The members of our churches need educating, that they may manifest more reverence for the sacred service of God. This object should be kept before them in all countries.

### Higher Training Called For

A broader, higher training should be given to our human powers, that we may do a better and more acceptable service for the Master. Ministers of God should make the most of their opportunities and advantages, that, as educators of the people, they may reach a high and holy standard. Let those who labor in word and doctrine strive to perfect themselves in the use of language. The voice is a great power, and yet many have not trained their voices in such a way that they may be used to their highest capacity.

Jesus is our example. His voice was musical, and was never raised in high, strained notes while He was speaking to the people. He did not speak so rapidly that His words were crowded one upon another in such a

way that it made it difficult to understand Him. He distinctly enunciated every word, and those who heard His voice bore the testimony that "never man spake like this man."

Let no one for a moment think that he is prepared to graduate. We have much to learn in making our manners more acceptable, and in using our voices in highest usefulness. As light shines upon us, we should walk as children of light. He who occupies the position of an educator should set his mark high. The minister of the gospel should not devote all his attention to sermonizing; for he is to keep the church of God in order, and educate its members to conform to the divine model.

The truth, when received into the heart, purifies the soul, and the religion of Jesus never makes its receiver coarse and rough and uncourteous. Truth has an elevating influence, and acts as a refiner. It is a constant educator, and molds and fashions the character after the likeness of Christ, fitting the believer for the courts above. It is a grand principle that must be worked out in practical life.

### Danger of Belittling the Mind

There is no danger of belittling the mind by giving due attention to the little things of life. It is of great importance to give attention to acts of politeness, to the manifestation of tender regard for the brethren. There should be no neglect of speaking soft, peaceable, and encouraging words in the family circle. The habits of the home life stamp an impression upon the character, and if they are after a Christlike order, they will lead those who possess them to speak words that will be like fragrance, and ascend as precious incense to the throne of God. Where this is not the case, the presence of the angels is not felt in the home. Love, kindness, gentleness, forbearance, and long-suffering are not found, and the character is not garrisoned with right habits.

He who accepts the position of being a mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence that he can acquire through discipline of the mind, and in such a manner that the truth will lose nothing by his presentation. Let no one consider it a little thing to speak in a thick voice and a clumsy manner, or to pitch the voice in a high, unnatural key, and talk loud and long, and thus abuse the organs of speech given of God, and make himself unacceptable to the people.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Let every man have Christ abiding in him, "the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—*Ellen G. White, in Review and Herald, March 5, 1895.*



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# THE REALM OF RESEARCH

Historical, Archeological, and Scientific Findings

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## THREE SCHOOLS OF PROPHETIC INTERPRETATION

By GEORGE MCCREADY PRICE, *Veteran Professor of Geology, Pomona, California*

THERE are three leading systems of prophetic interpretation current in the religious world. Each of these systems has many eminent advocates, and each group, of course, thinks its own system to be the only correct one. These three systems as chronologically developed may be listed as follows:

1. THE CRITICAL SYSTEM, also called the preterist system, or the system of Porphyry. This is so named because Porphyry was a Neoplatonist who lived from about 233 to 304 A.D., and who, the *Encyclopedia Britannica* (11th edition) tells us, "is well known as a violent opponent of Christianity and defender of paganism." The modern critics do not hesitate to be classed with Porphyry in his theories about Daniel and his prophecies, for they repeatedly and openly declare that Porphyry was right in saying that Daniel's visions were only history in the guise of prophecy.

2. THE PROTESTANT SYSTEM, also called the historical system. This is the view that the visions of Daniel, for example, have been genuine revelations of future history; that the fourth empire of Daniel 2 and 7 must be Rome in both its pagan and papal aspects; and that the New Testament endorsement of the prophet Daniel—such as the repeated references to his book by Christ, Paul, and John the revelator—must be given due consideration in any interpretation which we seek to place on his visions.

3. THE FUTURIST SYSTEM, or the Catholic system, and sometimes called the gap or postponement theory. It is linked with Catholicism because it was first—so far as modern times are concerned—suggested by the distinguished Jesuit scholar Ribera, about 1585 A.D., and later was eagerly adopted by E. B. Pusey, J. H. Newman, and others of the Tractarian or High Church party in England. Someone has well remarked that this futurist system of prophetic interpretation tends to remove the brand which the Holy Spirit has placed upon the Papacy in the prophecies of Daniel and the Revelation. C. H. H. Wright explains that in England the modern vogue of this theory among Protestants is due to the "Plymouth Brethren," while in America it has been spread by means of the Scofield Bible and

through the many Bible Institutes and Fundamentalist journals.

This system denies that the papal church is the persecuting power spoken of in Daniel's visions, or that it is the identical power mentioned in 2 Thessalonians 2:3-12, or that it is the leopard beast of Revelation 12, or other symbols in similar prophecies. All these symbols which the Protestant system would apply to the papal power, the futurists apply to an individual or personal antichrist who is yet to come. Some of them go so far as to say that there are absolutely no prophecies in either the Old Testament or the New which deal with events during the Christian dispensation. They break off at the death of Christ all the great lines of prophecy which run down to the cross, including the famous seventy weeks of Daniel 9:24-27, and postpone all the remainders of these lines over to the end of the present dispensation, thus making all the major part of the book of Revelation apply only to the still distant future—or the impending future, if one believes that the second coming is near at hand. This residue of the prophecies is all crowded into the brief period of time just before the one-thousand-year span, which is usually termed the millennium, and the brief period thereafter. But if there are no prophetic waymarks during the Christian dispensation, it would surely seem most difficult to tell whether we are nearing the second coming of Christ or not.

In attempting to evaluate the merits of such widely conflicting views, it may be well to get back to first principles, and to look at some of the fundamental assumptions at the foundation of these three systems; for such basic assumptions may enlighten us regarding what to expect from these systems of interpretation themselves.

### 1. Preterism Denies Prediction

It is not difficult to recognize in the critical or preterist system an assumption that God does not speak to one generation and reveal through predictive prophecy any far-distant events for the instruction and warning of those who are to live at these later times. The critics profess to believe that God did give messages through the prophets for their contemporaries. Thus there might be "inspired"

instructions for the Jews who were going through the persecutions under Antiochus Epiphanes, but no message for the future generations two thousand years later.

But this is sheer deism. For unless we say that the human race is to continue on interminably into the future in its present welter of sin and suffering, we must face the implied fact that a catastrophic end of the age of some sort is impending; and of this catastrophic change or terminus of the present order of human events the prophecies seem to be full and unambiguous. Hence it is unreasonable for any to say that God did speak to the contemporary peoples of the times of the Maccabees, but He has no prophetic message for us today. Moreover, if a message were given now regarding the times immediately ahead, it would not be believed, unless accredited with amazing signs and wonders. A prophetic message which has come down to us from remote antiquity is authenticated by the very best possible credentials, if its earlier portions are attested by many historic fulfillments all along the line. We can thus acquire confidence in the small part which still remains unfulfilled.

## 2. Historical View Is Sound

The Protestant or historical system assumes that Daniel's visions were given by God, not so much for the people of Daniel's times, but chiefly for the people living at the time of the end. 1 Peter 1:10-12; Dan. 8:17, 26; 12:9. But it also assumes that the symbolism of the visions was designed for us to understand, when studied in the light of the best grammatico-literary analysis, bearing in mind that they are to be understood according to their obvious intent, as a particular type of poetical figure, transcendent and world embracing generally, but with keys to the symbolism already provided somewhere in the Bible by God Himself. Mystical and allegorical interpretations are quite out of place. Nor will it ever do for us to complain that they do not fit the historical events to which we have applied them. When we discover their true meaning and apply them correctly, we shall have no occasion to apologize for any supposed lack of appropriateness or completeness. And the application must hold not for a few points only, but for all the points involved.

Some scholars have spoken of an *apotelesmatic* accomplishment of the prophecy, by which is meant that a partial or preliminary fulfillment may take place in one age, then long afterward a much more complete fulfillment. For instance, Christ's prophecy in the "little apocalypse" of Matthew 24 seems to apply initially to the destruction of Jerusalem under Titus, while its full and final accomplishment will be seen in the destruction of the nations of the world at the second coming. In fact, many prophecies in the Old

Testament seem to have been partly accomplished in events which took place near the times of the prophets, but will be completely fulfilled on a vaster scale and with more minute accuracy in the events associated with the end of the age.

This is because the prophecies deal with the general principles of God's management of world events, so that whenever similar conditions prevail, we might speak of the prophecy as applying. Thus we might speak of a sort of double fulfillment according to the laws of analogy; for whenever a similar set of conditions occurs, the prophecy would seem to apply. The work of the little horn of Daniel 8 might be said to have been partly and very imperfectly fulfilled in the way in which Antiochus Epiphanes interfered with the sanctuary service of the Jews. Yet in many important particulars the work of Epiphanes does *not* accurately fit the prophecy, for a much more complete and accurate fulfillment has taken place in the way in which the Papacy has oppressed God's people and has blasphemously perverted the provisions of God for His people.

And yet however we may think we see the work of Epiphanes in these and other predictions of Daniel, it is a sufficient answer to say that in the New Testament, the apostle Paul (2 Thess. 2:3, 4), John in the book of Revelation, and even Christ Himself, all take up these very same prophecies of Daniel and treat them as not having seen their accomplishment in New Testament times, but as applying to events still distant. Thus if we wish to speak of a double application of the prophecy, we must bear in mind that it is the final or the *apotelesmatic* meaning, which is the true meaning after all, when the prophecy is fulfilled on the largest scale and with the most complete and detailed accuracy.

## 3. Futurist View Condone Antichrist

It is not so easy to analyze the underlying assumptions of the futurist system. And of course a complete study of it is beyond the scope of the present discussion. This view is held by Roman Catholics, and also by the Anglicans of England and elsewhere, who boast of being Catholics but differ from the Romanists in denying the headship of St. Peter. They can thus avoid the conclusion that the Roman system is the great antichrist of Daniel and the Revelation, as well as the "man of sin" spoken of by Paul. But it is not so easy to see why so many evangelical Protestants hold to the futurist system.

In the early centuries of the Christian Era, many of the church fathers pointed out that a devastating antichrist was still to come. They even prayed that the Roman Empire might be prolonged, for they were assured that when Imperial Rome should cease, the succeeding antichrist would be even worse,

since Paul had spoken of a power which was then restraining or holding back the appearing of the still worse antichrist. 2 Thess. 2:6, 7. This way of looking for a *future* antichrist might almost be regarded as a habit which a compromising church acquired, and which has persisted down to our day, despite history's witness that the antichrist long ago appeared.

But perhaps the real *raison d'être* for the futurist view in our day is to be found in the fact that a logical and consistent application of the historical system seems to lead inevitably to the conclusion that a reform message on the Sabbath and the observance of the commandments of God must go to the world just before the second coming of Christ (Rev. 14:6-12); and that a judgment work must be regarded as going on in heaven just previous to the second advent (Dan. 8:14; 7:9-11, 22). Both of these doctrines, with others involved in the historic system, are rejected by futurists on other grounds; and the doctrine of a future antichrist has been worked out in great detail in a way that seems to its advocates to be self-consistent and conclusive.

Because of the wide vogue of Modernism and the profound apathy toward all predictive prophecy thus resulting, the futurists and the Adventists (with their historical application) seem to be about the only people still maintaining any genuine interest in the visions of Daniel and the Revelation. The historical system interprets the symbols of these two books as meaning, for instance, kingdoms instead of individual kings, and great systems of false religion (like Romanism and apostate Protestantism) instead of literal men or supermen, as alleged by the futurists. The futurists boast of their "literal" application of the prophecies. With them, "Babylon" must mean the literal city on the banks of the Euphrates; "Jerusalem" and "Israel" must always mean exactly what they meant two or three thousand years ago; "the man of sin" (2 Thess. 2:3) cannot mean a false system of religion with the devil behind it, but must mean a literal man or superman, who is yet to appear and to do the things spoken of by Paul. Such is the fundamental fallacy of futurism, matching the basic error of preterism.

## Bible-Science Society Objectives

By B. F. ALLEN, *Vice-President,*  
*Deluge Geology Society, California*

THE Society for the Study of Deluge Geology here in Los Angeles is composed of evangelists, Bible workers, educators, laymen, doctors, geologists, biologists, botanists, and other special workers and interested persons in all walks of life. Each active member chooses a special field of study, and is asked to report in lectures—or less formal

presentations—to the society. We launched our society on the premise that only believers in the deluge can adequately deal with deluge-geology problems. Consequently we would have to depend principally upon ourselves for the desired studies and lectures.

Non-Adventists, whatever their scientific attainments, never having studied in the field of deluge geology, could not be expected to furnish such information to us. Visitors are welcome, but we admit no one to membership and call upon no speakers who do not understand what we are doing, and are not in full sympathy with us. Similar societies have failed elsewhere because they have not observed this important principle. Strong letters came from the founders of one such organization urging us to impose such limitations.

We study to prove the actuality of the flood (1) because it is the key to the physical history of the earth. By denying the deluge, and misinterpreting its remains into the mistaken "ages," both creation week and the flood, as given in the Bible, are set aside. (2) The overturnings effected by the flood completely nullify all theories of evolution and false science, which are based mainly on the "ages" system. (3) God's last warning message foretells a calamity to the earth fully as literal as the flood, and more terrible and spectacular. (4) By confronting men with the actuality of the flood, not only does the whole structure of false science fall, but men are then able to grasp, believe, and fear the wrath to come.

Therefore, we study the flood, not merely because of its intrinsic interest, its historical value, or even its abstract value to science. We care little for it as such. Our whole object is to use it as a force to overthrow false theories of earth history, and to warn of the wrath to come. It was surely designed of God to accomplish these purposes.

Our president, Professor Robert Kitto, is developing the issue of the very urgent need of these labors in Christian education and evangelism. He feels that Christian people, and especially Adventists, have such a vast amount of light on the earth's origin, and so much of their faith rests upon it, that they should step out on this light with earnest zeal, in scientific research on points touching their faith. He asks: "Having so much light to guide us, why should we not lead the world in these matters?" He stresses the fact that God's word and the Spirit of prophecy are urging us to do so. He points out that the crux of the controversy over Bible faith among educated people hinges upon interpretation of earth history. He is asking the Christian world: "Why don't we believe what we preach deeply enough, and so act upon it, that God can and will enable Christian education to give

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# THE ASSOCIATION FORUM

A Round Table on Methods and Problems

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

## Literature Allays Prejudice

EDITOR, THE MINISTRY:

For some years I have been impressed with certain statements in the Spirit of prophecy in regard to the distribution of our literature. I have found, in going into places where the ground has not been thoroughly prepared, that we lose a great deal in the efforts we put forth. Mrs. White refers on many occasions to a wise distribution of our publications. She states, in one place:

"Many who will not be induced to listen to the truth presented by the living preacher, will take up a tract or a paper and peruse it. . . . The papers and tracts can go where the living preacher cannot, and where, if he did go, he would have no access to the people, because of their prejudice against the truth."—"Gospel Workers" (1892 edition), pp. 409, 410. (See also "Colporteur Evangelist," p. 5.)

Realizing the strong prejudice that is frequently found in the hearts of men, we began years ago in the Potomac Conference to work on the basis of putting our literature in the hands of the people for some time before we held a series of evangelistic meetings. And this plan has always proved successful. A few years ago we began to study conditions in some of the towns in Virginia. We felt that a church ought to be established in Fredericksburg, but we were told that the field was so difficult that it would be almost impossible to get results. In the past some of our strong ministers went there and failed. Not one soul seemed to have been won in that city as a result of the many efforts that had been put forth.

We decided to try the literature method, and sent into the city some of our young men, who went from house to house to ascertain from the people who would be willing to read *Present Truth*, should it be sent to them free for a year. We found a hearty response on the part of the people. We sent the paper for a year to those who were interested and then arranged during the summer months for two young men to hold an evangelistic effort. Their meetings were a success from the beginning. People who had read the literature came to hear what they had to say. The result was a fine little church of thirty-five members, organized a short time ago. At the same time we began our work in Fredericksburg we planned a similar work for Petersburg. We

sowed that town with literature, and as a result of the preparation made, a church of nearly forty members was raised up.

In Newport News we tried a similar method. After a year of distribution of *Present Truth*, we sent a young man still in his internship there, and he brought in a company of more than thirty people. In fact, we have demonstrated that the method of putting the literature into these places at least a year ahead brings results that otherwise would not be obtained. These results would not have been accomplished had it not been for the removing of prejudice, which came as a result of distributing our literature.

We feel that we ought to carry on this method in different parts of the conference. Literature is now going into Charlottesville, Harrisonburg, Hampton, and Suffolk, and I believe that we shall reap a harvest of souls as a result of the efforts being put forth.

J. W. MACNEIL.

[President, Potomac Conference.]

## Evangelistic Music Problem

EDITOR, THE MINISTRY:

Although I dislike cheap music, yet I believe there are many second-class gospel songs which may be used as hinges to swing a worldly congregation into the message. My contacts with evangelistic music work have been few, but I think I understand the situation well enough to be sympathetic to the work evangelistic musicians are doing. It would be hard for a school musician and a singing evangelist to "swap shoes." There would be some noticeable pinching. Paul said he would become all things to all men that he might win some, and I would not be surprised to learn that his academic standards were listed among the things he saw would have to be laid aside.

It may not be hygienic, but the larger part of humanity drink from vessels akin to the old tin dipper. I'm afraid if they waited for water to be boiled, ice-cooled, and served in a cut-glass tumbler, they would die of thirst. So, while my lips prefer the smooth rim of a shining glass, filled with distilled, chilled, sparkling water, yet were I thirsty enough I would forget the container, and long for the water, though neither it nor the container were hygienic.

The smell of fish was strong, no doubt, among the little group of men whose ears were the first to hear the Master's call. No doubt, too, those same ears were not as clean and white as the ears of those who sat among the Sanhedrin. But the message was not meant for ears alone; it was designed that it should reach the heart. I can easily imagine that Jesus listened (figuratively speaking) to many a cheap tune from his slow-comprehending disciples, while He would much have preferred their singing a finer, more perfectly formed tune. But He knew that better music would come sooner or later. So He allowed some of the cheaper songs to be sung, and tried to encourage a better grade.

The fitness of a thing raises its value. I think the Lord accomplished some very remarkable things through Billy Sunday with his crude, harsh style. There is no question in my mind but that some men were whipped into thinking by his sharp tongue. And although we do not endorse that style of evangelistic work, yet God may have raised him up to stir men into thinking seriously of heavenly things. Even the prophets of old used a crude, homespun method in their work. They did not dip their statements into chocolate, nor pour icing over their instructions. "Thou art the man!" could hardly have been more pointed or abbreviated.

H. A. MILLER. [Music Instructor,  
Southern Junior College.]

## Open Secrets of Success

EDITOR, THE MINISTRY:

ONE of the open secrets of Charles Finney's success in revival work was the fact that he never rested until he had enlisted at least two persons to pray for his meetings, even though one of those persons was himself. On one occasion it was reported that the midnight hour found the great evangelist prostrate on the floor in prayer. Suddenly he was startled by the sound of sobs and prayers in the room below. It seems that a Christian woman was also pleading with God for souls. Upon hearing her voice in prayer, Finney retired with a happy heart, saying, "We have the Scripture number of two. We shall have victory." And the victory came. The Word says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." And note carefully the instruction from the Spirit of prophecy:

"Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? . . . The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. . . . As they work and pray in Christ's name, their numbers will increase."—*"Testimonies," Vol. VII, pp. 21, 22.*

In this instruction there are five very important items for consideration: (1) Size of the

companies, (2) object of the prayers, (3) who are to be prayed for, (4) what should accompany true prayer, (5) the promise of success. What a simple, yet wonderful, plan is here given for the organization of an effective "Win One" movement. No bustle or excitement, no mass of details, need concern the church that follows this simple procedure of labor. Every member is invited to seek a prayer partner, or, in some cases, two. They may meet together as often as they desire and wherever they choose.

These teams of two and three, besides being knit together in prayer, burdened for a special needy one, are to become missionary bands. Some can be responsible for distributing literature in a given section of the city. Other bands may visit a certain class or group of people, as, for example, lawyers, or Jews, or backsliders, taking literature to them. The promise is that as they work and pray in Christ's name, their numbers will increase. Their cheering reports, their joy in service, will encourage others to get in step and join the movement, until eventually the entire church will desire to work for others.

Let us bear in mind that this plan of missionary organization is not a theory, but stands as the "*basis of all Christian effort.*" Here is the foundation of the structure of a working church. How often we plunge forward in this or that activity only to find our earnest efforts falling short of our hopes. We look for fruit and find only leaves. But prayer never fails, and that which is done through united prayer, joined with earnest service, will surely succeed.

W. H. BERGHERM. [General Conference  
Home Missionary Department.]

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A. N. ANDERSON, one of our missionaries in the Philippines who has been in foreign service for the last twenty-five years, writes that the very best preparation for missionary service on the part of women is the ability to teach. Everywhere there are wonderful opportunities to teach the Bible to interested unbelievers, to parents and their children who attend Sabbath school, in women's meetings, and in the homes. The effective teaching of health and hygiene principles is especially valuable in creating interests. In many cases the missionary family is located in an isolated place, where there are no school privileges aside from those which can be furnished by the mother herself. If she can conduct a little home school for her children and perhaps others, the unity of the home during the children's tender years may be maintained, and the children will receive such an intimate, wise, loving training as will result in their lifelong fidelity to the message and great usefulness in the final hours of earth's history.

TRUE FRIENDS  
GREATLY NEEDED

True friends are rare finds—friends that see our faults, yet despite them all, continue to love, trust, and aid us; friends tried and true, sound and sane, that stick through thick and thin, closer than a brother. There are so many fair-weather friends, who are with us to flatter when the sun shines, but who drop away when the clouds gather—just when we really need friends most. Every leader, for instance, has his flatterers—sycophants who seek, consciously or unconsciously, to capitalize upon the advantages of his friendship, but who, when his period of leadership has passed, turn quickly away, seeking the next prospective advantage in the offing.

But apart from this sordid aspect, every man needs a friend who will point out his hampering faults, just “between him and thee alone.” He needs someone to tell him the mistakes he is making that are causing misunderstandings or loss of moral support from the church, conference, or institution with which he is connected—faults that are needlessly crippling his work and influence. It takes courage, grace, and grit to be such a friend, for most people resent being told that which does not please. They feel they are in the right, that others are wrong and unjustly against them. They feel that they have been misunderstood and their motives misconstrued—the fault being ever that of others.

Being such a friend is often a decided risk. And therefore, the right people seldom tell us what we really ought to know concerning ourselves and our faults. Caustic critics will attempt it, but we do not take kindly to their strictures, for we never know how accurate or dependable their biting words may be. And even though we may accept such a criticism, we resent the spirit and the gloating of the critic who offered it.

It is noteworthy that strong leaders seek to surround themselves with candid counselors and outspoken friends who have convictions, and who feel free to express them at the proper time and place. In the multitude of such counselors, there is wisdom and strength. On the other hand, dominators, who are usually weaklings in many ways, want “yes men” who will support their every idea and project, or will keep still if plans are contrary to their better judgment.

But now let us apply these generalities to certain specific needs and problems. The joking preacher, for instance, no matter who he

may be, needs to be told of the seriousness of his offense before God, and its alienating effect upon the thoughtful and the spiritual in his congregation.

The spectacular sensationalist needs to be told how his proclivity makes his stanchest church members ashamed to own him as their pastor, and hesitate to bring their friends to hear his evangelistic addresses.

The superficialist, who is always making wild or unwarranted statements, projecting half-digested theories, and plunging into deeps when he paddles with difficulty even in the shallows, needs to be told that he frequently makes an unsavory spectacle of himself.

Would-be theologians who make foolish, unsupported declarations about the mysteries of the Godhead (a subject upon which “silence is golden”), the depths of the atonement, the intricacies of the prophecies, history, science, the original sources, etc., or who project themselves into controversies in which they have no legitimate place—and thus lose all influence with the really informed—need to have the situation brought very plainly before them.

Uncultured workers who know little of gentility, and who by their boorish violation of gentlemanly standards turn away the refined from exalted truths because they cannot somehow conceive of such truths as blending with such uncouth sources, need to be given real help.

The maker of homemade stereopticon slides who is without artistic training and devoid of color values, whose products are cheap, flashy, and smudgy, needs to be told that, in this preeminently picturized age, such efforts hinder instead of help, that they repulse instead of attract. Such should be persuaded to desist in their imposition of pseudoartistry.

The untrained, mediocre, would-be musician—singer, instrumentalist, or composer—who may be flattered onward by friends without musical discernment, but whose renditions are crude, and whose compositions are merely jingles, should be encouraged to keep silent, or to employ his gifts just for his own edification, and not project them upon his congregation because he is advantageously placed.

Misusers of English who mispronounce the common words of their mother tongue—who, for example, insert an extra syllable in *griev-ous* (making it *griev-i-ous*), and likewise instead of *blasphem-ous*, pronounce it *blasphem-i-us*; make *Jerusalem* rhyme with *slum*, instead of *gem*; or who emphasize *peticular* instead of *particular*, etc.—such we

submit, need a real friend who will help them overcome the thoughtless but depreciating mistakes in their pronouncement, which can easily be corrected with a little care.

The list is not complete, but it is enough. It illustrates the principle. Verily, true friends are greatly needed. But who is prepared to make the venture? Must we not ourselves take the initiative and seek out the candid counsels of such as can truly help us to see what others see?

**PREACHING PITFALLS** We are prone, in our preaching, to swing to one of two alternate extremes. We tend to be content and engrossed with sound doctrine, and neglectful, or perchance experimentally unaware, of the wondrous, joyous provision of righteousness by faith—actual salvation through Christ and His keeping power—except as just another doctrine in our category of truths. Or, when its wonders are experienced, we tend to be so filled with its blessed reality as to neglect those basic, interrelated, distinctive truths concerning God, the plan and basis of redemption, man's nature, etc., known as "doctrine," that are imperative as the setting and framework of the gospel committed to us. There is peril in the neglect of either, for they are the two inseparable halves of God's whole truth and provision for man.

Because of the doctrinal perversions surrounding us—which must be overcome before we can persuade others to accept "present truth"—and because of ceaseless opposition from other religious bodies and their leaders, we have been forced to emphasize sound doctrine in opposition to the perverted doctrines prevalent. Our peril lies in contentment just at that point.

God's final message of warning, entreaty, and salvation to mankind is not simply a body of systematized doctrines and prophecies which, if believed, will save the soul. It embraces doctrines, of course, and is couched in the framework and setting of specific beliefs which can never rightly be omitted or minimized. But ours is a *gospel* message—the "everlasting gospel," unchanged and unchangeable. It is the apostolic message revived. In its fundamental essence, it is a sacred, personal transaction between the soul and God, at once so simple that a child or an untutored heathen without knowledge of history or the ramifications of theology can believe, accept, and be saved. At the same time it is so profound that the greatest intellects cannot plumb its measureless depths. It reaches even to the extremities of the dying hour—witness the thief on the cross.

God's message has ever been keyed to the needs, the misunderstandings, and the perversions of each specific age. And in this day of the consummation of apostasy, when we face not only the unchanged and unrelenting

papal apostasy, but also a confused, contradictory, and apostate Protestantism as well—which has lost both its protest and its message—we stand virtually alone seeking out God's honesthearted, sin-sick, truth-loving children wherever they are. These have assuredly been filled with false, perverted doctrine.

Shall we simply correct false ideas about the Sabbath, the nature of man, the great judgment hour, where we are in the stream of time, et cetera? Nay, we must save the soul! We must cause the Sabbath to be the living sign of a living relationship to Creator and Re-creator in the midst of apostasy, denial of creation, and scouting of God's supernatural act of grace in the soul. We must clothe the bony framework of our doctrines with living flesh. We must see that our converts are transformed, that they have yielded completely to God, for Him to control all and direct all in life or death, temptation or service. Until we have done that, we have not performed our bounden duty as ministers of God in this remnant hour.

Luther was deeply distressed in his later years over the obvious fact that many who joined the Protestant ranks and entered the church of his founding, who were persuaded of its correctness as against Rome's perversions, had nevertheless not passed through the crisis of conversion and surrender of life, as he and other early converts in the early days of battle and anguish had done. And there was foundation for his fears. The same perils confronted, and the same disasters followed in the Wesley movement, which was used of God so mightily in its day. Dare we say no similar peril confronts us? Is our complacent knowledge of sound doctrine sufficient to prevent formalism and lukewarmness from becoming our curse?

Let us read again, as ministers, God's serious charge against Laodicea, in this final period of the sevenfold depiction of God's true church spanning the centuries. Our marvelous system of organization and finance will never save us. The living Spirit of God in the moving wheels of the movement is our supreme need. Let us pull in even, harmonious lines, avoiding extremes, and putting primary emphasis on the manifest fundamentals.

L. E. F.



¶ ARE we planning, praying, working for the latter rain? That is the only possible way whereby this work committed into our hands can be finished. Dependence upon perfect organization, clever methods, shrewd financial acumen, drive, push, impressive slogans, or human toil or eloquence will never consummate our task. Another Pentecost is imperative and is overdue. Yet availing ourselves of this power seems to be far from the plans and expositions of some of us.



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# A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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## Fundamental Advertising Principles

By HENRY ARGENT, Foreman,  
Stanborough Press, England

**B**EHIND every method for bringing goods to the notice of the public are certain sound principles. The first is based on *repetition*; the second on *argument*; the third does not advertise the goods at all, but brings forward a *desired objective achieved by use of the goods*. All three must have their place in the evangelist's advertising. Our problem is how to give them their place in handbills, posters, window cards, press advertisements, free literature cards, etc.

The approach to the public is constantly changing. With the change in the appeal, there has come also a change in typography. From heavy, grotesque letters we passed to dainty types that were so beautiful that they were difficult to read, and a decade or so ago we were filling our display pages with as many different kinds of type and ornament as it was possible to get into the space. Then harmony became the great obsession. Neat types were ranged in even-spaced lines down the center of the page, enclosed in borders, matched, and printed with inks that toned. A somniferous anemia seemed to take possession of print-  
terdom.

Balance, harmony, and tone are all-important. They are the fundamentals of display, and must be understood. Add to them contrast and vibration, and you have all the elements for modern display at its best.

"Functionalism" is the latest word in display. I am not sure that I know what it means, except perhaps that frills and meaningless ornament must not be allowed to obscure the purpose of the display. The message is all-important. Spots, rules, ornament, and type must all combine to emphasize the message. Display that calls attention to itself defeats its purpose. The typographer must be behind the scenes—and stay there. That definitely rules out all freakishness and straining for effect. Simplicity is the keynote of modern display. Freshness and vigor are its hallmark.

### Four Essentials to Tell

When you have arranged all the details of your campaign and are ready to tell the world, you have four things to tell: (1) who you are; (2) what you are to speak about; (3) where you are to speak; and (4) where the meetings are to be held.

Words and pictures speak. Lines, orna-

ments, spots, and such things shout, but say nothing. They are useful to draw the eyes to the words, but they must not hold the attention. Use them only when you must. Your difficulty will be to arrange a number of lines of unequal length, mostly short, on a wide bill. Rules, or lines, will help you to preserve shape and balance. Up-to-date journalism puts all the story into the first sentence, and up-to-date display puts all the message into the first glance.

Of the four things you have to tell, you and your subject are the most important. For the first few weeks it is your subject and you. You are pictured, and your subject is in words. Make both so prominent in all your advertising that they can be taken in at a glance. Every advertising piece will then support every other piece that you put out.

In making your layouts, draw them, no matter how roughly, on a piece of paper the same size as your poster, handbill, or whatever it may be. The best arrangement is obtained when the weight of balance is slightly above the center. You can then see what space you have left for details. When you have written in all that must be told, you can add lines for balance or to separate items, and add spots to call attention to your attractions. But remember that every time you put your pencil on your layout, you are taking something from the compelling power of your main lines.

Perhaps the one virtue of the folder is that less important matter can be put on the back page. Against this, I would ask, How often do you open a folder on a subject in which you are not interested? When you make a layout for a folder, you must remember that there is this inertia to be overcome. Therefore the front page must be so compelling that readers feel they must know more. Or you may rely merely on technical tricks or suggestion. By technical tricks I mean folds that leave part of the inside showing, or cut corners, and that sort. Even the crude suggestion to "see inside" is better than nothing. If both the suggestion and the unusual cut or fold are used, it is possible that the folder will be opened.

There is no uniformity of opinion even among commercial advertising experts concerning the relative value of the various mediums. Thomas Russell, who was responsible for much of the recruiting advertising during the war, says:

"A poster is seen by more people in a given time than any other advertisement. Posters are seen by

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## The President's Leadership

By LOUIS K. DICKSON, *President,  
Northern California Conference*

OUR youth must bring the cause of Christ to final triumph. With this knowledge of their glorious future in the last great conflict, we as presidents of conferences must by our intelligent leadership win them to their place in the lines. A successful leader must always find a way to be one with the led. In no part of the president's work is this so essential as in his relationship to the youth of his constituency. He should seek continually through prayer and study of the youth to attain the qualifications of mind and heart needed to evoke their interest and enthusiasm, and to guide them with unusual skill. This is just as definitely a part of his duties as that of the Missionary Volunteer secretary.

The wise president, with the interests of the young people pulsating in his heart, will seek to know the youth. As he comes in contact with them in the churches, he will not be too hurried or feel too important to spend time with these future warriors for Christ. It is not in the least beneath his dignity to attend their meetings and take part with them in molding their work into a more potent force for God. We may say that these services are too mediocre or merely entertaining, but what are we doing to help them make their plans and meetings more missionary and evangelistic? This is a great problem to young people's leaders, and to all of us, in the light of the large number of youth in our churches who engage so little in youth-for-youth evangelism.

The call of God to the youth of the advent movement to rise and finish the work is now due, and it is your responsibility and mine, brother president, to sound that call in such a way that they will catch the true vision of their place in the ranks of God. They must be *won*, not bemoaned or driven. We must discover the method by which their response and enlistment may be assured.

There is no finer work, none more interesting or more potential, than the development of our young people's work. This development, however, will not come except with the help of the united leadership of this whole movement. How can we seek to inspire our youth to the great work which stretches out before them, and withhold the interest and personal attention it takes to mobilize them into an unshakable unit for the great final drive against sin and error?

The strength of the church consists not only in the truthfulness of her principles, but in the vitality of her youth. The continued success of the church program is, under God, ultimately determined by the character of the young lives within her, and by the acceptance in their lives of the sacrificial service to which they have been called. All of this, to a large

## THE WORKER'S RELATIONS

*A Fourfold Discussion*

### The Evangelist's Cooperation

By H. M. S. RICHARDS, *Radio Evangelist,  
Pacific Union Conference*

EVERY evangelist knows that in the unceasing warfare over souls, the only success is in attack. He must carry off captives from the enemy, and secure their lifelong allegiance to the banner of Christ. His work is aggression, aggression, aggression, and still more aggression. His victories are all defeats for the enemy. He continually invades the territory of the world and overthrows the authority of sin.

In this holy ruthlessness, the evangelist depends upon the zeal and wholeheartedness of youth. The church's power of aggression is in the hands of youth. They are the spearhead, the flying wedge, in every hard advance. What could the evangelist do in a large city effort without their physical endurance, their enthusiasm, and their wonderful loyalty? The evangelist not only depends upon the army of youth, but he is to recruit this army. He alone can guide newly won converts into youth's circles and organizations.

As far as possible the evangelist should avoid any breakup of the Missionary Volunteer meetings during his campaign. These meetings should be propaganda centers for the evangelistic campaign, and the Missionary Volunteers should be recognized for their service in the campaign. The evangelist can cooperate with the Missionary Volunteer department and its work by truly being the living symbol of the victorious advance of this message. Youth must have life, must advance, must be aggressive. They are the natural allies of a man or of a concern that is making progress. They are the future.

The evangelist renews his own youth by believing in the young people, working with them, and laying real responsibilities upon them. Such a program will be good for him. Many of the things he has longed to do will be accomplished in them. He will renew his joy in life, his faith in men, and his enthusiasm. Again he may cry with William Blake,

"Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me my spear: O clouds, unfold!  
Bring me my chariot of fire!"

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degree, is dependent upon the inspiration of leadership. The real need of youth in the church today is the strengthening of their moral and spiritual leadership. The conference president stands in a key position to bring this leadership to the youth all about him.

### The Pastor's Obligation

By H. A. VANDEMAN, Pastor,  
Minneapolis, Minnesota

THE young people's society of a church should be a training school for its youth. Youth is the time of life that either makes or breaks one's hold on the message, for it is then that home ties are often broken and new homes organized. Also students are leaving for school, and they must readjust themselves to new environments as they enter into a new world. Life's dreams meet stern realities at this time in life, and sometimes keen disappointments are encountered. Amusement problems demand solution, and Satan urges wrong decisions. This period is the time when early instruction meets the requirements of adult life, and the guiding of that adjustment gives the pastor his exceptional opportunity.

He who properly meets this challenge, and grows with his youth as he guides them, will not only save a large percentage of them in the kingdom, but will have his own church strengthened by having built youthful sinew into it, thus spelling success in every department. At the same time the pastor will feel in his own soul that mellowing which comes from learning with his young people.

The pastor who sympathetically views the life problems of youth through their eyes will find his ministry enriched, and he thereby becomes better fitted to reach all ages in his congregation. Some pastors think that to hold the youth they must lower standards, and wink at the worldly trends which are so often allowed to go unrebuked. They fear to preach boldly against worldliness lest they lose caste with their young people.

But there is a better way. I have found that when the trumpet is given a positive sound, and the standard lifted high, the youth who are really worth while respond to the call and seek to find the proper level. The weak-kneed or hanger-on type is either stirred to take his stand with the better group, or at least his influence for evil is largely nullified. Extracts from "Counsels to Teachers," page 536, and "Messages to Young People," page 207, may be read profitably to youth, and a definite appeal made to them to meet the challenge that is set forth.

Although the young people's society should be officered by youth, and their meetings led by them, yet the pastor will do well to attend their meetings. When asked to speak, he should say something short and pithy, of constructive and inspirational value, and filled

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### The M.V. Secretary's Responsibility

By E. W. DUNBAR, Missionary Volunteer  
Secretary, Lake Union Conference

THERE is nothing more precious than our Adventist youth, there is nothing more important than the chain of problems with which they deal, and there is nothing more Christian than to help our youth solve their vexing problems. Every Christian worker whose heart is gripped with these facts is a true young people's worker, whether he be a Missionary Volunteer secretary or not. But especially will the Missionary Volunteer secretary be charged with this conviction.

If we workers are keepers of our brethren, then surely we are keepers of the young brethren, too. They need our love and sympathy in their struggles and strivings more than any other class of men. We must earnestly believe and always teach that the only solution of the problems of our present-day Adventist youth lies in their faithful following of Jesus Christ. Herein lies the foundation of their happiness. Let us enumerate some of the vital responsibilities of a young people's secretary.

1. He should be a true "son of the law," personally accountable to God for a holy life, whose prerogative it is to demonstrate to the corrupt, pagan world that there is a higher plane of living.

2. He has a responsibility for living consistently with Christian standards. Young people are quick discerners of character, and those who would be leaders occupy the place of "Exhibit A" in their estimation.

3. He has an everlasting responsibility to be youthful in outlook and tolerant in disposition.

4. He must earnestly promote his work to success without being aggressively haughty or arrogant.

5. After having done the hard work of promotion, he will give all the glory and honor to others.

6. He must endeavor to keep in radiant health, and have a true appreciation of nature and the out-of-doors.

7. He must endeavor to be for the youth an interesting and purposeful storyteller.

8. He will cooperate with pastors and evangelists in planning to use the talents of youth to the best advantage, and will seek to enlist their help and support in maintaining a strong youth's organization in the churches throughout the year. The responsibility of saving the youth rests upon the combined efforts of all classes of workers.

9. Last, but by no means least, he will find his greatest challenge and his highest privilege in the field of soul winning. A definite conviction of the importance of evangelism for the youth will seize him. Not one whit less important than these public appeals will be his un-





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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.

## THE MISSIONARY NURSE IN BURMA

By J. O. WILSON, *Superintendent,  
Burma Union Mission*

IT is my firm conviction that no class of worker has filled a more useful place in the Lord's work in Burma than has the consecrated missionary nurse. In the early days of our work when the evangelist found the people suspicious, skeptical, timid, and even fearful, it was his work as a nurse, or with the help of an associate worker with the qualifications of a nurse, that made it possible for him to get anywhere at all in his task of persuading the people of Burma's villages to listen to the gospel story. Even the apparently simple undertaking of opening village schools presented problems that were best solved by the missionary nurse.

Pastor Eric Hare had an experience of this kind in the early days of his work in Burma, when he decided to open a small school at his mission station on the bank of the Salween River in the jungles of eastern Burma. One of his Karen helpers, Thra Peter, was selected as the teacher, and a few simple preparations were made for a school. The building was made of bamboo, with mat walls and leaf roof. A few crude benches were ready for the students to sit on, chalk was provided, and a homemade blackboard placed on the wall. A small table was in readiness for the teacher, and on it a small bell to call the boys and girls to school.

The appointed day came for the opening of school. Both missionary and teacher were present for this important occasion. The teacher rang the bell and took his place behind the table. But no students came. Pastor Hare and the teacher looked at each other in silence for a time, then the missionary said, "We'll open school tomorrow morning, Thra. Perhaps they didn't understand the date." So the bell was rung again the next morning, but again the missionary and the teacher were the only ones present, whereupon it was decided that a visit to the villages should be made to see what was the matter.

When Brother Hare and his helpers approached the villages, the dogs barked fiercely and the villagers scrambled up the ladders into their bamboo huts, and shut the doors. What could be done? Apparently very little, under

such circumstances. But the missionary was a nurse, and his wife was a nurse, and there was also a single woman at that station who was a nurse. And these missionary nurses, with hearts filled with love for those needy village people, found a way through the suspicion and prejudice and fear that was keeping the children of the villages from coming to the mission school. They did it by searching out the sick, and nursing them back to health. The woman and children lost their fear when they learned that these white "mammies" were good "doctors," and were very kind.

IN those early days whatever nursing the natives received was done very largely by our missionaries and their wives. A number of village dispensaries were opened in various parts of Burma, and these were found to be very helpful in winning the way into the hearts of the people. But later we felt that some of our own young people in Burma should be trained as nurses, so that they might be able to share with us in this very effective ministry. It was possible for our girls to be trained in the local hospitals, but we felt that they should go to one of our own institutions in some other country, for they were to be more than professional nurses—they were to be *missionary* nurses.

The first one to muster enough courage to leave Burma and get this preparation for service was a young Karen woman by the name of Ma (Miss) Fairy. She spent several years in England and America, and returned to Burma with the best qualifications that could be obtained. When it is remembered that the Karen people usually live back in the jungles, and seldom go far away from their home village, to say nothing of leaving their home country, it will be realized that what Ma Fairy did was no small undertaking. She manifested a courage that fully deserves to be classified as heroic.

Miss Fairy, upon her return from America and England, was located at our training school at Meiktila. Since she was trained to be a teacher as well as a nurse, she was asked

to teach physiology, hygiene, and home nursing, as well as to take charge of the dispensary connected with the school, which cared for any illness that might occur among the students, and for villagers who passed that way. She also acted as preceptress in charge of the girls' dormitory. All this of course, was a very large task for one person, but she has carried the responsibility very well indeed for several years.

Soon after Miss Fairy left Burma for her training, it was arranged for two of our girls, one Burmese and one Karen, to go to Shanghai for training in our institution there. Others followed, so that we now have five young women in Burma who were trained at Shanghai. And how well they were trained! With splendid ability as nurses, and with a fine missionary spirit, they have taken hold of the work in an admirable way upon their return. It has not been easy to find a place in our budget for this group of new workers, but we feel that the effort it has cost us has been very much worth while. It is a real inspiration to see the work these girls are doing.

Nurse Gracie, one of the first two girls to return from Shanghai, was asked to assist Sister Tarleton in the nursing home at Maymyo. The other, nurse Phoebe, was placed in charge of the dispensary at Ohndaw on the Salween River. I wish it were possible for all readers of *THE MINISTRY* to peep into that little institution to see how well the work is carried on there. There are two rooms for patients, a dispensary room, an operating room, and a washroom. Of course, only minor surgery is undertaken, but remember that this is all in charge of our Karen girl, nurse Phoebe. She keeps her records accurately, and everything is just as clean and orderly as one could hope to find anywhere.

This place offers the only medical help of any kind that is available in that river jungle for at least a hundred miles up and down the river. People comes from miles around bringing their sick for treatment. Does it help us to win them to Christ? Yes, indeed. Their fear and prejudice are gone now, and hundreds are ready to listen to the gospel. This has become one of our strongest centers in Burma. We know of some of our members whose first interest in the truth can be traced to the kind and friendly treatment received at the hands of the faithful nurse at this dispensary, and to the tracts which they found there.

In addition to our several village dispensaries, we have the Brightlands Nursing Home at Maymyo, the summer capital of Burma, that is having its influence over another class of people—the “neglected upper classes.” I cannot take space here to tell in detail of how the Lord led so definitely in the matter of opening this institution. As to the good work being done there by Sister Tarleton, we need

only to call your attention to the story of conversion of one of the leading chiefs of the Shan States, as reported in the *Review and Herald* of January 26, 1939. This was a most remarkable example of how the Lord can use our missionary nurses to win souls.

Sister Tarleton, an Englishwoman who accepted the truth in Rangoon a few years ago, had already been trained as a nurse. When the truth came to her, there was born in her soul a great desire to use her profession for the winning of souls. The Lord is blessing her earnest and untiring service. I will refer to one other case that will help you to understand the class of people she is attempting to reach, and the kind of work she is doing.

A few months ago a woman of culture came into the nursing home for a heavy operation. Her father was a general in the British army, and her husband a captain, son of the late rear admiral in the British navy. This patient was so pleased with the nursing home that she was reluctant to leave. Before going, she wrote these words in the visitors' book:

“I feel I cannot express in so many words all the gratitude I feel for the wonderful way I have been cared for. I have received all the skill and attention possible. There is a lovely spirit of happiness about the nursing home, and this is a ‘priceless medicine’ for anyone recovering from an operation. The extraordinarily quick recovery to strength that I have made, I attribute first to the spiritual food—prayer—which I have so much enjoyed; and second to the cream, butter, milk, and fruit the matron has given me. I have been in nursing homes before, but I have never been looked after as I have been at Brightlands.”

With such commendation from one of her standing, the nursing home is becoming very favorably known among the upper classes, and we feel sure that it is exerting a very helpful influence—perhaps more helpful than we can at present realize.

We greatly appreciate the work of our nurses in Burma. We have long felt the need of a doctor, and pleaded for years that one might be provided for Burma. Only recently has it been possible for this call to be answered. In fact, it was after we left Burma this March to come on furlough that Dr. I. F. Walker arrived there, and we are more happy than I can tell that we have a doctor at last. I am sure that with his arrival the work of our God-fearing nurses, who have carried on so nobly all these years, will not be less important, but will be all the more effective as larger plans for medical ministry develop. In all such plans the nurse, as coworker with the physician in the ministry to the sick and needy, continues to fill a place distinctly her own.

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“By examining the tongue of a patient, physicians find out the diseases of the body, and philosophers the diseases of the mind.”  
—Justin.

# Maintaining Rhythm in Digestion\*

By G. K. ABBOTT, M.D.,  
St. Helena Sanitarium

NO laws of physiology are more commonly disregarded than those upon which the statements and advice given in this section are based. The first of these laws, concerning the necessary time between meals, is a matter of common knowledge to every physician making X-ray examinations, or even casually acquainted with them. In a normal individual, four and a half or five hours are required for the stomach to empty completely after each meal. Food put into the stomach before it has entirely emptied from the previous meal causes that meal to be held in the stomach, often several hours longer than it should be.

This allows the mixed and partially digested food to undergo decomposition, fermentation, and even putrefaction. The delicate structures and mechanisms of the stomach and other organs are injured. The glandular secretions are altered, and in time the muscle tone of the stomach is impaired. Abnormal chemical products of this decomposition disorder the nerve mechanism, the blood vessel action, and many other functions. Headache, sour stomach, morning-after depression, excess or deficiency of hydrochloric acid, and impairment of digestive activity often result. These are only a few of the direct results. Many other indirect effects, of a disturbing and disease-producing nature, occur.

**LATE SUPPERS.**—The popular custom of evening dinners and banquets, and very late suppers, impairs the appetite for breakfast, and makes people believe that the no-breakfast plan is better for them. But "this is reversing the natural order."—*Counsels on Diet and Foods*, p. 181. The truly physiologic requirement is for a substantial breakfast; a larger midday dinner, mostly of vegetables; and a light supper. For sedentary workers, two meals a day, or two meals and a light supper, is best. With the addition of physical labor, "the objection to the third meal is to a great extent removed."—*Id.*, p. 178. The reason for this, as we know it, is not that physical labor requires more protein food, but more fuel food; that is, more calories, which should come largely from the natural unrefined carbohydrates of vegetables, fruits, milk, and whole-grain breads and cereals.

**EATING BETWEEN MEALS.**—Few realize the great amount of harm which comes from nibbling at confections, peanuts, ice cream, sandwiches, or other food, between meals. People are often advised to take milk between meals as a means of improving nutrition, but even this is not advisable. In the Berkeley, Cali-

fornia, schools one group of children was given a glass of milk between meals, and another group a glass of orange juice. It was found that those having the fruit juice did much better and had a keener appetite for their regular meals, than those who were given the milk between meals.

The reason is plain. Fruit juices require no stomach digestion, and pass on into the intestine almost immediately. On the contrary, milk must be curdled by the rennin of the gastric juice, and becomes a solid food which requires stomach digestion the same as cheese. Fruit juices can usually be better taken before or between meals, so as not to lessen stomach capacity for the meal itself. Instead of interfering with the appetite for the regular meal, they improve it.

**X-RAY EVIDENCE.**—By means of X-ray examinations of the stomach, it is possible to determine just how long the emptying time of the stomach is delayed by food taken between meals. The outlines below are from two groups of such experiments. In the first (see *Life and Health*, April, 1924), a breakfast of cereal and cream, bread and butter, cooked fruit, and an egg was given. The stomach was empty or nearly so in four hours. On other days this same meal was repeated, but with various other foods eaten two hours later. The results in prolonging the stay of the food in the stomach are given below for each day of the test:

| Food Taken Two Hours<br>After Breakfast | Effect on Breakfast Left<br>in Stomach |
|---|--|
| Ice cream cone                          | A residue remained at 6 hours.         |
| Nut-butter sandwich                     | A large residue at 9 hours.            |
| Pumpkin pie and glass of milk           | A residue at 9 hours.                  |
| Banana                                  | A residue at 8 hours.                  |

In another series of experiments in which an ordinary normal breakfast was eaten, the stomach was completely empty in four and one half hours. On another day after breakfast, every hour and a half, a slice of bread and butter was eaten, but no dinner was taken. Half of the breakfast remained in the stomach after nine hours. No further X-ray examinations were made; so complete emptying time was not known. (See *Life and Health*, September, 1931.)

After a breakfast of the same foods, every hour and a half a five-cent bar of Hershey's milk chocolate was taken. Half of the breakfast remained in the stomach after nine hours.

Again, breakfast was eaten at eight, dinner at noon, and supper at five-thirty. Twice in the forenoon and twice in the afternoon, chocolate candy was eaten. At nine-thirty that night, more than half of the breakfast was still in the stomach—thirteen and one-half hours after breakfast was taken.

In one case, a ten-cent bag of peanuts was carried in the pocket, and a few eaten at ir-

\* Parallel scientific discussion to be read in connection with section IX, "Regularity in Eating," in the book, "Counsels on Diet and Foods."



regular intervals. Eleven hours later, a large amount of the breakfast was still in the stomach. In another individual whose stomach was ordinarily empty six hours after breakfast, a slice of bread and butter was taken halfway between breakfast and dinner. A small amount of the breakfast remained in the stomach eight hours after it was eaten.

Mrs. White says: "If all would eat at regular periods, not tasting anything between meals, they would be ready for their meals, and would find a pleasure in eating that would repay them for their effort."—*Id.*, p. 179. Besides enjoying a keen appetite and a relish for food, many distresses and even serious disabilities would be avoided if all would practice strict regularity in eating their meals.

## Unique Type of Teacher Training

NUTRITION institutes for selected members of local churches is not an entirely new feature. The St. Helena Sanitarium sponsored such a program for a few years, and now the Southeastern California Conference recently reports two such institutes, one in connection with the school of dietetics at Loma Linda, and another at the Paradise Valley Sanitarium. Mrs. Gardner of Loma Linda and Miss Lane of Paradise Valley Sanitarium present in this issue the program followed at each of these institutes.

In some later issue we plan to report the success of this institute that has been achieved in the local churches; for, as Mrs. Gardner writes, the institute might have been called a nutrition-cooking convention for teachers, because the course was primarily for the training of the delegates who were to return to their respective churches and conduct classes in these subjects with their own members. With this as the objective, it is obvious that the ultimate success of the project will depend largely on the selection of the local church delegates.

Mrs. Gardner accompanies the article with this personal comment: "It was indeed a pleasure to carry out the project, in spite of the extra work it involved along with our regular teaching program." Could not all of our sanitariums profitably make their institutions the centers for such institutes in their respective conferences or unions?

K. L. J.

## Institute at Paradise Valley

By LILLIAN LANE, R.N., *Acting Dietitian,  
Paradise Valley Sanitarium*

I HAVE always wanted to be in some type of work where I could help our own church members learn the principles of proper diet and healthful living, so that they could practice these principles in their homes. My opportunity came when I had the privilege of

conducting the nutrition classes in connection with the institute for church workers held at Paradise Valley Sanitarium in April of this year.

Each church had the privilege of selecting its own representatives to attend the classes. These members then returned to their home churches and started conducting classes for the other church members. In this way, each church member is able to receive the benefit of the classes, even though it was impossible for all to come and take classes at one time and in one place.

We had eighteen regular students, and six or eight others attended most of the classes. Among the regular attendants were graduate nurses, dietitians, doctors' wives, college graduates, former school teachers, housewives with extra training in home economics, and women with no qualifications except that they were willing and anxious to learn. All made good use of their time, availing themselves of all the knowledge they could get.

A brief outline of our daily program was as follows: At eight-thirty the day's activities were begun with a short devotional period. This was followed by a supervised study period in which the class studied the lesson, and was permitted to ask questions, or have explanations on any part of the lesson for that period. At the close of the study period, a short oral or written quiz was given; then a fifteen-minute recess was allowed before taking up the lecture from ten to eleven. The lecture was followed by a demonstration during the next hour. In the afternoon the same program was employed from one-thirty to five—supervised study period, quiz, recess, lecture, and demonstration.

Our course was brief; yet we made an attempt to cover the main points which would be most essential to our people. The relation of diet to health, supported by Bible references and scientific data, was our opening lecture. We studied the balanced diet and how to make it, by an understanding of the physiology of digestion, the energy needs of the body, and how the energy is supplied by the different foods. Different food constituents were taken up in detail—proteins, fats, carbohydrates, minerals, vitamins, etc.—and their importance in making strong, healthy bodies was emphasized. The food needs of children, and ways to prepare appropriate dishes for the child as well as the invalid, were also studied. Two or three typical dishes for each were prepared and cooked before the class. At the following meal, the class members were each given samples of the demonstrated foods.

I believe such nutrition classes are very helpful. Even with small beginnings, there is opportunity for much to be accomplished. One need not worry about not having equipment to work with, for where there's a will, there's a way. Wherever a group is anxious to carry

on such a program, if they can secure a room adequate to accommodate the number of people who are planning to attend, utensils can be obtained from various friends and neighbors for a few days. And in most places it can be arranged to have a stove brought out from some store that is willing to display it. This advertises their stove, and at the same time it is fulfilling the needs of a nutrition school.

Several of those who were in attendance at this short institute called me by telephone, and others have written or have come to see me, and told me about the classes they are conducting in their home churches. They are all enthusiastic, and thoroughly enjoying their work in the local church.

## Loma Linda Nutrition School

By ESTHER L. GARDNER, *Assistant to the Dean, School of Dietetics, C.M.E.*

IN response to the many requests from the various churches for instruction in nutrition and healthful cookery, the Southeastern California Conference arranged for two institutes of such instruction to be given. One of these institutes was conducted by the school of dietetics at Loma Linda, April 9 to 13. Thirty-five delegates representing the near-by churches were in attendance during the five-day session. It may well have been called a nutrition-cooking convention for teachers, because the course was given to train delegates, who were to return to their respective churches and conduct classes. Included in our group were graduate nurses, Bible workers, and doctors' wives, all interested and eager to become

better fitted to give the gospel of health to others.

A series of mimeographed lessons, prepared by instructors in the school of dietetics, and neatly bound in paper covers, formed the basis of the subject matter taught. In this book of eighty-five pages, the following topics were included:

1. Relation of Diet to Health.
2. The Balanced Diet in Practice.
3. Physiology of Digestion.
4. Energy Needs of the Body.
5. Food, the Source of Energy.
6. Protein Needs of the Body.
7. Minerals.
8. Vitamins.
9. Water, Cellulose, and Bulk.
10. Child Feeding.
11. Invalid Cookery.
12. Effects of Tea, Coffee, and Cocoa.
13. Baking Powder and Soda in Cooking.

Tables of normal weight, percentage composition of foods, and vitamin units, and several pages of recipes were also included in the book. About seventy copies of these lecture outlines on nutrition and cookery were sold during the course, and others are being used in the schools conducted in the churches by the teachers who were in attendance.

Because so much had to be crowded into the five days, a strict schedule of study and lectures had to be observed. The day's work began with a supervised study period, from eight-thirty to nine-forty-five, which gave opportunity for reviewing the outlines and notes of the previous lecture, for solving puzzling questions, and for reference reading. The following reference books were available for reference reading: "Counsels on Diet and Foods," by White; "Foundations of Nutrition," by Rose; "Chemistry of Food and Nu-

SCHEDULE USED AT LOMA LINDA NUTRITION INSTITUTE

| Time             | Activities                | Sunday                  | Monday       | Tuesday  | Wednesday | Thursday                       |
|------------------|---------------------------|-------------------------|--------------|----------|-----------|--------------------------------|
| 8:30- 9:45 A. M. | Supervised Study          |                         |              |          |           |                                |
| 9:45-10:00 A.M.  | Recess                    |                         |              |          |           |                                |
| 10:00-12:00 A.M. | Lecture and Demonstration | The Balanced Diet       | Energy Needs | Protein  | Vitamins  | H <sub>2</sub> O and Cellulose |
| 12:00- 1:00 P.M. | Dinner                    |                         |              |          |           |                                |
| 1:30- 2:45 P.M.  | Supervised Study          |                         |              |          |           |                                |
| 2:45- 3:00 P.M.  | Recess                    |                         |              |          |           |                                |
| 3:00- 5:00 P.M.  | Lecture and Demonstration | Physiology of Digestion | Energy Needs | Minerals | Vitamins  | Child Feeding                  |

trition," by Sherman; "Nutrition," by Chaney and Ahlborn; "Nutrition and Physical Fitness," by Bogert; "Simplified Dietetics," by Bogert; "Nutrition Work With Children," by Roberts; "Vitamins," by Harris.

As a fitting finale, at six o'clock on the last day, the women prepared and served a simple, but attractive and wholesome, buffet supper, to which a few guests were invited in addition to the regular group. A short program was enjoyed, and many expressed their appreciation of the instruction received.

I believe that conducting nutrition institutes in the larger centers for training those selected members from our churches who can go back and give the information to their fellow members, is one of the most efficient methods of getting the principles of healthful living before our people.

We hope that the plan will be continued in our conference in the future. Our school of dietetics has appreciated the opportunity to be of service, and larger and better plans are our objective for the course another year.

## Faithfulness in Health Reform

By W. G. WIRTH, *Head of Bible Department,  
College of Medical Evangelists*

**I**F ever there was a time that required and demanded the top point of efficiency in activities and endeavors, the present day does. This is so because all of us are under a stress and strain that our forebears little knew. The life they lived in a month, we crowd into a day. Ours is truly a speeded-up existence. The wear and tear of modern life is having its sinister results in the physical life of every human being. This is true of the three departments of human expression—body, mind, and soul.

**1. THE BODILY FORCES.**—Because of the nervous stress of our times, many are unable to stand the daily grind. The result is functional disorders of all kinds. Nerve exhaustion, worry, and emotional instability are taking their dread toll. As to organic disorders, the tale is pathetic. At a time when strong hearts are needed to meet the increased issues of life, heart disease is tremendously on the advance. And what is true of the heart, is equally true of the kidneys, the stomach, and other important body organs. There is only one way to keep the body fit for this heavy strain, and that is by giving personal and individual attention to our bodily forces, to see that proper care is taken of them.

The difficulty is with ourselves. We do not properly guard our health so as to secure the optimum of physical efficiency. If we would give half the attention to our bodies in the cause of health that we give to our autos for transportation, we would be a fitter generation to meet a fiercer environment. To the Sev-

enth-day Adventist, this can mean nothing but a challenge to observe the principles of sound health reform.

**2. THE MENTAL FUNCTION.**—Mentally, we are faced with the need of clear thinking in a confused and muddled world. Immersed as we are in a *milieu* of perplexity and uncertainty, decisive and crystal-clear thinking is imperative. The one way to get this is to have a proper balance between bodily function and mind function. Neglect of the body is the result of the neglect of the mind. The two cannot be separated. They form an unbreakable unity. A sour stomach makes for a sour mind. An aching tooth makes for a troubled mind. Much of the confused thinking of today can be attributed directly to indifference and neglect of that which must be the foundation of right mental operation—bodily vigor and strength.

**3. SPIRITUAL VALUES.**—Religion and spirituality likewise owe much to proper physical health. While there have been saints of God whose bodies have been racked with pain and stricken with depressing disease, as a general thing, sainthood does not come through the path of physical disability and physical weakness. The example of the greatest character that ever lived, Jesus of Nazareth, ought to have much significance for all. We do not read that He was ever ill. The picture we get is a perfect and smooth functioning of bodily and soul forces in the great Galilean. It is no wonder that His life ran so smoothly on the road of moral and spiritual accomplishment. So far as His own relationship to human living was concerned, the interferometer of life recorded no appreciable hindrance to the attainment of His goal. That lesson is needed by all of us, to see to it that we, individually, function through our own right habits of living without self-caused impediment. These words of Sister White should be impressed deeply upon our hearts:

"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. God's purpose for His children is that they shall grow up to the full stature of men and women in Christ. In order to do this, they must use aright every power of mind, soul, and body. They cannot afford to waste any mental or physical strength."—*Counsels on Health*, p. 127.

There is no equivocation here. The heavenly advice is that if we would be well-rounded children of God, we must "use aright every power of mind, soul, and body." We "cannot afford to waste any mental or physical strength." Again, the messenger of the Lord writes:

"Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand

and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please."—*Id.*, pp. 131, 132.

Paul tells us in Romans 12:1 that we are to present our "bodies a living sacrifice, holy, acceptable unto God," which is our spiritual service. According to the apostle, to attend to the spiritual values of life is not enough. The responsibility includes more than that. It indicates the safeguarding of our bodily health, as well as the care of the soul. May God help us to meet the challenge in His way.

## Clean and Unclean Meats

THE question arises, Is there confusion in teaching that the record of clean and unclean meats of Leviticus 11 should be observed today, and at the same time teaching that the ceremonial law as a whole is done away with? And would this be forbidden in 1 Timothy 4:3, 4?

There need be no difficulty in answering this question if there are set forth the broad principles upon which the facts are founded. God's word is the guide to knowledge for His followers, and Leviticus 11 gives information in a very explicit manner, classifying clean and unclean meats. In verses 46 and 47 it is stated: "This is the law . . . to make a difference between the unclean and the clean." In this same chapter in verses 4 to 8, the expression "unclean unto you" is used five times, and in the following verses "abomination unto you" is used five times. Also the words "in abomination" and "an abomination" are used. But notice that the expression "unto you" is used ten times. Why? Leviticus 20:24-26 answers in these words:

"I am the Lord your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be Mine."

Here is set forth the fact that God, having separated Israel from other people in order that they might be a holy people, differentiates between clean and unclean meats *for them*. In this connection it may be of interest to call attention to the vision of Peter in the Acts of the Apostles, where the sheet filled with clean and unclean animals was let down for him to view, and he was instructed to "kill and eat." Peter refused. We learn by the explanation given in chapter 10, verse 28, that God was teaching Peter that he should not call men clean or unclean, for God is no respecter of

persons. And yet God does separate men from others even now, as will be noted in 2 Corinthians 6:14-17.

"Be ye not unequally yoked together with unbelievers: . . . Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Here the apostle Paul sets forth the definite principle that God's people are a separate people and that they should leave unclean things alone. Paul further states:

"I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean." Rom. 14:14.

The reason, therefore, that we esteem certain foods unclean is that God has stated that the people whom He has separated unto Himself to be holy unto Him are to "touch not the unclean thing"—meaning to abstain from unclean foods.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

Some will refer to 1 Timothy 4 as condemning any segregation. However, if we note Paul's words carefully, it will be seen that those who "depart from the faith" command "to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Then Paul makes the statement that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving." This implies of course that only those who know the truth can do this, for as verse 5 says, "It [every creature] is sanctified [set apart] by the word of God." Hence everything is good that is set apart by the word of God, and not to be refused, the Word being our guide in making the decision. Consequently, if the food is not sanctified by the Word, it cannot be received with thanksgiving, and therefore should be refused.

We are also counseled in 1 Corinthians 10:5, 6 that we are not to make the failure Israel did by lusting after the evil things that God has forbidden, for the Spirit of prophecy instructs us ("Counsels on Health," page 473) that the Lord is bringing His people back to the original diet He gave man in the beginning. Since God is our Creator, He knows what is best for our bodies, and as He desires in these last days to have a clean people, they must necessarily partake of a clean diet.

The distinction made between the clean and unclean animals when the Lord gave Noah instruction regarding the clean and the unclean animals and fowls as they were to be taken into the ark [Genesis 7], antedates the instruction given in the ceremonial law by hundreds of years. It was also clearly understood in the early sacrificial service that only clean animals and clean fowls were to be used. Gen.

8:20. Note further that while the instruction in Leviticus 11 may be included as part of the ceremonial law, so also were the ten commandments, the worship of God, and the mediatorial work of Christ.

It might be well to notice other restrictions placed upon the flesh diet. Deuteronomy 12:23 reads, "Only be sure that thou eat not the blood." (See also Genesis 9:4; Leviticus 17:10, 14; and 1 Samuel 14:33.) Further, Leviticus 3:17 states, "It is a perpetual statute . . . that ye eat neither fat nor blood." In a general council of the early Christian church, it is apparent that they distinguished between the ceremonial law as a whole and some of the unchanging restrictions, as in the command of the council "that they abstain from . . . things strangled, and from blood." In eating "clean" flesh, it must be bloodless and not "strangled." This would debar the fish sold in the markets today.

Hence we must conclude that the distinction given by the Lord in Leviticus 11 between clean and unclean meats holds good today, inasmuch as this distinction between the creatures named there as clean and unclean has never been changed by the word of God.

M. A. H.

## Dealing With the Tobacco Habit

By J. L. SHULER, S.D.A.  
Theological Seminary

**M**ANY of the men and women who come to our meetings, and have a desire to accept God's message, are apparently helplessly bound by the tobacco habit. Oftentimes this is the one barrier that keeps them from being baptized. They may harmonize with every other point of the message, but seem helpless to break the bonds of the tobacco habit.

Although it is proper to recommend the use of silver nitrate solution as a mouth wash, the chewing of gentian root, and a diet that will lessen the craving for the weed, yet I am convinced more and more that in dealing with this problem, we must give it a true spiritual emphasis and put these enslaved souls in touch with Him who can and will set them free.

Christ is an all-sufficient Saviour. He is able to save to the uttermost all who come unto God by Him. I find that if from the very first meeting Jesus Christ is held up as an all-sufficient Saviour, the power of Christ will be present in the meetings to set men and women free from this enslaving habit. Over and over again we remind the people in the meetings that if they will do the coming to Jesus, He will do the saving to the uttermost for them. If there is a strong spiritual tone in the meetings, some will quit tobacco before you ever preach against it. They will see that tobacco using is not compatible with a full

surrender and an entire consecration to Jesus Christ.

When we speak against the use of tobacco, we tell the audience that there is not a person present that cannot have complete, lasting victory over the tobacco habit if he really wants it. We explain that Jesus never fails, and that He is ready to give victory to every soul who will turn to Him with all his heart. We emphasize such texts as John 8:36, Philippians 4:13, and 1 John 5:4. We say that we have such confidence in the power of Jesus Christ to save, that we are willing to throw out the challenge that any person who really wants victory over tobacco may have it, no matter how many years he has used it. If Jesus Christ cannot save a man from tobacco, He cannot save him from anything else.

We invite the people to claim victory by faith, and tell them that God does the work when they believe and surrender all to Him. In a recent series of meetings we saw a number of men miraculously delivered from the enslaving habit. In some cases men who had smoked two or three packets of cigarettes a day laid this filthy habit down at the feet of Christ, and did not even have a desire to use tobacco again. It is indeed thrilling to see *man after man*, and *woman after woman*, delivered from this enslaving habit, and turn from the power of Satan to the power of God.

We find it is very helpful in getting people to lay aside tobacco to quote 1 John 3:2, 3 to them: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." When we explain that if they really have this hope in Christ, they will purify themselves as He is pure, they are then ready to lay aside this filthy weed, and accept Christ's power to set them free.



### Bible Passages for Sickroom Use

WHAT portions of the Bible are best for use in the sickroom? . . . The sections of the Bible are not of equal value in the sickroom. Many passages are much more helpful for giving comfort and courage than others. And if the patient is weary or weak, only brief selections should be read, or presented by the friend at the bedside. Longer passages may be read, or listened to, as bodily strength increases. The version of the Bible with which the patient is most familiar should be used. The following passages are suggested:

- (1) Confidence and trust in God: Ps. 23; 90:1, 2, 4; 91:1-4; 100; 103; 121; Matt. 7:7, 8.
- (2) Comfort and rest: Matt. 11:28-30; John 10:11; 14:1; 15:1-9; Ps. 84:11.
- (3) Peace and quietness: John 14:27; 16:33; Ps. 46:10.
- (4) Release from worry and anxiety: Matt. 6:25-34; Ps. 37:1-7; Isa. 40:28-31; 1 Peter 5:7; Phil. 4:6, 7; 1 John 4:18; Ps. 55:22.
- (5) Courage and strength: Ps. 46:1-3; John 4:14; 6:35.—*Zions Herald*.

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# THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

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## HEBREW AS A TOOL LANGUAGE

By H. E. SNIDE, Bible Instructor,  
Southern Junior College

TO us Seventh-day Adventists, who have a great work to do for God and but a short time in which to do it, there must be very practical reasons for spending our time in a certain study, whether it be Hebrew or anything else. Most foreign languages are studied as tools for use in some other branch of learning. This is also true of Hebrew. A Seventh-day Adventist professor in the field of natural science once said that he had never studied Hebrew because the ground had been so thoroughly covered that there was nothing new to find. But then his scientific honesty led him to volunteer the information that a friend of his who had recently begun to specialize in Biblical archeology was compelled to study Hebrew as a tool language. "So," the scientist admitted, "perhaps there is some practical value to Hebrew after all."

Our belief in the inspiration of the Bible makes the study of Hebrew particularly significant. We who still believe that God "spoke in time past unto the fathers by the prophets," surely have every reason for learning exactly what He "spoke." The converse is also true, for it is a fact that the rapidly increasing disbelief of the Scriptures among Protestant theologians is definitely weakening their interest in the Biblical languages. As the last legion of the faithful in this faithless generation, we Seventh-day Adventists must grasp the falling torch of Biblical scholarship from the weakening hands of apostasy, and let our light shine forth.

The inroads of infidelity make even standard lexicons unsafe at times, and we must be able to check them against actual Scriptural usage. It is not an unheard-of thing for a reference to be cited as showing the use of a word which is found to be woefully deficient in weight, or even to be capable of an entirely different meaning.

The destructive critics claim that their work can be understood only by those who know the original Biblical tongues. And those who do not read the originals, may, purely as an act of faith, deny the critical assertions, but they are in no position to disprove them. Without some knowledge of Hebrew, it is even impossible to appreciate or to use intelligently the remarkable works of such scholars as E. B. Pusey and Robert Dick Wilson. Doctor Wilson's book, "A Scientific Investigation of the Old Testa-

ment," is a basic study in fundamentalist apologetics; yet the book can hardly be read, much less understood or appreciated, by one who has no knowledge of Hebrew.

### Further Reasons Enumerated for Study

Seventh-day Adventists should be supreme in Biblical philology. First, in order to arrive at truth; second, because we have truth. For it is unavoidable that the conclusions of philologists should often be affected by subjective opinions in the field of theology. In all places where the contextual meaning has a part in determining the identity of a word, where the form alone is ambiguous, one's theological ideas necessarily determine one's philological conclusions. In such cases, the purer one's theology, the more correct one's philology is likely to be. Thus, to the extent that Seventh-day Adventists surpass others in true Biblical understanding, they should surpass also in philology wherever the philology is based in part upon subjective theological concepts. Such instances are not rare.

It may be a question of *Kal* (noncausative) or *Hiphil* (causative) in a pe-gutteral, lamed-he verb (לָקַח), where, in such forms as לָקַח the spelling of both *Kal* and *Hiphil* is identical and the only determining factor is the context. (See Analytical Hebrew and Chaldee Lexicon, by Davidson, section 24, remark 16.) According to "The Hebraist's Vade Mecum," this one ambiguous form occurs more than eighty times in the Old Testament. Or it may be a question of from which root a word comes, or it may be any one of many questions which are more likely to be decided aright by one who is theologically sound. Not only do Seventh-day Adventists need trained philologists, but philology needs trained Seventh-day Adventists. In this, as in other things, we ought to be the head and not the tail.

It is not sufficient to depend altogether on a lexicon. Our knowledge of the language should be adequate to enable us to check the accuracy of the lexicon if need be. Proofreaders are still fallible, and lexicons are certain to contain typographical errors. We should be able to detect them. A student at our Theological Seminary this summer reported seven such errors in "Bagster's Analytical Hebrew and Chaldee Lexicon," which he found while reading the book of Genesis.

A woman who was in the habit of deciding on her own medicines for various real or fancied ailments, was taken to task by her physician. "But," she said, "I have a big doctor book that tells just what to take, and the dose and everything." "Yes," replied the doctor, "but some day you will die of a misprint." We ought to know enough Hebrew not to "die of a misprint."

One of the most noticeable blessings one gains from the study of a Biblical language is the enrichment of the Scriptures, not only for didactic purposes, but for private devotional reading. Any translation is a dilution. There are shades of meaning and connotations of words which are untranslatable, and which therefore are necessarily lost in translation. In Hebrew, for instance, the intensive force of the *piel* and the *pual* is usually lost in translation, and the causative idea in the *hiphil* and the *hophal* is often lost.

For example, in Genesis 32:28 where the reason is given for changing Jacob's name to Israel, the angel says, "For as a prince hast thou power with God and with men, and hast prevailed." In the Hebrew, "and hast prevailed" is *וַיִּשָּׁלַח*, the *hophal* form, causative, passive; literally "and thou wast caused to prevail." When we recall Jacob's unregenerate and futile efforts to prevail through his own strength, and when we realize that his final triumph lay in abandoning self-assertion and relying upon the Infinite, then we find a remarkable reflection of truth in the *hophal* form: not "thou hast prevailed" by thine own might and prowess, as the English translation would imply, but from the Hebrew, "thou wast caused to prevail" by that eternal Power on which thou hast learned to rely. Similar examples could be multiplied indefinitely.

Another advantage of a knowledge of Hebrew is the added confidence it gives in expounding the Scriptures. If one has ever suffered the experience of preaching from a text as given in translation, only to be informed later that the meaning in the original would in no wise sustain the point emphasized, then he will appreciate the sense of safety and security that comes from the ability to consult the original for himself. Although one need not and should not often refer publicly to the original, yet occasionally such reference is in place, provided it is not too technical and confusing. And it is certain to become known among those for whom one labors that the pastor or the president or the Bible teacher can read Hebrew, and this will add to their confidence in their minister.

Against all these advantages, the only disadvantage that can well be imagined is the difficulty of the language. This difficulty is partly real and partly imaginary. Such difficulty as there is has been grossly exaggerated. After taking two summers of Hebrew at the seminary, a student said he believed that with

the same effort put forth in study, one could more quickly become able to read Hebrew than Greek, and that is probably true. Students should not be frightened with stories of the great difficulty of Biblical languages. To get a good grade in Greek or Hebrew, a student need study no harder than he would to get the same grade in French or German. Even though the ancient languages are intrinsically more difficult, yet no more hard labor is required of a student for a year's work than for a modern language. The difference is that at the end of his course he may not have mastered the language quite so well.

The Biblical languages are the most practical languages that can be studied by a Seventh-day Adventist. Most of those who study Spanish, French, or German, never use those languages when their school days are over. But a knowledge of Biblical languages is a daily lifelong delight in the devotional reading of the Scriptures, in studying Sabbath school lessons and Morning Watch texts, and in preparation for giving the third angel's message to others.

The statements in the Spirit of prophecy discouraging the study of ancient languages will be seen, if read thoughtfully, to apply to the study of the old pagan classical literature, and do not refer to proper study of the Holy Scriptures in their original tongue. Our young people spend from two to eight years learning one or more foreign languages, only to abandon their knowledge unused. If the same effort were expended on Biblical languages, there would be gained in the process a profound and accurate knowledge of Scripture, and there would be acquired a tool for the further study of Scripture—a tool which could ever be used to the glory of God.

## Book Reviews

A COMMENTARY ON THE HOLY BIBLE, by various writers, Macmillan, New York City, 1937. 1,092 pages. Price, \$2.50.

Needing a brief commentary on the Bible for convenient and ready reference, I have given sufficient examination and typical use to Macmillan's "One-Volume Bible Commentary," edited by J. R. Dummelow, M.A., of Cambridge, and put on the market in 1909, to feel free to give it a brief mention to others. Its commendatory features appeal to me about as follows:

1. Excellent typography, with word, phrase, or verse in bold type, and the comment in Roman type.
2. A list of twenty-three contributors on the Old Testament, with a liberal proportion of Christian scholars whose names are familiar and command confidence; as also sixteen of a similar kind on the New Testament.
3. More than 150 pages of "general introduction," covering in brief but pointed style



twenty-nine topics germane to and illuminative of the Bible itself, but largely extra-Biblical in content, such as: Hebrew history, the Pentateuch, creation and science, heathen religions referred to in the Bible, Hebrew prophecy, history and literature between the Old and New Testaments, the synoptical problem of the Gospels, the dynasty of the Herods, the life and work of Paul, the Atonement, inspiration, Bible calendar, weights, and measures. In addition to this general introduction, every book in the Bible has its own special introduction, with a list of maps at the close of the volume.

Most important of all is the attitude of the commentators on the Bible itself, on higher criticism, and on Modernism. While one cannot follow them all the way, as in any commentary, one's impression is, in the main, supreme confidence in the Bible as the inspired book of God. Modern criticism is brought in sparingly, and as a rule treated with much restraint, and nowhere in a dogmatic or radical spirit. I deem it worthy of a place in my personal library. W. E. HOWELL.

[S.D.A. Theological Seminary.]

THE SCHOOL AT THE CROSSROADS,\* by Thurra Graymar, Funk and Wagnalls, New York City, 1937. 241 pages. Price, \$2.

This book is an attempt by the author to show that current American public education, in spite of many commendable features, is not accomplishing that enlightenment of mind and soul which has been promised and which is expected. An effort is made to "take parents across the threshold of the school, not when the stage scenery has all been nicely shifted for their edification during Public School Week; but an honest-to-goodness glimpse of the works when the curtain has been hastily snatched aside."

The earlier chapters follow the narrative style, while the latter part of the book is devoted to a more critical analysis of trends and conditions. Thus the first part of the book serves well in securing an intimate, close-up view of typical schoolroom situations.

In discussing methodology, the individuality of the pupils, and discipline, the author cuts clearly across some popular ideas of child training. One current theory is that "the only value of obedience is whether or not the child itself wishes or wills to do what you have told him is right." Emphasis is placed on the value of obedience, whether the child wills to obey or not. As the author says, "To be sure, in the ideal situation, the child would will to do right; but falling short of this, it is important to create the habit of right doing without undue regard for the stimulus."

Teachers come in for study, and emphasis is given to the thought that they "are people;

they have the same virtues and the same faults; . . . they react the same as others to injustice, overwork, appreciation—and money." The price many women teachers pay in forgoing the blessings of a home is deplored, as well as the discrimination against married women.

"What shall we teach—and whom?" receives sane and sensible attention. There is stressed the education of the child according to his abilities, interests, and needs. A plan for smaller classes, with more individual attention to the children, is strongly urged.

The book as a whole is stimulating and thought provoking. Criticisms of current practices are frequent, but adequate solutions are not always forthcoming. The open, fearless method of the author provokes both our commendation and our disagreement. The book is worth reading.

JOHN E. WEAVER. [General Conference Department of Education.]

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## THE QUERY CORNER

### Bible Questions and Worker Problems

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#### Meaning of "Cut Off"

*Does the expression "cut off" as used in Leviticus 23:29 regarding the Day of Atonement, mean to put to death, or merely to separate or excommunicate from Israel?*

THIS term is part of a formula used often in the Levitical books. It reads "shall be cut off from among his people." The word translated "cut off" comes from the primitive root קָטַף (*kawrath*), which Strong in his lexicon defines, "to cut (off, down, asunder), by implication to destroy or consume."

Davidson's definition is "to be cut off or down, to be divided, separated, to be destroyed, to perish."

Gesenius, outstanding Hebrew lexicographer, says of the expression "shall be cut off from among his people," that it is "the frequent formula of the Mosaic law," citing numerous instances in the Levitical books, with which we are all familiar. He then says: "This phrase denotes the punishment of death in general without defining the manner." He says further that "it is never the punishment of exile" or separation, as some suppose.

This word קָטַף "cut off," occurs first in Genesis 9:11 (after the flood): "Neither shall all flesh be cut off any more by the waters of a flood." There can be no doubt of its meaning death here.

In Exodus 31:14, where the penalty for Sabbathbreaking is given, the term "cut off" is self-defined. Concerning the Sabbath it is

\* Elective, 1939 Ministerial Reading Course.

first stated that "everyone that defileth it shall surely be put to death." Here the same expression is used as in Genesis 2:17 (margin), "dying thou shalt die," only in Exodus it is "dying he shall die"—a Hebrew method of denoting emphasis, and hence our English "surely die." The latter part of Exodus 31:14, a Hebrew usage of parallelism, repeats the sin and the penalty in other words: "For whosoever doeth any work therein, that soul shall be cut off from among his people." Very plainly "cut off" means death.

A strikingly similar use and self-definition of terms occurs in Leviticus 20:2-5, in regard to giving children to Molech. We read in verse 2: "Whosoever . . . giveth any of his seed unto Molech; he shall surely be put to death," literally, "dying he shall die." In verse 3, of the same man and the same offense, it is said, "I . . . will cut him off from among his people."

Continuing we find about the same thing in verses 4 and 5: "If the people . . . kill him not" (as verse 2 says they should), "I . . . will cut him off." In these four verses it is stated twice of the same sin and the same man that "he shall surely die" (even giving the mode of killing), and twice it is declared of the same man and the same sin, "I will cut him off from among his people." Evidently "cut off" and "kill" or "die" mean the same thing.

Coming now to an offense of the utmost importance, that of failing to refrain from work and to afflict the soul on the Day of Atonement, as recorded in Leviticus 23:27-30, what do we find?—The very phrasing that Gesenius in his lexicon calls "the frequent formula of the Mosaic law," namely, "shall be cut off from among his people." Verse 29 declares: "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Then in Hebrew fashion this is repeated in other words in verse 30: "Whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." The word rendered destroy here is *ʾawbad* which Queen Esther used when she said, "If I perish, I perish," and from which comes that "name in the Hebrew tongue . . . Abaddon," the destroyer in Revelation 9:11. Here in these two verses "cut off" is again defined as meaning destroy, or cause to perish, in its application to the unrepentant sinner on the Day of Atonement.

In striking parallel, and as a climax to the death of the sinner in typical times, is the forecast of the death of the substitutionary antitypical Lamb in behalf of the sinner, as recorded in Daniel 9:26: "After threescore and two weeks shall the Messiah be cut off, but not for Himself." The word "cut off" here is exactly the same as that used in the "formula of the Mosaic law" throughout the Levitical

books: *כָּטַף*. Could the cutting off of the Messiah mean anything less than death?

This little study might be extended with profit, but enough has been said to show clearly and conclusively that the Day of Atonement was a day of judgment. This word *כָּטַף* was first used to designate the work of judgment upon the wicked at the flood. It was repeated at the institution of the Passover as a term of judgment: "Whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Ex. 12:15, 19.) It is a recurrent term throughout the Levitical books, culminating on the Day of Atonement, and when used to denote the penalty of certain sins, is declared by Gesenius to mean death. It is used of the Messiah by the prophet Daniel to characterize the death of the true Lamb of God as a substitutionary act of judgment.

The Day of Atonement as a day of judgment was a true foreshadowing of what is now going on in the heavenly sanctuary through to the close of probation. On that day the people of Israel were instructed how to prepare to meet their God. All were judgment bound. Those who make the preparation by afflicting their souls and doing no servile work, were finally freed from the sins they had confessed during the year. Those who failed to prepare were cut off from the land of the living. So does the Saviour describe the antitypical separation of sheep and goats in the day of His coming:

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:34, 41.

W. E. HOWELL.  
[S.D.A. Theological Seminary.]

## The "Times" of Daniel

*Are the "times" of Daniel 2:21 the same as the "times" of Daniel 7:25?*

WHAT do these texts say? In Daniel 2:21, speaking of God, Daniel said: "He changeth the times and the seasons." And in Daniel 7:25, we read of a power that shall "think to change times and laws," into whose hand the saints shall be delivered for "a time and times and the dividing of time."

Now the English reader might easily suppose that the word "times" in Daniel 2:21 would be the same as "times" in the phrase "think to change times and laws" in Daniel 7:25. But this is not the case. The Hebrew word translated "times" in the first case is *יָדָן* (*iddan*), the Chaldaic form being used in the text; while in the second case the Hebrew word is *זְמַן* (*zeman*). Now the difference in meaning of these two words is that *יָדָן*

(*iddan*) means *time in general*, and is sometimes used for a year as in Daniel 7:25; while זְמַן (*zeman*) is from a root זָמַן (*zaman*) which means to *appoint*.

The word *zeman* in Chaldee form does occur in Daniel 2:21, where it is translated by the English word "*seasons*," but with the sense of *appointed time*. We use the word *appointments* for definite, determined time. So it is declared that God changes times and definite appointments, while we read in Daniel 7:25 of a power, represented as a little horn, that thinks to change the appointments and laws of God. But let it be understood that the word translated "*seasons*" in Daniel 2:21 is the same as the word translated "*times*" in the first part of Daniel 7:25.

One must not confuse זְמַן (*zeman*) with another word which is also sometimes translated "*appointed time*." This is מוֹעֵד (*moed*) from the root יָדַע (*yaad*), "*to appoint*" or "*to fix*."

L. L. CAVINESS.

[Professor, Pacific Union College.]

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## BIBLE WORKERS' INTERCHANGE

Methods, Experiences, and Problems

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### Helpful Suggestions

By ADDIE MAE KALAR, *Bible Worker*,  
*Nebraska Conference*

HAVING started out as a public school teacher before training for Bible work, I have found that the same old method of briefly reviewing the previous lesson greatly helps to establish the main points. All of our Bible doctrines are new to most people. I find that those who are really interested are glad to go over each lesson before time for the next one. For years I have followed the method of requesting that each reader have a tablet or preferably a small notebook. As we progress with our lesson, I write down the texts in systematic order, making brief notations.

The readers are furnished with *Present Truth*, or with whatever literature the evangelist is using. Then, as we are finishing up with the last doctrines before baptism, I introduce the Shuler Bible Helps, and encourage each to secure the texts in printed form. As I presented this to one lady, she said, "Oh, but I want to keep my own little notebook, too, because some people would say that that book is just Adventist literature." I find it best to present the handbooks or printed helps toward the last, because people are inclined to run ahead and skim over the pages, and do not really understand what they are reading.

I was studying with a fine little Lutheran woman and her three children who were baptized in the Omaha church. I was studying

with them the beautiful lesson of the new earth and heaven, and I closed the study with my usual concluding text, Isaiah 66:22, 23. I mentioned that I wished they would learn this beautiful text. To my surprise and joy, they were all four just beaming with pleasure and wanting to recite it when I came again. I especially appreciate this text because it proves that we shall be real people with actual bodies, and keep Sabbath throughout eternity. From that time on, we had a regular memory text for each lesson. Of course this would not work in every case, but it is worth trying.

### Length of a Bible Study

By W. J. CANNON, *Minister*,  
*North England Conference*

I RECALL a time when I had just ten minutes in which to give a study. There was only time to quote a few texts from memory, and write them down so that the interested one could reread them at convenience. I remember spending on another occasion over three hours, Bible in hand, persuading a man to surrender his heart to God. Both readings were successful. These extreme cases are rare, of course, but they show that circumstances must determine how long the individual Bible study should be. Whatever time rule is made will be open to exceptions.

There is a tendency to go to one of two extremes in this time question. The first is to weary people with long discourses (not Bible studies). The second is to be so anxious to be brief that obvious haste imparts an uneasiness to the hearers. Speaking of long studies, it is certain that if the apostle Paul could not keep his hearers awake for a long period, we shall not be more successful! Besides, too long a study would indicate too much material used, with "spiritual indigestion" as the result. Souls are doubtless lost to the cause through long, overtaxing studies.

We often hear it said that a Bible study should last about thirty minutes, but this is approaching the matter from a wrong angle. The method should be to decide what and how much subject matter we are going to present, and then take just sufficient time to give it properly. "Never hurry through a Bible reading. . . . No exact time can be laid down to govern the length of a Bible reading."—*Home Missionary Manual*. Quoting again, "'How long a time is required for a Bible study?' is often asked. To this, the reply is given, 'Just long enough to make the point to be emphasized very clear and no longer.'"—*How to Give Bible Readings*, pp. 66, 67.

The conversation between Jesus and the woman at the well is illustrative. It was brief and to the point. I suppose it occupied fifteen or twenty minutes. One is not conscious of any haste on the part of Jesus. I do not be-

lieve the time element entered into it. The same is true of His conversations with Nicodemus and the rich young ruler. I believe our Saviour merely decided what was best to say, how much to say, and then said it.

If we decide *beforehand* what to present, and how much to present, time will care for itself. In other words, time is distinctly second to material. A good rule to follow is: "In all that you say, know that you have something worthy of the time you take to say it."—"*Testimonies*," Vol. VI, p. 58.

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## THE LARGER OUTLOOK

Principles, Perils, and Developments

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### Bible Teaching in Our Schools—1

By ALFRED F. J. KRANZ, *Bible Teacher, Australasian Missionary College*

WE cannot adequately deal with the question of Bible teaching without a few words about the teacher, because the character of the teacher bears a powerful influence upon the student. The living Word can be ministered efficiently only through the agency of the living teacher. The influence of the teacher cannot be overestimated. Long after some piece of instruction has faded from the mind, the lesson learned through human personality will live on. The secret of successful teaching of the word of God lies in the character of the teacher. The very best methods will be unavailing in the winning of souls through the ministry of the Word if the life of the teacher is in contradiction to the ideals of that Word. It is written of the Master Teacher:

"What He taught, He was. His words were the expression, not only of His own life experience, but of His own character. Not only did He teach the truth, but He was the truth. It was this that gave His teaching power."—"*Education*," pp. 78, 79.

The marks of a great teacher are strength of Christian character, power of personality, mastery of subject matter, force of conviction, and teaching technique. He must learn how to translate the truths of God's word into his own life, and then study how to transmute them into life in his students. If the teaching of other subjects demands a training in educational theory and practice, the teaching of the Scripture certainly does also. The best work cannot be done by one who is ignorant of the principles of teaching.

It is not true that anyone can teach Bible. A person may be very successful as an evangelist, and yet make a poor Bible teacher. Too often the teaching of important Bible subjects has been placed in the hands of men and women who, although they were compe-

tent in their own particular profession, were incompetent as Bible teachers. The result is seen in the student. If it is to be soulsaving, the Bible lesson calls for thorough preparation in matter and method, accompanied by diligent heart preparation. I feel firmly convinced that if more attention were given to this necessary preparation, we would see more tangible results for our labors. Our success is commensurate with what we put into our work.

In dealing briefly with the method in Scripture teaching, I wish to touch first of all on the matter of the place of the Bible in class instruction. What place should the teaching of the Bible occupy in the school curriculum? This question is answered in the Spirit of prophecy in the following statements:

"God's word must be made the groundwork and subject matter of education."—"*Counsels to Teachers*," p. 16.

"The Bible should be made the foundation of study and of teaching."—"*Ministry of Healing*," pp. 401, 402.

From these statements, we would conclude that the Bible has its place in the teaching of every class. As well as being the subject matter, it is to be the *groundwork* of all study. Too often, I fear, we are inclined to confine the Bible to the Bible teacher and the Bible class. When the Bible class is finished for the day, and Scripture instruction is then out of the way, as it were, we take the attitude that we can devote our attention to other studies. Such an attitude results in little more benefit than is afforded by the method of Bible instruction in State schools. Although we are not to turn our other classes into Bible classes, yet the influences and principles of the Scripture should run, like a golden thread, through all our subjects.

The true Seventh-day Adventist teacher will not teach history, science, or literature as they are taught in the state schools. The principles of Bible truth will enter into all his teaching. The history teacher, for example, will find in the word of God a divine interpretation of history, and will present it to his students in that light. The workings of a divine hand will be pointed out, the setting of history in its relation to God's purpose will be studied, and the unfolding of Bible prophecy will be shown. What will it profit the student of history if he fails to recognize its relationship to Scripture? What will it profit the student of science if he is unable to see the hand of the Creator? What has the master of literature gained if his compositions never breathe the spirit of the divine? The Bible in the school is not to be sandwiched between other subjects, nor should it be permitted to push out other subjects, but it is to be foundational in its relationship to all subjects.

Reverting now to the Bible class, let us give our attention to the spirit of the classroom, for it is important that we create a proper atmosphere for Scripture study. The Word is sa-

cred and must be studied in a holy atmosphere. A holy atmosphere, however, must not be regarded as stiff and formal. The spirit of the classroom should be bright and free, and yet respectful and reverent. Invite God's presence to direct. Handle the sacred volume reverently, never carelessly. Speak the name of God respectfully. Never make light of Scripture. Carefulness on the part of the teacher will weigh far heavier than exhortation. Speaking of the influence of reverent deportment upon his life, a missionary in South Africa wrote: "From the services in which I joined as a child, I have taken with me into life a feeling for what is solemn, and have discovered a need for a quiet self-recollection, without which I cannot realize the meaning of my life." —*To be concluded in October*

## THE RELIGIOUS PRESS

### Valuable Current Excerpts

**LEADERSHIP'S LAXITY.**—But how are we, God's emissaries as church officials and ministers, using His defenses? I have a statement of the result of a questionnaire sent by one of our bishops to the ministers and officials of his area. Thirty-three out of 137 ministers had no family worship, 273 of 367 officials also admitted no family worship, 120 officials had no grace at meals, 230 had read no religious book in a year, 4 ministers and 229 officials took no Christian paper. Remember that the foregoing list includes officials only. What would a record of he entire membership look like? With abandonment of God's antidote for spiritual disease, is not the above strongly suggestive of the cause for the fatal drop in church services? If the millions upon millions invested in attractive-appearing edifices, millions more providing for trained ministry, and helpers, more millions for amusements and recreation cannot check the rapid speed of the church's toboggan, why can we not just for a change accept the advice of the *Wall Street Journal*, and try out the customs and faith of our fathers?—*L. D. Dickinson, in Religious Digest, July.*

**CIVILIZATION'S RETROGRESSION.**—The twentieth century has been the bloodiest century of twenty-five centuries studied. Its wars killed and wounded more human beings per million of the population than any of the preceding twenty-five centuries. It has had more bloody revolutions with a greater number of victims than any of the preceding twenty-five centuries, with perhaps the exception of one. Instead of bringing man to a state of perennial peace, instead of making sacred the inviolability of his life and dignity, our homocentric culture treats him more cruelly, kills, tortures, and mutilates him, to an extent unprecedented in all the preceding twenty-five centuries. No further evidence of the reality of the sinister aspect of our culture is needed.—*Dr. Pitirim Sorokin, in Our Sunday Visitor, June 18.*

**AMBASSADOR TO VATICAN.**—Recent news from Vatican City intimates that steps may soon be taken to bring about closer relations between the United States and the Pope's domain. The Holy See has an apostolic delegate at Washington, but he has no diplomatic standing. Washington has no accredited representative at Vatican City. A serious difficulty is that the Vatican representative, by international convention, is recognized as dean of the

diplomatic corps in the country to which he is accredited. Pius XII is said to have found a way around this difficulty. But a more obstinate difficulty stands in the way of giving Vatican City recognition. The Protestant churches in the United States stand united against giving any official recognition to the Pope or to any other ecclesiastical body.—*Christian Advocate (M.E.), July 7.*

**CHURCH'S TOBOGGAN.**—Multiplied millions have been used to erect imposing edifices, embellished attractively inside and out, with up-to-date conveniences and separate commodious quarters for every activity of the church. Trained leaders, provisions for games, entertainment, and amusements are instituted for the youth. Vested choirs, soloists, accomplished in the latest cultural musical technique; ministers, meeting increasing demands for perfect grammar, attractive rhetoric, faultless diction, artistic composition, fresh from the popular schools of religion with their latest discovered theological crimps and quirks, are engaged to attract the adults. But against these studied efforts to pull the human stream inside, we behold a shunning by the outside throngs. Thousands with names on the church rolls, with difficulty are induced to come inside to see the newly tinted decorations, hear the new soloist they cannot understand, and listen to a labored and masterful typewritten treatise read from the pulpit that leaves them puzzled, to silently pass out with a sigh of relief, as they hie themselves to the bathing beach, picnics, family reunions, tennis court, golf links, or baseball park.—*L. D. Dickinson, in Religious Digest, July.*

**BAPTIST MEMBERSHIP.**—According to 1939 statistics furnished by Dr. J. H. Rushbrooke, there are 12,028,163 Baptists in the world. Of this number, 10,607,278 live in North and South America. There are 7,876,250 members of Baptist Sunday schools, and of this number, 6,938,607 live in North America. The above figures do not include Russia. Baptists have lost 4,162 in Great Britain and 9,000 in Sweden, the latter due to Pentecostalist influence. The following countries show an increase: Burma, 5,500; China, 2,000; South Africa, the Cameroons, and Congo, 3,500.—*Watchman-Examiner (Bapt.), June 29.*

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## WHO SHOULD HAVE THEM?

By JAMES E. SHULTZ

It is the responsibility of each minister to see that the "Testimonies for the Church" are available to each of his members. Failure in this regard marks him as recreant to his trust. Less than half of our Adventist families in North America own a set of the "Testimonies." This means that there are seventy thousand believers here at the home base without these important volumes. The implication is that there is woeful failure on the part of many of our workers in the matter of placing this instruction from the Lord in the hands of those who need it.

Sensing that an increasing number of our people felt it impossible to purchase the nine-volume set, the officers of the General Conference and the trustees of the White Estate, after much prayer and counsel, prepared a three-book set of "Selections From the Testimonies," from such portions as, in their own words, "have been found most helpful to them [our membership] in their service to others, and in personal preparation for the nearing final conflict and translation."

Because much instruction contained in the nine volume set has since been included in such books as "Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," "Acts of the Apostles," "The Great Controversy," and other books with specific counsel to ministers, educators, medical, and other departmental workers, such instruction has not been included in the "Selections." This reduces the content to eighteen hundred pages.

This set is priced at \$4.95, which includes an index. It is believed that faithful efforts on the part of our conference officers, district leaders, pastors, and other workers will result in placing this three-volume set, with its invaluable instruction, in every Sabbathkeeping home where the "Testimonies" are not now found. Will not our ministry see that our believers are thus fortified against the trying times just before the people of God?

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**HERETICAL ORTHODOXY.**—The heresies of yesterday have a way of turning into the orthodoxies of today. Also, the orthodoxies of yesterday become the heresies of today. Two generations ago the man who did not believe in God was a heretic, a marked man in the town. Today, in many circles, the heretic is not the man who does NOT believe in God, but the man who DOES. The man to whom God is the supreme reality, the man who seeks to live life under the aspect of eternity, is just a bit "queer," just a bit out of line with the complacent secularism of multitudes today. He is a heretic on the modern article of faith that to take religion with desperate seriousness is a social blunder. We move in circles where Paul's word has a great timeliness, "After the way which they call heresy, so worship I the God of my fathers."—*The Presbyterian*, June 1.

**AMENDMENT VINDICATED.**—When on June 5 the Supreme Court of the United States passed a verdict upholding the decree of the Third Circuit Court against the ordinances of Mayor Hague of Jersey City, it added another to a series of historic decisions vindicating the rights of persons under the Fourteenth Amendment. So complex are the issues touched upon, that long study will be needed to appreciate the decision at its full value. It affirms the right of persons to assemble peacefully and discuss matters of public interest. It affirms their privilege to disseminate information in streets and public parks by distributing printed matters, leaflets, etc., so long as in this process good order is maintained. It condemns, in the words of Justice Roberts, "tortuous invasions of alleged civil rights by persons acting under color of State authority." It implies rights of religious assemblage.—*America* (R. C.), June 17.

**PRESBYTERIAN CONCERN.**—A report showing a decrease of 10,000 in conversions and 5,000 in Sunday-school pupils in four years aroused the general assembly of the Presbyterian Church in the United States to resolve upon a denomination-wide evangelization campaign. A committee on evangelism, with one member from each of the seventeen member synods, was proposed.—*Watchman-Examiner* (Bapt.), June 29.

**LIBERTY THREATENED.**—There are dangers to religious liberty in the United States, no less real because they are not such gross and palpable things as the closing of churches, the absorption of church organizations for youth into state-controlled organizations, and the sending of ministers to concentration camps. This sort of thing we simply do not do, and could not do without an unthinkable revolution which would alter our form of government beyond recognition. But there are other and more subtle threatened encroachments upon that separation of church and state and that principle of voluntarism in religion which are essential to complete religious liberty. . . .

As for the allocation of public funds to sectarian purposes, that question is continually before us. The campaign of the Roman Catholic Church for the support of its parochial schools has been waged, intermittently in action, but with continuity of purpose, for nearly a hundred years. There is nothing surreptitious or disreputable about it. Every year sees the introduction of bills in various State legislatures for the support of sectarian schools. Last year in Ohio it took the form of a bill to subsidize the parents of pupils in sectarian schools. Every meeting of the Catholic Educational Association hears arguments for the necessity and justice of such appropriations. Half a dozen books by eminent Catholic educators could be cited which take the same ground. It seems fair to say, even in the absence of any completely authoritative pronouncement on the subject, that the general Catholic position in the United States is that parochial schools ought to be supported by taxation.—*Christian Century* (Mod.), June 21.

**INCOMPARABLE BOOK.**—The following figures reveal the circulation of the six best-selling books published in the English language in the last sixty years. "Tom Sawyer," appearing in 1875, has had a sale of 1,500,000 copies; "Black Beauty," published two years later, 1,000,000 copies; Dr. Sheldon's famous book "In His Steps," published just forty years ago, 8,000,000 copies (incidentally, note that this book has to do with the Lord Jesus Christ); Gene Stratton Porter's beautiful story, "Freckles," appearing in 1904, has had a sale of 2,000,000 copies; Harold Bell Wright's "The Winning of Barbara Worth," 1,500,000 copies; H. G. Wells' interesting, though inaccurate, "Outline of History," first appearing in 1926, 1,200,000 copies; "Gone With the Wind," which was published in 1936, has thus far had a sale of 1,800,000 copies.

Let us contrast the circulation of the Bible with these books. The British and Foreign Bible Society, from 1808 to 1936, circulated 79,306,000 copies of the complete Bible, and reported, September 18, 1938, that in the previous twelve months alone they had circulated 1,151,000 copies of the complete Bible! During the same first century and a quarter, this society circulated more than 476,000,000 copies of the New Testament or portions of the word of God. The American Bible Society, from 1816 to 1936, circulated approximately 31,000,000 copies of complete Bibles and 276,000,000 copies of the New Testament and portions of the word of God.

In other words, two Bible societies alone, excluding the millions of copies of the Bible that have been sold by the Oxford and Cambridge Press and by the publishers of the Revised Version, these two societies alone, one in Great Britain and one in this country, have circulated since the beginning of the nineteenth century more than 110,000,000 copies of the complete Bible! If the circulation of a book, which is more or less an indication of the extent to which a book is read, is a factor in determining the greatness of a book, there is still no other book in all the world even to compare with the word of God.—*Wilbur M. Smith in Moody Monthly, June.*

**JEWISH CONVERSIONS.**—The estimated Jewish population in the world has been put at 16,000,000. During the nineteenth century about 72,000 Jews accepted Protestant Christianity and 13,200 became Catholics. The number of converts from heathen and Mohammedan faiths during the nineteenth century has been reckoned at about 2,000,000 from among more than a billion people. In the light of these comparative figures, it is evident that mission work among the Jews has been relatively more successful than among the heathen.—*Watchman-Examiner, May 25.*

**PROHIBITION IN INDIA.**—Associated Press news from Bombay, India, says that on February 14 the Provincial Government, controlled by the Indian Congress Party, announced that prohibition of intoxicants would be imposed on Bombay, commencing next August 1. The plans of Mr. Gandhi for India-wide prohibition within three years are moved up a step nearer reality, according to the news report. Dry regimes are already established in several Indian provinces. Gandhi thinks that the adoption of prohibition by India may hasten the return of prohibition to the United States.—*The Presbyterian, May 25.*

**PROTESTANTISM'S WEAKNESS.**—Liberal theologians—preachers, professors, and writers—are at last showing some signs of realizing the results of their propaganda, though they do not openly acknowledge any change of attitude. The editor of the *Christian Century Pulpit* said only a few months ago: "The weakness of Western Protestantism lies in its failure to impart its lore—its Bible, its history, its liturgy, its hymnology, its theology, its structural ideas—to its children. The result is that we now have a generation which when we preach the gospel hardly knows what we are talking about."—*Christian Faith and Life, July.*

**MAD RACE.**—John G. Winant, American director of the International Labor Office, . . . said recently that "rearmament cannot continue at the present rate of acceleration without eventually absorbing so much of the national income in many countries as will prove intolerable." The cost of armaments is now a billion dollars a month, and this burden may bring actual starvation to many people. Such a prospect should check the mad race.—*Christian Advocate, June 23.*

**SOLOMON'S TEMPLE.**—The temple which King Solomon built on Mt. Moriah in Jerusalem nearly three thousand years ago is to be seen in a complete model at the Jewish Palestine pavilion at the New York World's Fair, according to Dr. Israel Goldstein, chairman of the board of the pavilion. The work of the Rev. Jacob Jahuda, architect-designer of Jerusalem, who devoted to it fourteen years of intensive research and six years of actual construction, the temple model covers an area of eighty-one square feet, and shows buildings of the temple area which were constructed by 183,000 artisans during King Solomon's reign.—*Religious Digest, July.*

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## Notes and Notices

(Continued from page 2)

small city. Buy enough land so you will never suffer from a congested labor market or too-close neighbors.

"(4) Urge your children to establish themselves in small communities. They should have a profession, trade, or business; but be sure they have enough fertile land to subsist upon in case of an emergency. If practical, select college towns. These have a higher grade of citizens as well as important cultural advantages. Remember, if the country is going into an era of inflation, healthy children, fertile land, and Christian education are your best assets.

"This world movement for decentralization especially interests me for social as well as geographical reasons. For years municipal statistics have taught me that cities are the cause of most political and economic troubles. Large cities are the breeding centers for crime, poverty, and revolution; they have caused the downfall of many great nations. On the other hand, the agricultural sections, where people own their own little farms, are the backbone of nations. A nation is safe from internal revolution in proportion to its ratio of rural to city population."

¶ A PASTOR who has married seven hundred couples, Joseph M. Dawson, tells of his "wedded couples' annual reunion" in the Baptist *Watchman-Examiner* of June 29. Such a service, he says, "stands as a proof of the abiding interest of the church and pastor in the subsequent lives of the wedded parties, a real continuing interest in their true happiness and usefulness, and in their success with marriage in an age when there is much defeatism prevalent." This annual reunion is a simple, beautifully reverent service. Invitations are sent out, decorations are made, and special music arranged for. The sermon deals with some spiritual problem of married life. Last year the sermon was based on Ephesians 5: 25-28, and was entitled, "Marriage for Love." Doctor Dawson summarizes his sermon thus:

In this sermon I sought to show that frequently today, as in the past for that matter, there is marriage for convenience, for money, for position, for self-interest of every kind, and much of the pagan sort, for so-called romance; the true marriage after the Bible teaching is for love—not simply body-love, but soul-love, moral and spiritual, the sweetest and holiest experience known to human beings. When Christ came, marriage in the Roman Empire had sunk to its lowest degradation in lust and impermanence. Christ lifted marriage to the level of an ordinance of God—not indeed a sacrament—a dignity which it had never had before. By his insistence on monogamy, he made man and woman absolute equals, thus enabling woman to become a person instead of remaining a domestic creature whose only functions were biological and menial. Marriage is relationship of love between equals.

The husband is the natural and titular head of the house, but he is commanded to love, not govern his wife. Elsewhere (Titus 2:4) women are commanded to love their husbands. The key to the meaning of this love is not in the word possession, nor yet in protection, but in perfecting, even as Christ loved sacrificially the church and wrought yearningly for its final perfecting, when it should stand forth in all its heavenly beauty. The conception of love which is glorified in most fiction today and in the movies is essentially paganistic, but little lifted above animalism, a Hollywood variety whose pernicious influence is undermining millions of homes. What is needed is a rebirth of marriage based on Christian love.



## Are You Hitting at Nothing?

(Continued from page 12)

check our methods of procedure, to gather up any loose ends? And then, through a consecration of life and a definiteness of purpose, we can enter upon our work with a new courage, and a determination to gather a much larger fruitage in souls for the Master.

Let us, as workers for God, make DEFINITENESS our motto. Let us labor to win a definite number of men and women to Christ, to spend a definite portion of each day in prayer and Bible study, to carry always a definite conviction of heart that ours is the work of God. Let us stop hitting at nothing, and rally as one man to accomplish the work God has planned for us.

✱ ✱ ✱

## Advertising Principles

(Continued from page 23)

every class of the public from royalty to the denizens of the doss house and are about equally effective with all of them. The poster is essentially a somewhat blatant, forcible advertising medium."

It would seem from this that he looked on the poster as the most effective medium for local advertising for quick results. Window bills are really part of a poster campaign. Handbills have always seemed to me to be just last-minute reminders. Distributed a fortnight before the campaign opens, they will be lost and forgotten, unless, indeed, they are works of genius.

In all your advertising you must make your display so legible and your matter so forceful, that he who runs may read, and "he may run that readeth."

✱ ✱ ✱

## Bible-Science Society

(Continued from page 18)

an overwhelming answer to false science?" Again he asks:

"Are we afraid the 'scientists' are right, after all? Some seem to act as though they are. But the whole earth, and the universe, are as open to our research as to that of the agnostics. Why, with the light of God to guide us, do we not go forward in demonstration of truth, and leave false science without excuse, and thus reach hosts of honest, but wavering, souls?"

He feels that Bible believers have long deserved much of the scoffing and chiding of recent supposedly scientific philosophers, but that God would shortly turn the tide if we step out on what we believe about the earth. Our hearts are saddened because of the overwhelming influence of false science, which is now sweeping down into the masses. The springs of knowledge are poisoned with it.

The crux of the modern controversy is false



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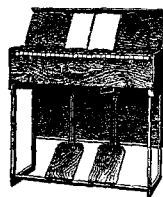
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Page 46

earth history, and the crux of false earth history is the popular geological-age system of the supposed history of creation. In my view, this is what started and now underlies Modernism, though few realize this as yet. It is the core of that science to which popular religious leaders felt compelled to bow. Professor H. A. Clark stressed the same thing when he told how agnostic biologists, when he brought home to them how their thesis of creation collapses in the light of recent facts, would suddenly shift and ask, "But how about all those long geological ages?"

It is easy to see how this "ages" system is only a misinterpretation of the layer-by-layer work of the Noachic flood. When we come down to basic facts, this is what we find underlying the modern system of false science, its false education, and its ruinous philosophy.

The view of our society is that merely answering evolution, however scientifically it is done, will not fill our needs. Mere negation has no crusading power. We must develop a positive system of origins and earth history all our own, based on fully proved scientific facts and principles. However, we should oppose officially sponsoring detailed facts as a denomination, because too many "facts" dealing with material things are like shifting sands, even at best. Such a constructive program is already slowly under way. It is being developed by prayer, self-sacrifice, patient toil, counsel and cooperation, trial and error, and faith in divine revelation, just as our light on the Bible was slowly developed. But it must never be thought of as a thing to be dogmatically worshipped as the world worships its science—because it can be only reflected light.

The educational program of our movement will more and more compel us to lead out in these matters, as in other features of Christian education. Now that our work is planted in all parts of the world, more emphasis will naturally be placed on educational leadership. God is timing this according to His will. The crisis in these matters is perhaps yet to come.

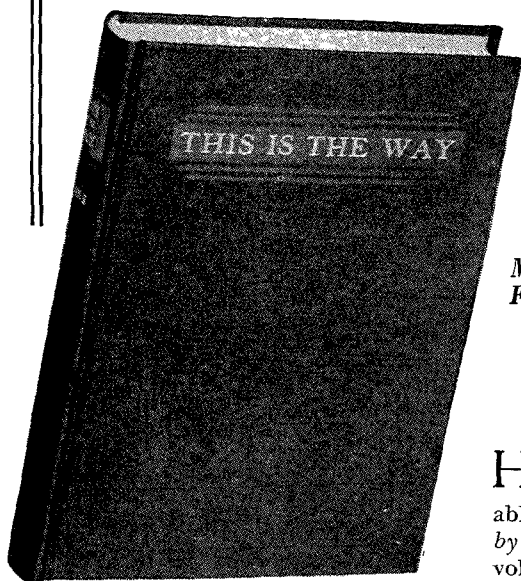
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### The Pastor's Obligation

(Continued from page 25)

with the Spirit. The pastor should so relate himself to his young people that they will welcome his presence at their meetings, and will also enjoy his talks. He would do well to conduct a consecration service occasionally, either by an altar call for prayer, or by conducting a testimony service in which the youth are encouraged to take part. Seek to help them in their problems as they relate their experiences. If at any time they meet with failure, encourage them to try again until they are victorious.

The Ministry, September, 1939



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**REFLECTION!**—That “like attracts like” is a profound truth compactly expressed. Light, frothy, superficial preaching or writing attracts light, frothy, superficial people. On the other hand, serious, sound, substantial preaching and writing attracts serious, substantial, worth-while people. We workers are therefore responsible for the class of people we reach. They are, to a large degree, the reflection of the character, content, and emphasis of our public messages. This is a principle that needs to be carefully studied by all evangelists and editors, and by all directing committees and boards who are responsible, in the ultimate, for the conduct of our evangelistic efforts and our evangelistic literature. A change in emphasis on the part of some of our public representatives is called for. This will come, however, only as a change of vision and values comes into the life. Sober, searching, and vital messages are the manifest order of the hour. These alone are commensurate with the times.

**HYPOCRISY!**—Nothing is more odious than hypocrisy, or pretense, on the part of a minister of the gospel—urging others to surrender their hearts to a Christ to whom he has never himself personally yielded, or from whom he has withdrawn his allegiance; asking others to accept and hold fundamental truths and relationships upon which he himself entertains doubts, reservations, or denials; exalting prayer and holy living, while at the same time living in cherished sin, and scarcely on speaking terms with God. What terrible effrontery! What mocking blasphemy! Its practice seems almost unbelievable; yet it happens in the case of every bright light that goes out in darkness. It is the inner, secret story of every soul who falls off the advent pathway of light down to the wicked world of inky darkness below. Fearful will be the retribution for such sacrilegious pretense on the part of a shepherd and example of the flock—though its heinousness is seldom sensed or acknowledged by the victim of sin’s victory. Such is the blighting, damning effect of sin on the soul. Every one of us should periodically read the Master’s woe chapter (Matthew 23). The curse of God is upon all hypocrisy, particularly on the part of a leader, whose greater light and more prominent influence but brings the greater accountability. It is a fearful thing to become a castaway because of cherishing sin and playing the hypocrite. We should

be warned and solemnized by every example that comes to our notice. We are the target of the devil’s relentless venom.

**AUTHORITY!**—This movement is no longer confined chiefly to one division. In fact, the larger proportion of its worker force and membership now lies outside North America. It has become as God designed it to be, truly a *world* movement. This means also that decisions or pronouncements on fundamental policies and projects, and particularly upon fundamental teachings of the movement, are not to issue forth from some one section, group, or institution, or even from some one division, but from the full church in representative assembly. No one segment may rightfully assume to denominate the positions of any or all other segments as true or false. The recognized, directing leadership of this movement is vested, between actual sessions of the General Conference, in the full General Conference Committee, which is comprised of more than two hundred members, and represents, and speaks for, the entire sisterhood of unions, and their constituent parts throughout the world field. The General Conference is divinely denominated “the highest authority that God has upon the earth.”—*“Testimonies,” Vol. III, p. 492.* To this authoritative voice all are to give heed, surrendering “independence and private judgment.”—*Id., Vol. IX, p. 260.* To its full executive committee is given the appointed direction of our work, and in it is vested the power to plan, to define, and to administer between sessions. To all presumptive local voices, a recognition of basic relationships and constituted authority should come.

**DISCRIMINATION!**—The Spirit of prophecy writings are all-comprehensive. They have counsels for virtually every situation. But all counsels are not equally applicable to a given problem. Given parallel conditions, old counsels apply, being written for our admonition. But they must be “rightly divided,” like the word of truth. And some portions were written to meet new and strange conditions, then future, that would arise. We need to study the circumstances, the chronological, or time, setting, and the context, before we use a statement. Divine wisdom is needed and is available. Not all parts are equally applicable to a given problem. It is failure to observe this principle that often leads to difficulty and distortion.

L. E. F.